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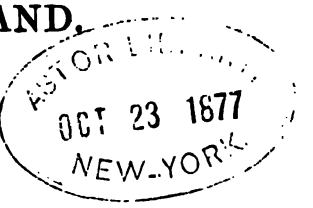

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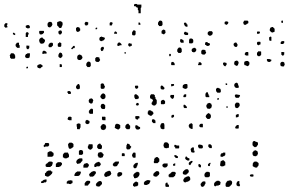

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THE

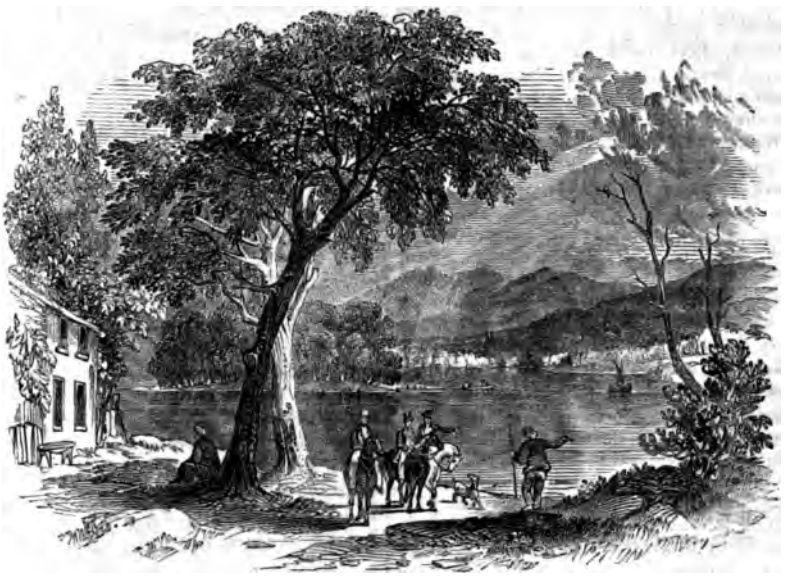
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 472.—JULY 6, 1844.



[Windermere.

A MONTH AT THE ENGLISH LAKES.

No. I.

"O blessed lake, thy sparkling waters roll
Health to my frame and rapture to my soul.
Emblem of peace, of innocence, and love!
Sleeping in beauty given thee from above."
WILSON.

CONISTON WATER AND WINDERMERE*.

"THE corruptions of the human heart require a deeper and more radical cure than can be found in contemplating rocks and solitary glens: these remedies for the disorders of the heart must produce their effects on very sensitive or very imaginative minds." So writes Mrs. Grant*, on the subject of Mr. Wordsworth's excursion—and she writes truly. But how the remarks can in any degree apply to Mr. Wordsworth, or his book, it is difficult indeed to say. Mr. Wordsworth neve does refer the conversion of a sinner's heart to the scenery of his native hills and vales: all that can legitimately be inferred from his writings is that, while he is passionately fond of that scenery himself, he wishes to point out the pleasing, nay, beneficial effects the view of it may produce upon the minds of others. And, certainly, it is not easy to point out a greater refreshment, both mental and bodily, than that afforded to an individual, the greater part of whose year is engrossed in the duties of office, or the turmoils of business.

* Much valuable information respecting the lake scenery will be found in "The Guide to the Lakes," published by Messrs. A and C. Black, of Edinburgh, of which I have made use in the present paper; and from which I have liberty to quote at large.

* Memoir and Correspondence of Mrs. Grant, of Laggan; edited by her son. 3 vols. Vol. ii. p. 59.

"As most travellers," says Mr. Wordsworth, in his "Scenery of the Lakes," "are either stinted or stint themselves for time, the space between the middle or last week in May and the middle or last week of June may be pointed out as affording the best combination of long days, fine weather, and variety of impressions. Few of the native trees are then in full leaf; but, for whatever may be wanting in depth of shade, more than an equivalent will be found in the diversity of foliage, in the blossoms of the fruit and berry-bearing trees which abound in the woods, and in the golden flowers of the broom and other shrubs, with which many of the copses are intervened. In those woods, also, and on those mountain sides which have a northern aspect, and in the deep dells, many of the spring flowers still linger; while the open and sunny places are stocked with the flowers of approaching summer. And, besides, is not an exquisite pleasure still untasted by him who has not heard the choir of linnets and thrushes chanting their love-songs in the copses, woods, and hedge-rows of a mountainous country; safe from the birds of prey, which build in the inaccessible crags, and are at all hours seen or heard wheeling about in the air? The number of these formidable creatures is probably the cause why, in the narrow valleys, there are no skylarks; as the destroyer would be enabled to dart upon them from the near and surrounding crags, before they could descend to their ground-nests for protection. It is not often that the nightingale resorts to these vales, but almost all the other tribes of our English warblers are numerous; and their notes, when listened to by the side of broad, still waters, or when heard in unison with the murmuring of mountain-brooks, have the compass of their power enlarged accordingly. There is also an imaginative influence in the voice of the cuckoo, when that voice has taken possession of a deep mountain-valley, very different from any thing which can be excited by the same sound in a flat country. Nor must a circumstance be omitted, which here renders the close of spring especially interesting—I mean the practice of bringing down the ewes from the mountains to yean in the valleys and enclosed grounds. The herbage being thus cropped as it springs, that first tender emerald green of the season, which would otherwise have lasted little more than a fortnight, is prolonged in the pastures and meadows for many weeks; while they are farther enlivened by the multitude of lambs bleating and skipping about. These sportive creatures, as they gather strength, are turned out upon the open mountains; and, with their slender limbs, their snow-white colour, and their wild and light motions, beautifully accord or contrast with the rocks and lawns, upon which they must now begin to seek their food. And last, but not least, at this time the traveller will be sure of room and comfortable accommodation, even in the smaller inns." The autumn, however, is usually preferred. "The months of September and October are generally attended with much finer weather; and the scenery is then, beyond comparison, more diversified, more splendid, and beautiful; but, on the other hand, short days prevent long excursions, and sharp and chill gales are unfavourable to parties of pleasure out of doors."

In giving a brief sketch of the lake scenery of the north of England, it is proposed to commence with the tourist's arrival at Ulverstone: although the more general plan used to be adopted of proceeding first to Kendal, and from thence, crossing the country to Bowness, in Windermere. Of course reference is here made to tourists from the south; those from the north generally proceeding from Penrith to Ulleswater.

Ulverstone, which formerly was part of the parish of Dalton, is a town of considerable trade, and likely to become much more so. The church, situated on the south side of a hill, is a very ancient foundation, in a great measure rebuilt in the time of Henry VIII., and largely repaired some forty years ago. It contains several interesting monuments. A new church was consecrated in 1831. Conishead, a priory, founded by Gamel de Pennington for black canons, is in this parish. It was dismantled; but some portions of the remains were discovered in 1823. A modern mansion is erected on the site.

From Ulverstone the tourist may proceed to Coniston, otherwise Thurston, water, proceeding by the east side to Waterhead inn. This lake is about six miles and three quarters broad; its depth 162 feet. It stretches through the high and rocky fells of Furness. It abounds with fish*. The scenery at the upper part of the lake is magnificent. The "Old Man" of Coniston, which stands to the north-west, is 2,577 feet high. The view from it is very extensive. There are some valuable copper mines on the mountain, the property of lady Fleming, of Rydal, to whom the "Old Man" belongs.

Hawkshead is a small market-town at the head of the valley of Esthwaite. The old hall, where the abbots of Furness held their courts, is a farm-house, lying about a mile distant. The parish was dependent on the abbey until the dissolution. St. Michael's church, a structure of great antiquity, is placed on a rocky eminence immediately over the town. Judging from the short massy columns, the arches, and other remnants of the church, existing previous to alterations made in the reign of Elizabeth, there appears reason to suppose that it was built previous to the conquest. Here is a school, founded in 1585, by archbishop Sandys, a member of an ancient family still seated in the neighbourhood, and to whose parents there is a monument in the church. The poet Wordsworth and his brother, the late master of Trinity college, Cambridge, were educated here.

From Hawkshead, the tourist may proceed by Esthwaite lake to the ferry on the west side of Winandermere, or Windermere (*Gwyn-dur-mere*, the bright water lake), by which he may cross to Bowness.

Esthwaite lake is two miles in length, and one-third of a mile in breadth. A peninsula swells from the west shore, and relieves the monotonous regularity of the margin. The stream which issues from it, the Cunsey, enters Windermere a mile

* Coniston is famous for its char, which is potted and sent to the south. This fish (*salmo alpinus*, Pennant; *salmo umbla*, Linn.) is a species of trout, which inhabits deep water, and is only taken at particular seasons—especially late in the autumn. When Walton published his "Angler," he stated that, as a British fish, it was only to be found in Windermere; but this is a mistake; for, besides being caught in other lakes in the neighbourhood, it is to be met with in Wales, and Loch Inch in Scotland. It is abundant in the lakes of the Tyrol, and is the Ombre Chevalier of the lake of Geneva. It seldom exceeds fourteen inches in length, and half a pound in weight. There are different species, the red, the silver, the gilt, and the case.

and a-half below the ferry. Many handsome villas have been erected on the banks. In a pond near the head is a small floating island, having on it several small trees.

From the ferry, the tourist may proceed to Belle-isle, or Curwen's island, in Windermere, where strangers are permitted to land. It contains about thirty-six acres, surrounded by a gravel-walk. The surface is uneven. A small ridge runs through the centre. The island is oblong. Its shores retire into bays and creeks. A good house stands on the island, belonging to Mr. Curwen, surrounded by lofty trees and shrubberies. The variety of scenery presented to the eye, in a walk round this little islet, is exquisite.

At the ferry a melancholy accident formerly occurred in the Saarey family. As still customary in Westmorland, the married couple were attended by numerous friends. In conducting the bridegroom homewards, and crossing the ferry, the boat was swamped, either by an eddy of wind or by too great a pressure on one side, and thus upwards of fifty persons, including the bride and bridegroom, perished.

The waters of this lake are often violently agitated by the wind, and it is on this account very dangerous for sailing-vessels.

Belle-isle was formerly the property and residence of the Philipsons, an ancient Westmorland family, also owners of Calgarth. During the civil war, two brothers of the family espoused the royal cause. The elder, to whom the island belonged, was a colonel, and the younger a major in the royal army. The latter, from some desperate exploits, had acquired amongst the parliamentarians the appellation of "Robin the Devil." When the king's barbarous murder had extinguished for a time the ardour of the cavaliers, Briggs, an officer in Cromwell's army, resided in Kendal. Understanding that major Philipson was secreted in Belle-isle, he went thither to take him prisoner. The major, on the alert, withstood a siege until his brother came to his relief. The attack thus repulsed, the major raised a small band of horse, and set off one Sunday morning in search of his enemy. At Kendal he was informed that colonel Briggs was at prayers. He instantly proceeded to the church, and, having posted his men at the entrance, dashed down the principal aisle, where colonel Briggs was fortunately not present. The congregation, seeing an armed man enter, was at first much alarmed, but prepared to turn him out. Philipson jumped upon his horse, the girths of which had been cut, and he was nearly made prisoner; but not before the man who had unhorsed him fell by his hand. He leaped on his steed without a saddle, and escaped to Belle-isle.

On another islet on the lake, "Lady Holme," there used to be a chapel, dedicated to the virgin Mary, belonging to Furness, but no traces of it remain.

Bowness is surrounded on all sides with picturesque scenery and many superior residences. There being excellent accommodation here, it is usually crowded with visitors, for whose amusement every means is supplied. The church, dedicated to St. Martin, is an ancient structure, with a square tower, and a finely-painted chancel window, removed from Furness abbey. There is a monument erected to the memory of Richard Watson, bishop of Llandaff, the author of "The Apology for the Bible," and other well known works. He was born at Heversham, near Milnthorpe, where his father was schoolmaster for upwards of forty years. He was interred at this place: the inscription on his tomb is simply "Ricardi Watson, episcopi Landavensis, cineribus sacrum: obiit Julii 1. A.D. 1816, ætatis 79." A spacious and elegant new school-house, built by the late Mr. Bolton, of Storrs hall, overlooks the village. It is endowed, and so situated as to command a view of the upper half of the lake.

Proceeding to Ambleside, Rayrigg house is passed, near which is Elleray, still the property, and at one time the residence, of professor Wilson, to which he himself refers—

> "And sweet that dwelling rests upon the brow
> (Beneath its sycamore) of Orrest hill,
> As if it smiled on Windermere below,
> Her green recesses, and her islands still!"

The road lies along the border of the lake: in some places the waters sometimes wash the side of the road. There are trees on its brink, the boughs of which dip into the water. On one part of the road there is a splendid view of the lake, "to which," says professor Wilson, "there was nothing to compare in the hanging gardens of Babylon. There is the widest breadth of water, the richest foreground of wood, the most magnificent background of mountains, not only in Westmorland, but, believe me, in the world." Calgarth, built by the late bishop Watson, his usual place of residence, and still occupied by some members of his family, is passed. At Dovenest Mrs. Hemans resided for a summer. She thus describes it: "The house was originally meant for a small villa, though it has long passed into the hands of farmers, and there is, in consequence, an air of neglect about the little demesne, which does not at all approach desolation, and yet gives it something of touching interest. You see every where traces of love and care beginning to be effaced—rose-trees spreading into wildness—laurels darkening the windows with too luxuriant branches; and I cannot help saying to myself, 'Perhaps some heart like my own in its feelings and sufferings has here sought refuge and repose.' The ground is laid out in rather an antiquated style; which, now that nature is beginning to reclaim it from art, I do not at all dislike. There is a little grassy terrace immediately under the window, descending to a small court, with a circular grass plot, on which grows one tall, white-rose tree. You cannot imagine how much I delight in that fair, solitary, neglected-looking tree. I am writing to you from an old-fashioned alcove in the little garden, round which the sweet-briar and the rose tree have completely run wild; and I look down from it upon lovely Winandermere, which seems at this moment even like another sky, so truly is every summer cloud and tint of azure pictured in its transparent mirror."

Two miles from Ambleside is Low Wood inn, from which there is a magnificent view of the lake and its diversified scenery. From Low Wood the road passes by Water Head, at the head of the lake, and from whence to Ambleside is about a mile. The banks of Windermere have been well described as "rich and various in groves, woods, coppice, and corn-fields."

M.

HERNE CHURCH.

THE parish church of Herne, about seven miles north of Canterbury, is situated about two miles from the bay, on the shore of which, within the last few years, a thriving watering-place has sprung up. It is peculiarly interesting, as having had for its incumbent Nicholas Ridley, subsequently bishop of London, whose glory it was to testify a bold and unflinching adherence to the doctrines of the reformation, amidst the blazing faggots at the stake, with his beloved friend Latimer, and amidst the denunciations and curses of the emissaries of the papal see. Surely, to a mind not led away by the insinuating influence of Romish error, a visit to such a place as Herne cannot but be productive of admiration and gratitude; admiration of the firmness and constancy with which the martyr joyfully bore testimony to the value of the doctrines in defence of which he was called to suffer; gratitude to that great and glorious Being who first opened the martyr's eyes to the perception of the truth, and strengthened him in the hour of trial; when a recantation of his avowed principles would have set him at liberty, and, doubtless, restored him to all the preferments he had forfeited. At Herne—on the vicarage of which he entered in 1538—the mind of Ridley was undergoing an important change. "As vicar," we are told, "he diligently instructed his flock in the doctrines of the gospel; doctrines which had probably been withheld from them, as much from the ignorance as from the maliciousness of his predecessors;" for the flock were blind—their shepherds were blind also. "The preferment being bestowed upon him, with the intense but well directed zeal which formed so essential a part of his character he applied himself to the duties of his new situation. So successful was he as a preacher, that he attracted to his church numbers who had hitherto altogether omitted the duty of attendance on the services of the church; nor was he less attentive to the other parts of his parochial duty." People, it is said, swarmed about him like bees, desiring the sweet flowers and wholesome juice of his doctrine, which he not only preached, but shewed the same by his life, in such holiness of living, that even his enemies could never find any thing to reprove in it.

Sad it is, indeed, to perceive that there is a spirit abroad which would lower the feelings of hallowed respect which should be entertained, and ever will be entertained, by all who value their protestant principles and protestant privileges, for the memory of those who were instrumental in forwarding the glorious work of the reformation: but their names shall be had in everlasting remembrance.

The church of Herne, dedicated to St. Martin, is built in the early English style. The tower is of the date when that character of architecture was usually employed; considerable portions of the structure, however, are in the decorated and later styles. The walls of the aisles are embattled. The west window is deserving of peculiar notice: it contains five lights in the later, and the others in the decorated style. The font is very beautiful. There is a fine monument in the church, to the memory of sir W. Thornhurst.

The watering-place at the bay is rapidly increasing, and every accommodation is provided for visitors. A chapel was here consecrated in 1840.

Between Herne Bay and Margate is Reculver, well worthy the attention of the visitor. It is situated on the old Roman site, *Regulbium*. It was called in the time of the Saxon kings, who resided there, "*Raculf*." There are still some Roman remains here. The castle stood upon a natural rising ground, beneath which flows the river Stour or Wantsum. It did not overhang the sea, on the northern cliff, as the ruin of the old church now does. Century after century has the wave been gnawing this cliff; and, as successive portions have fallen, human bones, coins, &c., have been discovered. Reculver is a memorable example of the changes produced even in three centuries. Leland's description of the place is scarcely to be credited by those who now see it close to the water. "Reculver standeth within a quarter of a mile or little more from the sea-side. The town at this time is but village-like: sometime where as the parish is now, was a great abbey; and Brightwald, archbishop of Canterbury, was of that house. The old building of the church of the abbey remaineth, having two goodly spiring

steeples. In the entering of the choir is one of the fairest and most ancient cross that I ever saw, nine feet, as I guess, in height: it standeth like a fair column" (see "Old England"). The church has two towers, surmounted by spires, generally called "the Sisters," kept in repair by the Trinity house, to which it belongs. The other portions not being safe, were taken down, and the materials employed in building a church at Hillsborough, about a mile distant. The original building was erected by a person named Basse, on land granted by Egbert, king of Kent. Eadred annexed it to Christchurch, Canterbury, in 949. Ethelbert, who had a palace here, was buried in the old abbey, over which, at one time, a dean presided. B.

A WEEK OF THE THOUGHTFUL YEAR*.

July 1.—Whosoever would oppose the progress of the gospel is like unto Herod, who commanded that all the young children should be slain. His commands were ineffectual; for one of the number escaped destruction, and that one was Christ. Thus, they who discountenance the diffusion of the truths of Christianity through the distant regions of the earth virtually abet the slaughter of human souls. But the gospel will prevail over the power of kings and the counsel of rulers. O God, make my dear flock fellow-labourers with thy faithful servants who preach thy word in the dark places, and give them a portion of the heathen for their inheritance with thy Son Jesus.

July 2.—Blessed God, who rulest the unruly wills and affections of sinful men, direct, sanctify, and govern mine by the Spirit of thy grace, that my will may be thy will in all things, and thy will my will; that I may love that which thou lovest and hate that which thou hatest; and follow wheresoever thou leadest, though it were to prison, the cross, and death.

July 3.—Conscience, like a watch-dog, gives notice to the soul of the approach of danger; but grace, not conscience, repels it; for the sin of our first parents has chained the conscience, so that it cannot move in defence of the earthly house of this tabernacle. Give me, O God, an ear to hear the warning voice of my conscience; and unchain my guardian, that it may boldly resist the devil, who would despoil my heart of faith and love to thee.

July 4.—Blessed Lord Jesus, make me, I pray thee, thy servant here on earth, that, through adoption and grace, I may become thy fellow-heir in heaven. Strengthen me to perform the duties thou assignest me in the courts of thy temple, and the labours in thy vineyard. Purify me, that I may resemble thee as one of the same family; and certify my baptism into thee, that I may be permitted to put on the white robe and hold the palm in my hands, as they shall do who, like thee, have passed through many tribulations, and in faith have washed their garments in thy blood.

July 5.—The parent, who would "train up a child in the way that he should go," must go in the way that he would train up the child. The trumpeter who sounds must not himself flee, nor sound an uncertain sound, lest the troops decline to prepare for the battle. And, as a child's ways are ways of pleasantness because he walks innocently, so must the parent's ways be so too from the same cause. Thus, the parent trains the innocence of the child, and the innocence of the child admonishes the parent; so they walk together as children of God. How blessed is this union!

July 6.—Heaven is heaven, not so much from any intrinsic quality that we read of in the mansions themselves, as that it is the abode of the just made perfect; and earth has been made earthly through the primal unholiness of man. Angels would be happy on the renewed earth: the man unrenewed would be unhappy in heaven.

July 7.—When we say that we are prepared to die, and at the same time admit that we are unwilling to die, we witness a fatal confession against our own souls; for we testify that our preparation is against an enemy we dread to meet, and not for a friend we desire should come. But, as we cannot prevent death from conquering us at last, so, therefore, the preparation which the fear of him induces us to make is entirely ineffectual; because that would not affect his future dominion over us. But the state of those who are prepared and willing together is far different; for they desire to see the king of terrors conquered by their master, the King of glory, who will not leave them prisoners of war, if haply they be taken. The Christian's preparation is not for death, but for that which followeth after death; for death is but a point in time, a moment we cannot appreciate by any numeration, for it has no duration. So, the self-inquiry of the believer is not—"Am I ready for that undefinable instant at which the shadow of the sun-dial falls on morning or noon, and dwells on neither?" but for the long lasting of the light which succeeds.

* From "The Thoughtful Year." By the rev. J. Spencer Knox, M.A., vicar-general of Derry. William Curry, jun., and Co., Dublin; Longmans, London. 1844. pp. 194. Various publications have lately appeared, and many of them very excellent, such as "The Pilgrim's Staff," by Mr. Smith, recently recommended by us, supplying topics of meditation for every day in the year, generally containing extracts from the writings of eminent Christians, with suitable reflections. The volume before us differs from these as being entirely original. The writer says he is "unconscious of having borrowed a single idea from any other source than his own mind." The extract here given is that for the week commencing July 1st. There is no little originality and variety in the work; but, what is far more important, a tone of deep spirituality throughout, calculated to lead the reader to serious reflection.—Ed.

SABBATH EXERCISES.

No. I.

July 7.—Fifth Sunday after Trinity.

First Morning Lesson.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Sam. xv. 22.

Meditation.—"No work of ours, nor building of ourselves, in anything can be available or profitable unto us, except we be edified and built in faith. If I offer unto God all the sheep and oxen that are in the world; if all the temples that were builded since the days of Adam till this hour were of my foundation; if I break my very heart with calling upon God, and wear out my tongue with preaching; if I sacrifice my body and soul unto him, 'and have no faith,' all this availeth nothing."—(Hooker).

Prayer.—O Lord God, in whom we live and

move and have our being, grant unto us, we beseech thee, thy grace and Holy Spirit, that we may faithfully perform the things whereunto thou hast appointed us, and evermore "hearken unto the voice of thy words." And, to the end that we may walk in holiness and righteousness before thee, and that our every thought may be brought unto the obedience of Christ, prevent us, in thy great mercy, from "turning back from following thee, and from ceasing to perform thy commandments:" even so, O Lord, lest thou say unto our souls, "Because ye have rejected my word, I have also rejected you from being kings and priests unto me, your God and Father, through him who washed you from your sins in his own blood." And do thou, O blessed teacher and sanctifier, vouchsafe unto us, not only to be hearers, but to be doers also of thy word; and so anoint us with thy heavenly grace that we may not set up our rest in a barren faith and the offering of outward professions, but, knowing that thy "great delight" and our alone safety consisteth not "in burnt-offerings or sacrifices," but "in obeying the voice of the Lord," O take away from us "the rebellion and stubbornness" of our sinful hearts, which ever inclineth us to "iniquity, and the idolatry" of our own perverse wills. "Pardon," we implore thee, most merciful Lord God, "our sin, what time we transgress thy commandment and thy words;" and, for Jesu's sake, "turn thee again with us, O thou strength of Israel:" so shall we be strong to walk in thy faith and fear and in all thy commandments blameless; and, "being made free from sin, become thy servants, and have our fruit unto holiness, and the end everlasting life, through Jesus Christ our Lord." Amen.

SECOND EVENING LESSON.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1.

Meditation.—"Is it possible we should forget whither we are going? Where should the members be, but where the head reigneth? Where should the heart be, but where our heavenly 'treasure' is? Christ, who is our treasure, is in heaven, whither first our affections must ascend, and then we follow after."—(C. Sutton).

Prayer.—Blessed Saviour, "who art my life, let it be hid with thee in God, that, when thou shalt appear, I may also appear with thee in glory." Draw me with the cords of thy love, that I may "set my affections on things above, not on things in the earth." Grant unto me to "mortify my members which are upon the earth" from all "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness;" so that by thy mercy I may not be "consumed with the fire of that wrath which cometh upon the children of disobedience;" but, being "dead unto sin," I may cease from "walking in my own ways," and "be called to the peace of God." And inasmuch, O heavenly Redeemer, as "charity is the bond of peace and of all perfectness," I pray thee, let thy love in all things constrain me, as in putting off the old man with his deeds—anger, wrath, malice, blasphemy, and all other sinful works of the flesh—so, in "putting on the new man," which is after thy divine image, endue me, by thy Holy Spirit, with "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, and forbearance, whereby we forgive one another, even as thou forgavest us." "Let thy word, O Christ, dwell in me richly, in all wisdom;" let "grace abide in my heart unto the Lord;" and, "whatsoever I do in word or deed, may I do all in thy name, Lord Jesus, giving thanks to God and the Father by thee. Amen. Amen.

S. K. C.

A STUDENT'S SABBATH IN THE WOODS OF OHIO*.

It may be interesting to you to hear a little more on this subject; I will, therefore, give you an account of my regular Sunday expedition, in which I am accompanied by a worthy collegian, my intimate friend. You must suppose the season to be summer, when the country appears to advantage and the days are long. We rise early, and get a light breakfast an hour or two before the ordinary meal, and then sally forth with a few books and some frugal provision for the day. The sun has risen about half an hour, and the dew is sparkling on the long grass. We proceed about half a mile through the noble aboriginal forest; the tall and straight trees appearing like the pillars in a vast gothic cathedral. The timber consists of oak, hickory, sugar maple, sycamore, walnut, poplar, and chestnut; and the wild vine hangs from the branches in graceful festoons. Occasionally we hear the notes of singing birds, but less frequently than in the groves of England. Deep silence generally prevails, and prepares the mind for serious contemplation. We soon arrive at a small clearing, where a cabin built of rough logs indicates the residence of a family. Around the cabin are several acres, upon which gigantic trees are yet standing, perfectly deadened by the operation of girding. Their bark has chiefly fallen off; and the gaunt, white limbs appear dreary, though majestic, in their decay. Upon the abundant grass which has sprung up since the rays of the sun were admitted to the soil, a number of cattle, the property of the college, are feeding; and the tinkling of their bells is almost the only sound that strikes the ear. We climb over the fence, constructed of split rails piled in a zigzag form: we traverse the pasture, and are again in the deep forest. The surface of the ground is neither flat nor very hilly, but gently undulating. Our pathway is plain, and conversation enlivens our walk. Occasionally we pass a log hut surrounded by a small clearing; and, after an hour we arrive at a roughly constructed saw-mill, erected on a small stream of water. The miller is seated at the door of his cabin, clad in his Sunday suit, and reading a religious book, lent him by us on a former occasion. We hold a small conversation with him: he expresses a growing interest in religion and the church, and concludes by telling us hereafter to use his horse on our expeditions: we accept the offer as it is intended; my companion mounts the nag, and I walk by his side.

We then pass through the woods, along the bank of Vernon river; and in due time my companion descends from his seat, and I mount the

* From "America and the American Church," by the rev. H. Caswall, M.A.

quiet animal in his place. After another hour we arrive at a small village, or rather a collection of log-houses, the scene of our labours. At the further extremity of the street is a school-house, built of logs, with a huge chimney at one end, and a fire-place extending across one side of the apartment. Within it are a number of rough benches; and all around it is a kind of temporary arbour, covered with fresh boughs, for the accommodation of those who cannot find seats within. Having tied our horse to a tree, we enter the school-room, and sit down to rest. Soon the children come flocking from the cabins and through the woods; and with them their parents and many other grown people, attracted partly by curiosity, and partly by a sincere desire of religious instruction. In a short time the school-room is filled, and a number of persons are standing without in the shade of the arbour. I then give out one of the hymns in the prayer-book, reading two lines at a time, on account of the scarcity of books. The people join in singing it, and then all kneel down to prayer. I repeat a large portion of the service by memory, knowing that my hearers, although belonging to no sect whatever, have at present all the prejudices of sectarians against praying by a book. After prayer, my companion adds a few words of exhortation, to which all listen with the deepest attention. This, though not strictly regular, is permitted by the bishop to candidates for orders, on account of the exigency of the case. We then instruct the children in the New Testament; and, about mid-day, we untie our horse and set out on our journey homeward, intending to eat our cold refreshments on the way.

But, scarcely have we left the village, when a blacksmith runs after us, and requests us to stop. He tells us that he has felt deeply interested in the services, that he desires more information, and that he wishes us to dine with him on Sundays hereafter. We accordingly return to his cabin, and his wife sets before us a plentiful repast, consisting of chickens, potatoes, hot bread, apple pies, and delicious milk. After some profitable conversation, we bid them farewell, and about three o'clock arrive at the miller's house, almost overcome by the excessive heat. When we have somewhat recovered from our fatigue, we proceed to a spot on the banks of the stream, where the grass is smooth, and where the thick foliage produces a comparative coolness. Here we find about a hundred persons collected, in hope of receiving from us some religious instruction: we conduct the service much in the same way as in the morning. The effect of the singing in the open air is striking and peculiar; and the admirable prayers of our liturgy are no less sublime in the forests of Ohio than in the consecrated and time-honoured minsters of York or Canterbury.

The service concluded, we return on foot, and, as we approach the college with weary steps, the fire-flies glisten in the increasing darkness. We arrive at our rooms, fatigued in body but refreshed in mind, and encouraged to new efforts. I have mentioned that a number of young men are engaged in a similar manner; and you will at once perceive that, on account of the distance of their schools, they can but rarely be present at the regular morning and evening service at the college. The great majority of the students are, however, punctual attendants at divine worship, and the bishop and professors are faithful in their sermons and exhortations.

SHORT READINGS FOR FAMILY PRAYERS.

No. XVII.

By the Rev. Henry Woodward, M.A.,

Rector of Fethard, Tipperary.

ST. JOHN THE BAPTIST'S DAY.

God is in his general providence pleased to act by means. Accordingly, we find that, in pre-ordaining that John the Baptist should bear a conspicuous part in the history of the world's redemption, he provided that he should be brought into the world under circumstances favourable to the expansion of every high and holy principle. His parents "were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." Thus was the best security taken for his early growth in the nurture and admonition of the Lord. And if he, as we are told Luke i. 15, was to be "filled with the Holy Ghost, even from his mother's womb," the same blessed Spirit had already made his father and mother temples of his presence. We find, verses 41-47, that both Elizabeth and Zacharias were "filled with the Holy Ghost." What responsibilities, then, do these correspondencies imply in the tender name of parent!

John, we are told v. 80, when a "child, grew, and waxed strong in spirit, and was in the desert till the day of his showing unto Israel." From that period to the age of thirty, this bright light was eclipsed and hidden from the world; teaching us, in this instance, as in that of John's great Master, that we should be satisfied to lie by, and to be unnoticed, and unoccupied in any active agencies, if such should be the will of heaven. Nay, should we be cast, as some of God's children have been, on a bed of long-protracted sickness, and thrown as a burden on those whom we would fain desire to serve and to assist, we should be thankfully resigned thus to lie passive in the hands of God. Trained in this school of true humility, when the brilliant ministry of this saint commenced, he was wholly devoid of every thing like self-importance. "When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou," what was his reply? Was it, as the mouth of Truth attested, that he was "a burning and a shining light?" that he was "more than a prophet?" that "amongst those born of women there had not arisen a greater than he?" No: we hear the language of one who, whatever his errand might be, was but the shadow of a shade in his own esteem. "He said, I am the voice of one crying in the wilderness." Such was the retiring and gentle character of him who, when duty called, could enter into the palace of a prince, and boldly rebuke his vices, and denounce his bosom sins and cherished idols as unlawful and accursed things. Such was John as a man.

As a teacher, let us notice one or two particulars in his doctrine. Firstly, he came "preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at

hand," that is, "Prepare your minds, wean them from former habits, remove all obstacles and opposing principles; for religion cannot dwell in an impure heart, Christ and sin cannot reign together, neither will God make a den of thieves his house of prayer." Secondly, however strict and self-denying his instructions, he did not interfere with the providential order of society. He did not counsel men to leave those states and conditions of life unto which it had pleased God to call them. And, surely, if any teacher come from God had been thus commissioned, we might conceive that John would have been the man. His dispensation was one of peculiar austerity, awful strictness, and ascetic seclusion from the habits of the world. And yet, what is his language to publicans and soldiers? Is it, as some modern instructors would say, "Leave your professions; withdraw from your positions in society." No. It is, "Remain where you are; and let your religion blend with the daily exercise of your duties." It is to the publicans, "Exact no more than that which is appointed you." It is to the soldiers, "Do violence to no man, neither accuse any falsely; and be content with your wages." Thirdly, he bare witness to that light which came into the world, to save and sanctify and bless it. "Looking upon Jesus as he walked, he saith, Behold the Lamb of God, that taketh away the sin of the world." Look upon that object with an eye of faith, and your sins will be blotted out. Contemplate his meekness and his humility, the beauty of his holiness, the wonders of his patience, and the splendour of his innocence; and that sight, that exhibition, will become the power of God unto your salvation; and the sin that doth so easily beset you will fly from the presence of the glory of God in the face of Jesus Christ.

GOD'S HAND TO BE ACKNOWLEDGED IN HIS GOOD GIFTS:

A Sermon,

By the Rev. Charles Abel Heurtley, B.D.,

Rector of Fenny Compton, Warwickshire, and late Fellow of Corpus Christi College, Oxford.

Hosea ii. 8.

"She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal."

This was God's charge against his ancient people; a very heavy charge. He had poured down upon them unnumbered mercies: he had separated them, in their first origin, from the rest of the nations: he had planted them in a goodly land, "a land flowing with milk and honey:" he had given them his holy law, and raised them up inspired instructors from time to time, while all the world beside were suffered to follow their own devices. And yet they were unmindful of their benefactor: they gave him no thanks for his benefits; nay, the thanks which they owed to him they paid to devils. "She did not know"—God speaks of his people under the figure of a woman—"she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal."

This was human nature: it was what we still see continually. It may be, my brethren, what we exhibit in our own conduct. We are all prone to receive God's benefits as matters of course, without thankfulness, without thinking of the hand which gives them, in too many instances to use them against the giver—at any rate, in the service of his enemy; so provoking God, as the Jews did, to withhold the blessings which we have enjoyed so unthankfully, that we may be taught by the want of them that they are not so much our own as we had thought.

It is a great part of true religion to see God's hand in everything; to trace every instance of protection to his providence, of deliverance to his care, every good gift to his love. One may observe in this, very markedly, the difference between scripture and most other books. In other books, for the most part, as indeed in the ordinary way in which men speak, we hear only of second causes. We are said to have had a fine harvest because we had a dry season: a sick man is spoken of as having recovered because he had a good constitution, or because he had a skilful physician and was well attended: a man in business is said to have thriven and got forward in the word because he had good connexions, or was shrewd and clever and long-sighted and industrious. All which reasons may be true as far as they go: the fault is, that they are only a part of the truth, and the least part. The bible refers everything either directly or indirectly to God. Nothing, however, but the actual quotation of passages can give us any idea of the manner and extent to which it does this; and even the quotation of passages can but partially, unless indeed one were to extract almost the whole bible. I shall proceed, however, to set down several instances, arranging them under two heads—the first, showing how God is constantly represented as the author and giver of all good things; the other, showing how holy men, in old time, were used to refer their prosperity to him, and that not merely in their prayers and other set addresses, but in the ordinary way of speaking.

I. In the book of Jeremiah we find God thus expostulating with his people for their forgetfulness of his hand: "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:" that is, who do not and will not recognise God in his works: "Fear ye not me? saith the Lord: will ye not tremble at

my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart: they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest." Take another passage from Psalm lxv., and mark how, throughout, God is set forth as the gracious author of all the fruitfulness and plenty which are so beautifully described: "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side:" "they shout for joy, they also sing." Take, again, St. Paul's words to the people of Lystra: God "in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." When Moses was giving his last charge to the Israelites, he dwelt very earnestly upon the importance of their bearing in mind that they owed every thing they had to God: "Beware that thou forget not the Lord thy God;" "lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents and scorpions and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." I will add but one passage more: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep. Lo, children are an heritage of the Lord, and the fruit of the womb is his reward."

These passages, then, may serve as specimens of the manner in which God's hand is uniformly recognised as distributing the good gifts which we receive. Here we have the rain, and the havest, the fruitfulness of the fields and the increase of the cattle, preservation in danger, support in want, power to get wealth, daily protection, the gift of children —all ascribed to God.

II. Now, take some examples of the manner in which we find the good men of old, naturally and unconsciously, as though it were the settled habit of their minds, referring every blessing they enjoyed to God.

Here is the psalmist's ascription of his protection through the night: "I laid me down and slept. I awaked; for the Lord sustained me." Do we distinctly realize the thought, when we arise in the morning refreshed and strengthened after a good night's rest, that it is to God we are beholden for these mercies? Turn to the 24th chapter of Genesis, and observe how Abraham's servant in almost every sentence he speaks recognises God's hand in the blessings bestowed on his master and on himself. For example, the success of his journey: "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren." His master's prosperity: "The Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and menservants, and maidservants, and camels, and asses."

When Esau asks Jacob who the persons are that are with him, his answer is full of the same deep and present sense of God's being the author of every blessing: "They are the children," he says, "whom God hath graciously given thy servant." And when, many years afterwards, the same Jacob in his old age pronounced his dying blessing upon the children of his son Joseph, these were the words in which he expressed his prayer: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads."

These passages, again, may serve as speci-

mens of the language in which God's saints spake of old. It is impossible to read them without being struck with the abiding sense which these holy men seem to have had upon their minds of God's interference in all our concerns. They looked beyond second causes, and fixed their thoughts at once upon the great First Cause; and what they felt in their hearts, they were not ashamed to profess with their mouths: their language was a perpetual confession of their faith.

One feels how different from theirs is the way of speaking common among ourselves. It would sound strange and unusual, and some people would be apt to take offence, if God's name were as frequently introduced, when mention is made of our ordinary blessing. And, no doubt, it had better be omitted altogether than used lightly and inconsiderately. But why should the Christian be driven to such an alternative? Why should he not speak habitually of God as the author of his mercies, and speak with reverence? Perhaps we are little aware how much influence our language has upon our thoughts. If we accustom ourselves to speak inaccurately, we shall learn to think inaccurately: if we accustom ourselves to speak like unbelievers, we shall learn to think like unbelievers: if God's name is seldom in our mouths, it will seldom be in our hearts.

But this is only part of the lesson before us. It would be well if God's name were more frequently introduced, so it were done with reverence, when we speak of the good gifts which we enjoy. But the grand point is—and it is only in proportion as the other contributes to this that it is worth anything—to acquire the habit of ascribing all our blessings to God in our hearts, and of thanking him for them unfeignedly. We have seen in some measure, in the passages which have been brought forward, how plainly and earnestly scripture teaches us this duty. I shall proceed to point out some of the advantages which would accrue from the practice of it.

1. It would be the surest way to secure the continuance of God's mercies, and to draw down more. Unthankfulness and the forbearing to acknowledge God's hand provoke him to take away his benefits. Thus, in the verse which follows the text, we find God threatening this very judgment: "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof." And we most of us know that striking judgment threatened against unthankfulness in Deut. xxviii: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord thy God shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things." And so, no doubt, God deals with us still, both nationally and individually. If we receive his benefits as though they came of course, without acknowledging his hand, without giving him thanks, without yielding the fruits of thankfulness in our lives, we shall be sure to bring down some heavy judgment or other, most likely the withdrawal of benefits of which we have shown ourselves so unworthy. It may be a worse judgment still—the continuance of them, perhaps even the increase of them; and, at the same time, seared and hardened hearts and careless and ungodly lives, only ripening us more and more for vengeance at the last. With regard to the withdrawal of God's mercies, we know not but that, in many an instance, sickness has been sent, because in health we did not consider that health was God's gift; war, because we did not value peace; bad crops and unfruitful seasons, because, instead of being thankful for such harvests as we had, we were ingenious in finding out this or the other drawback for which to murmur; just as I have heard people complain, after a harvest which they could not but acknowledge to have been a very fine one, that, notwithstanding the corn stood so upright, or was cut so early, or there were so many to glean, that there was not much to speak of after all. Far better, and far more becoming, instead of fixing our thoughts upon any evil that may chance to be—and, indeed, in this world must be—mingled with our prosperity, to dwell only upon the good; unless, indeed, so far as to moderate our affection for earthly things, and to train ourselves to long more and more earnestly for that blessed land where everything is perfect, and nothing enters that can lessen or impair God's gifts.

2. To recognise God, then, as the author of our blessings would contribute to secure the continuance of those blessings, and to draw down more. But, farther, it would keep our faith in exercise; it would enable us to realize God's presence as our friend and benefactor; it would bring us into sensible communion with God daily, many times a-day; it would draw out our love to Christ, and enable us the better to appreciate his redeeming mercy, seeing that every temporal blessing we receive is the fruit of that; and then what a happy life should we lead, thus filled with praise and thanksgiving! It makes a wide difference how we go through the

world, whether our minds have a tendency to turn to the bright or the dark side of things; to thank God for what we have, or to murmur or complain for what we have not. It makes all the difference between a happy life and a wretched one. There are some men whose path, let their outward circumstances be what they may—rich or poor, prosperous or unprosperous—seems to be all sunshine: the truth is, they carry the sunshine with them in their hearts. There are others whose path seems to be all gloom; and these, also, carry the gloom with them in their hearts. But he who sees God's hand in every thing; who recognises God as the author of all his blessings; who finds in every occurrence throughout the day some matter or other for thankfulness, blessing and praising God, in and through Christ, for his good gifts; this man is sure to be happy, and, being happy, when his happiness proceeds from such a source, he must needs also be fruitful in good works. Good works are like the produce of our fields: they need sunshine as well as showers. The corn would never ripen, if we had nothing but dull, dark days; and the Christian will never bring forth his full measure of holiness, if his life is past in gloom and sadness. To be forward in recognising God's hand, acknowledging his mercies, blessing him for his good gifts, is an excellent help to zeal and diligence in God's service; as, indeed, zeal and diligence are the natural expressions and necessary consequences of such exercises.

Thus I have tried to show that scripture every where recognises God as the author and giver of all good gifts, and that the saints of old in their constant practice did so recognise him; and, further, I have tried to set forth the advantages which would accrue to us if we also were studiously to refer whatsoever benefits we receive to God, praising him with our mouths and cherishing all manner of thankful thoughts in our hearts. It only remains that we each press home upon ourselves this blessed duty. Let us each make it our daily endeavour to acknowledge God's hand in the mercies with which our paths are strewn; and, if we are careful to observe, we shall find some instance or other every hour. When we awake in the morning, let our first thoughts be, "It is God who hath given me this refreshing rest. His fatherly hand has been over me while I slept. To him I owe it that I arise in health and strength, fitted for the duties of the day." When we partake of our food, let us be sure that the grace we say (and what Christian will partake of his food without saying grace?) is not an empty form, carelessly hurried over, as if we were half ashamed to say it, but the sincere expression of thankful hearts. When we go forth to our work, or whatsoever occupation is before us, let the consciousness of health and strength again lead our thoughts to him from whom they come. If we set out upon a journey, and return home in safety, do not let us regard this as though it were a matter of course, but let us acknowlege God's hand in protecting us, and praise him for his care. If we are blest with favourable weather and a fruitful harvest, let us not forget from whom these blessings come, nor provoke God's judgments against another year by our insensibility and unthankfulness for this, but let us in voice and in heart render unto him earnest and sincere thanks for his good gifts.

But there is one main point, my brethren, which must be attended to, otherwise all these considerations and a thousand more of the same description, will be—at least, may well be—of little effect; and that is, that we make sure of our interest in the greatest of all God's gifts, the gift of God's dear Son. He who has a part in this, has his heart ready tuned to praise God for the slightest boon; but he who is without it, what on earth can countervail the want? There are even earthly blessings, the lack of which is enough to mar, if not to destroy, the comfort of all other earthly blessings; health, for instance, or the use of our reason. If a man has lost his health or his senses, what profit has he of riches or friends or any other good things? But how much more where the soul is disordered—yea, dying, and even dead! What are even health and a strong mind, and honour and reputation, and a thousand other things which are desirable for this world—what are they all to him who carries about an accusing conscience, whose soul is cut off from Christ and in peril of eternal misery? Make sure, then, of this, my brethren—this chief blessing, this sun of blessings, whose light lights up all other blessings, and without which all others are darkness. How shall we make sure of it? How shall we have Christ for our portion, eternal life for our inheritance, heaven for our home? Need I say how? Believe in the Lord Jesus Christ; accept him as God's appointed Saviour—"the Lamb of God, which taketh away the sin of the world;" seek pardon in his name; seek peace and strength from his Spirit; yield up yourselves to serve him; and beseech him to give you grace to serve him. Thus do, and you are safe: thus continue to do, and you shall continue safe; and, when this life of trial and imperfection is ended, you shall ascribe all glory and praise and thanksgiving unto God, throughout all ages, in the name of Jesus Christ.

FREDERICK WILLIAM III., KING OF PRUSSIA*.

FREDERICK William III. seized on the years of national calamity, extending from 1806 to 1813, to be the purifying period of himself and people. Such being his frame of mind, purpose, and aim, we can, in a measure, account for the mental power, moral strength, quiet, and soul-greatness wherewith he bore, without bitterness, the reiterated blows of misfortune that fell on his country in rapid succession, and the magnanimity wherewith he endured the many personal mortifitions to which he was subjected. It is possible that no sovereign, throughout seven long years of oppression, has had like to him the bitter cup of suffering ever at his lips: truly, the bitterness sunk deeply into his whole being; but he recognised the Almighty hand which presented it, and with resolution he drank of it to the dregs, with eye of faith directed to heaven; and it was vouchsafed him to bear and act towards his personal opponents and slanderers with resignation and magnanimity.

The sorrow-seeds which produced this precious and heavenly fruit were sown and germed whilst still blessed with the companionship of his angelic consort, the excellent queen, in Königsberg, during the years 1806, 1807, 1808, and 1809, to which city his powerful enemy had driven him back: it was there, on the edge of a yawning and frightful abyss, the great and merciful Refiner had placed on the seething fire of adversity the crucible of his purification; where, freed from alloy and dross, the silver glance of the pure metal developed itself, brightly shining to the end of his earthly career.

At that important period—virtually the Rubicon of his public as of his spiritual life—it happened that Dr. Borowsky (afterwards archbishop in Königsberg) filled the offices of principal court preacher and superintendent of that place: in him the king found, to his great joy, a very apostle of Jesus Christ.

To no ecclesiastic has his majesty been so spiritually indebted as to that original and remarkable man; and none did the king personally value and love equal to him, for no one's individualities of mind so suited the king's temper and liking as did his.

In the anguish-moments of the king's regeneration, that divine was ever near and by him, to foster and strengthen the fresh and healthful life-shoot that, in a few years later, was to bring forth the regeneration of the Prussian monarchy; for what the immortal and illustrious minister, Von Stein, effected politically, was materially aided and furthered by Dr. Borowsky's spiritual and encouraging teaching. It was a very luxury to hear the otherwise word-chary and praise-sparing king expatiate on his favourite, in what may be termed eloquent fondness. A confidential correspondence was maintained between them, which ceased only at the prelate's death.

Being invited to accompany his majesty on one of his solitary strolls, I received from his own lips the following remarkable and never-to-be-forgotten narration:—

"You must picture to yourself Borowsky as a prophet of the Old, or an apostle of the New Testament; but, as that may be saying rather too much, you may value him as a counterpart of those great originals. Every thing about him carries the impress of his station: fertile and solid, meek and serene, artless and single-minded, genuine and candid, in him is to be seen the veritable Christian churchman, void of distasteful affectation and pedantry. And so it ought and must be, if the man is so thoroughly imbued with the calling of his adoption as to feel it as a part of himself. This is what I sorely miss in the divines of the present day. Every profession gives to those whose whole souls are in it a peculiar something, by which they are readily distinguished. The lawyer grounds himself in, and rests on, his positive law; the philosopher on his insight into all that he draws into the forum of his speculative reasoning; the naturalist on his researches into the laws and powers of nature; the soldier on the word of command, which is the form and rule of his life. Each of those callings has its own peculiar sphere; and its limitation is what gives it consistency, solidity, and repose, in the centre point of the periphery. On the other hand, I find in the evangelical clergymen of our times an evident and palpable liquefaction and divergency, a wavering, guessing, presuming, imagining; with the one so, with another so, as suits the colouring and blending of the shifting ideas of the day. I well know that, in the empire of religious truth, slothfulness is death; but mutability begets insecurity, and in the wavering loses all firm footing. The desire to attain to perfection is a never-resting, original impulse of human nature; but without a deep-laid foundation it throws up no safe advance towards improvement; and what, in the desire for novelty, may for a time so appear, is nothing more than a rambling and erring about, whereby experience loses itself: it is, after all, but a daring experimentalizing. I require of a Christian clergyman at least that he carry the impress, and is in word and deed a servant of the church.

"In too many, this appears only when clad in their official garments, and disappears the moment they put on the less sombre coat of modern fashion, and mix in company as of the world. I am, however, not of opinion that our church doctrine, according to the symbolical books* of the church, should be considered so definitive in form as to admit of no change; on the contrary, I am convinced that, fructified from the inexhaustible fulness of the holy scriptures, and limited by its decisive authority—making use of the result commensurate with the advance of the times—rejuvenescence would be obtained, and the evangelical church would develop and preserve a never-failing, healthy life, powerful for good works.

"But she must have a positive system, shew-

* From "The Religious Life and Opinions of Frederick William III., King of Prussia," as narrated by the very rev. R. Rylert, D.D, bishop of the evangelical church of Prussia. Translated from the German by Jonathan Birch. London, 1844. Would that Jonathan Birch had clothed this narrative in better English.—ED.

* Might be rendered, standard books, of which are chiefly—

LUTHERAN.

The Confession of Augsburg.
Apology of the Confession.
Schmalkalder's Articles.
Luther's Catechism.

REFORMED.

The Catechism of Heidelburg.
Confession of Siegismond.

ing whereon she is, will be, and shall be; what she is and by which she may be distinguished from all other churches: such to be guarded and watched over as the holy thing; for communion is the only biding and concentrating power of the community.

"Is, however, the grand object of the church lost, or split into countless vistas—each dissentient making a religion for himself, instead of receiving in faith that which is given in the divine revelation; understanding, under the word 'freedom of conscience,' a liberty and right to do so, calling it protestantism—then will there be a never-ending protesting, until nothing remains of the positive value and contents of biblical Christianity. Such direction and disposition of the spirit of the times would undoubtedly place the evangelical church in an anarchial position.

"Whilst those of the higher and educated degrees content themselves with philosophy, æsthetics, and literature of the day, being hardly conscious of having fallen from connexion with the church, the middle and under classes of the people—who, at least, feel a church requisite on Sundays and festivals—go astray, not knowing whereon they are, or what they should hold to.

"The belief of our forefathers in the fundamental dogmas of our holy religion is (thanks to the variety of systems and parish pastors who preach them) no more the belief of the children. The inclination for domestic devotion, which heretofore was the order of the day in Christian families, is consequently dropped: where, however, such is no longer honoured and practised, the warm desire for public worship is all but extinct. The clergyman loses his earlier respect, and the trust reposed in him, when he ceases to officiate in conformity to the binding rules of the church; substituting personal views, which he knows he cannot uphold, as proceeding from authority.

"I hate from my soul tyranny and wavering in weighty matters; and, at the same time, it is unbearable when the servants of the church, whose holy calling is to strengthen, confirm, and uphold, are themselves not firmly established in the faith. Yet, how can they be firm in transcendental affairs, not having a faith fixed, and being ready to barter the unchangeable and eternal authority of God's word for the transient phantasmagorias of human authority, and the word of God, which can never be overthrown, interpret, model, and daub over with the varnish of modern times, having no analogy to the doctrines of our church?

"I have myself gathered sad experience in that respect. When travelling, I have ever found pleasure in inspecting churches; and, whenever I can so arrange it, I rejoice to attend the public worship; yet seldom have I been comforted and edified on such occasions. The majority of the clerical gentlemen that I have heard when journeying have used the biblical text as a merely selected motto: instead of practically explaining and pressing the vivifying essence of the same on the hearts of their hearers, they have fretted and fumed themselves into a heat by empty declamation and far-fetched oratorical flourishes, to my grievous annoyance. But I have experienced still greater vexation when conversing with them, on their being presented to me. Few stood before me like men. The majority suited themselves by manner and word to my expressions, determined to say only that which they presumed would prove agreeable. Scarcely one differed with me: flexibly they acquiesced in all my opinions, even such as I threw off only to prove their insincerity. Flattery is at all times disagreeable to me, but most so from the lips of a clergyman; who, though standing before his country's king, should never forget that he, filling the exalted office of a servant of Jesus Christ, should be there and every where the frank attestator of truth.

"Such a man was and is my beloved Borowsky; and for that reason is he so dear to me. He stood by me, and I by him, during the dark and oppressive time, when I had need of comfort, and verily felt a yearning for consolation; but he administered no calming palliatives—his were radical remedies, even when they were harsh and occasioned pain.

"The circumstances that led to the unfortunate times when I, my house and people, were struck down, he sought not to gloss with opiative excuses, but frankly laid bare the fundamental causes, and placed them in their true colours before my eyes, not sparing me.

"Whatever he said was not the so-called submissive advice; neither the well-intentioned counsel, where the adoption or non-adoption depended on my will and pleasure. No: all he said was clothed in biblical sentences, having the power of the will and commands of God—and I valued what he said as such.

"He made me conversant with prophetic theology, of which I was wholly ignorant until then. He proved to me, from the world's history and its annalled transactions, illumined by the light of biblical prophecy, that, in conformity to the divine government of the world, a regenerated and improved people would always rise again, and that an immoral and arrogant people had ever been abased.

"With a serene and inspired confidence he announced to me better and more happy times; fully convinced that the heavy dispensation that had befallen our country, if well turned and bravely borne, would prove the means and way to greater national prosperity than ever.

"If, in those awful times, big with the fate of Prussia, when all appeared dark and gloomy, I doubted, and fretfully asked after the how, where, and when, the good man displayed, in the most amiable manner, his discontent; took hold of the button of my coat, patted me on the shoulder, shook me by the hand, and spoke with the earnestness and dignity of a Nathan: 'You must learn to believe It happens to man according to his faith.' All this was factly and personally new to me: so had I never been addressed before.

"His earnestness and severe frankness estranged me not: on the contrary, they drew me nearer to him; for they were evidently the outflowing of purest sympathy. I must say that a certain pious, tender anxiety was so apparent in that original and excellent man, that his society became to me indispensable. Also the queen, in her noble and pure spirit, who had so active a sympathy for all that was true and exalting, delighted in him; and requested that he should be our daily evening guest at the tea-table, whether invited or not. He never came, however, unless especially requested; and too often he excused himself, saying frankly, 'I cannot spare the time.'

"He had not visited us for many days. When he came, the queen, in her friendly manner, chid him for absenting himself so long. His reply was, 'I have but followed the counsel of holy writ, which says "Press not thyself into kings' houses." But this was uttered in such a true-hearted tone, and with such sincerity and meekness, that that, and all other searching truths falling from his lips, offended not: on the contrary, they verily did one good. There was keenness of point, too, in all he said; which, not being intended to wound, merely awakened me to reflection.

"Withal he is an agreeable, entertaining, often witty associate, possessing a frank and child-like simplicity; and, owing to his temperate and frugal habits, he then felt no dyspepsia or bodily ailings*; in fact he was always cheerful.

"Never did he request anything of me—never hinted at any boon for himself: it was therefore evident that nothing but the purest, disinterested heart-affection bound him to me.

"Such was the conduct of this peculiarly excellent man towards me in every situation: even when I was most dejected, and would fain have been alone, his visits were ever new and agreeable to me. I have no one so greatly to thank for my Christian knowledge and strength, as that good man. He nurtured in me a decidedness and positive firmness, without lessening my feelings of regard and indulgence for free and liberal views in general. Knowing whereon I am as relates to myself, and what I have to believe, guard, and perfect, I have become more composed and tolerant towards the inexhaustible, inimical, and ever varying judgments of men.

"Borowsky, by continually leading my thoughts towards the Most High, helped me, in an especial manner, to moderate the bitterness that had seized on my heart in the crushing year 1806, and which threatened to fix itself there; whereby I was rendered able and inclined to forgive my personal opponents and enemies; and, consequently, more fitted to do good."

So spake the never-to-be-forgotten king, with earnestness, dignity, and perfect open-heartedness relative to the time of his heaviest sufferings—sometimes walking, sometimes standing—now sitting, and anon leaning against a tree.

* Dr. Borowsky, archbishop in Königsberg, lived to the age of ninety, and to the last went through his duties with vigour and cheerfulness.

The Cabinet.

MORALITY OF THE BIBLE.—Can any one sit silently in "the great congregation" of the faithful, and hear . . . . . words read by the appointed minister; or can he retire into his secret chamber, and, having shut the door, ponder over them in the hour dedicated to communion with God, without feeling that "they are spirit and they are life," that they "drop as the rain, and distil as the dew" from heaven? I pity the man so wanting in spiritual perception, so darkened in understanding, so hard in heart, as not to perceive a divine influence accompanying them, and a divine light shining round about them. Why, there is here a remedy for all the ruin of the fall, for all the ills of life, and for the last struggle with death. Only let a man be what the morality of the gospel requires, and what the grace of God is given to make him, and he is fitted to join the company of angels and archangels, and to behold the vision of the Almighty. If there were no other arguments than those now advanced, if no miracles had been wrought, no prophecies uttered, I say that the morality of the gospel in its source, in itself and its results, is sufficient to stamp that book which contains it as divine. But, when we view it in conjunction with all that has been before stated, the proof is overwhelming, and the evidence irresistible. It is quite impossible that the things whereof I have spoken in former lectures can be true, it is quite impossible that the things whereof I have now spoken can be true, and the bible be a falsehood, a forgery, a fraud. And I call upon you to join with me in the expression of a most solemn affirmation, calling heaven and earth to bear witness and record the most deep and heartfelt conviction that it is the word of God, the revelation of the divine will, the fountain of truth, the rule of faith, the guide of life. I ask you to do no more than I do myself. I peril the eternal salvation of my own soul upon the truth of this sacred volume. No other foundation do I know, no other hope do I seek. Here I would take my stand—by the words of this book to be judged, and by it to live or die. You turn aside, perhaps, the effect of this strong affirmation, which involves in me ten thousand times deeper guilt than in your own case; because, if insincere, I do my best to drag down others into the same pit of boundless, endless misery, into which I plunge myself; you turn it all aside, perhaps, by calling it professional, by saying that I am tied in ministerial fetters, and bound to affirm the truth of what I teach. But it was not always thus. Once I was free as air, and that at an age when claims to discretion are readily conceded; certainly, when intellect is fully developed, and the powers of reason are in full activity. What hindered then, but that I and others, partakers of my faith and sharers in my labours amongst you, should have followed any creed, or taken up with any party? Why could we not have cast in our lot with free-thinkers, or deists, or infidels, or atheists, or, last, poorest, lowest, least of all, with socialists? The world was all before us where to choose. Why take the vows of Christianity upon us, and stake every thing upon the word of God? Do you inquire why? I answer, that the self-same reasons now laid before you in this series of discourses, pondered and weighed in many a nightly vigil and through many a long discussion, brought, by the grace of God, to the conclusion now affirmed, even the conviction that the bible is the word of God; and the resolution now announced, to peril life, name, hopes, fears, body, soul, for time and for eternity, upon its inspired truth. Without it, I am like some poor frail bark, tossed hither and thither upon the sea of life, without rudder, chart, or compass; the sport of every wave, and buffeted with every storm. But with it, I have a hope which is as "an anchor of the soul, both sure and stedfast," and, life's stormy sea once passed, I enter into the haven where I would be. And say you not the same, and feel you not the same? O, that God

would but help us to love the bible more, and to prize it higher! O, that we could but hold its doctrines with more simple faith, imbibe its spirit with more gentle zeal, and adorn its precepts with a more holy life! O, that we might love that Saviour whom it reveals, and prepare for that heaven which it promises! O, that we were but as true as the bible; as truth to our faith, our name, our creed, our church, our God; and that we walked not with such feeble, hesitating steps in the ways of life and grace and holiness! The defect is not in the bible, for there all shines bright, and pure, and clear; but in ourselves, who need to be changed into the same image, "from glory to glory, even as by the spirit of the Lord."—*From Bateman's "Why do you believe the Bible?"*

FREE WILL.—I pass on to the tenth article, entitled, "Of Free Will." The title would, perhaps, lead us to expect a definition of free will. But the framers have entered into no metaphysical disquisitions. They have contented themselves with pronouncing the natural state of man since the fall to be a state of moral impotence, from which he can be raised only by divine grace. They have not only adopted the opinions, but, in the concluding paragraph, have used the very language of Augustine. He wished to maintain both free will and grace. He denied, in answer to the Pelagians who charged him with Manicheism, that the free will of man was destroyed by the fall; but, since the fall, through the infection of man's nature, it has become corrupt; and he chooses only that which is evil: he cannot choose that which is good without the assistance of divine grace, which changes the will from bad to good. His freedom in the choice of good is, in fact, part of the grace or of the gifts of God, who not only gives free will, but turns it to that which is good.—*Bishop of Lincoln's Charge of* 1843, *pp.* 25, 26.

Poetry.

THE WIDOW'S SON RESTORED.

LUKE VII.

BY R. B. EXTON.

(For the Church of England Magazine.)

What means that distant throng,
PRESSING around one gracious form, who seems
Intent on ministering some welcome boon
To each and all in turn? And now towards
The city gate they press, as if to guard
The entrance of a friend belov'd, and there
With loud acclaim to celebrate his coming.
'Tis he, the meek and lowly Jesus, prompt
In ev'ry scene of suffering to dispense
Soft pity's balm medicinal: not such
As man bestows, devoid of pow'r to heal
The burning anguish of the smitten heart;
But with effective skill, and strength divine,
And godlike energy of purpose fraught.
O, chance most opportune! if not his will,
Beneficent as prescient, controll'd
Th' event to meet the pregnant hour. For lo!
A weeping train approach the city's bound;
A dead man carried out—his mother's son,
Her only son, and she a widow. Silent,
As if afraid to chase the spirit from
Its flutter o'er its once-loved tenement,
Advance the sorrowing band; save when from out
The mother's breast th' indomitable groan
Ascends, impatient of her weak control,
And sympathetic sighs respond her woe.
O, happy grief! O, blest, incontinent
Despair! when he who came to minister
A med'cine to the broken-hearted, hears
Our cry! Deep in his tender bosom sank
The parent's anguish; and from forth the crowd
He sprang, to staunch her tears: "Woman, weep not!"
That voice which once assuag'd the ocean's strife,
Hushing its fierceness to a peaceful calm,
Diffus'd o'er all a charm of wondrous hope
And mute expectancy; but soon to yield
To sense more rapturous of assur'd delight.
Then was reveal'd the arm omnipotent:
Then came the Lord of Life, and touch'd the bier;
And they that bare the dead stood still, while sounds
Of soft, subdu'd command, yet as the trump
Of bright archangel strong, swept o'er the tide
Of frozen life, and taught its streams to flow—
"Young man, arise!"
Ye who have clasp'd within
Your warm, maternal bosom infant forms,
And hail'd their opening beauties; and, elate
With guiltless pride, have watch'd the dawning of
The soul's soft light, from reason's early fount
Diffus'd, till, perfected to manhood's day,
It shone resplendent; and who then have seen
The cherish'd blessing droop and die beneath
Your fruitless care, and on the cold, dark grave
Have wept a mother's tears; ye know the pangs
That shot, convulsive, through the widow's heart,
As to his last sad home she bore her son.
But to *this* mother there alone was given
The bliss intense of straining to her fond
Embrace the dead alive again, the lost
Restor'd; and to pour out the grateful soul
To him whose only arm, in heav'n or earth,
Has pow'r to save—the Son of God; for he
To her still doubting sight and trembling hand
Himself deliver'd him.

Cretingham Vicarage, Suffolk.

THE PILGRIM.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine).

"Whither goest thou?"—JUDGES xix. 17.

PILGRIM, still journeying on the ways of time,
Weary art thou with heaviness and care;
Sorrow hath darkened o'er thy morning's prime,
And doubt and fear are casting shadows there;
From whence, and whither tends thy lonely way?
Why wrinkled thus thy brow? Sad pilgrim, say.

"Whence comest thou?" From disappointment's shade,
Where thorns for ever mar life's rainbow-dreams?
Or hast thou wandered by some flowery glade,
Where youth and joy are intermingling gleams?

Does that fair path but wrecks of memory shew,
Turn from the past—say, "whither goest thou?"

"I come from hope's beguiling, sad and worn,
Her cobweb visions melted into air;
Her gaily tinted bubbles all are gone,
And leave the heart's sick yearnings only there.
I come from paths of 'mourning and unrest:'
Where may the weary one with peace be blest?"

Turn from the past—say, tends thy final bourne
Where long dissevered ones unite again;
Where heavenly love will comfort those that mourn;"
Where souls emancipate leave every pain?
Or where each spirit, doom'd to lasting woe,
In darkness dwells? Pilgrim, "where goest thou?"

Fair seeming is the broad and flow'ry way
That downward still inclines, beguiling ever:
On yon far, narrow path, a guiding ray
Will comfort and sustain, and leave thee never:
Now faith and humble hope illume thy brow:
To heaven thy journey tends: there goest thou!

Miscellaneous.

THE BOWER-BIRD OF AUSTRALIA.—The spotted bower-bird, we learn, is peculiarly interesting, as being the constructor of a bower even more extraordinary than the one just noticed, and in which the decorative propensity is carried to a far greater extent. It is as exclusively an inhabitant of the interior of the country, as the satin bower-bird is of the brushes between the mountain range and the coast. It has a disposition of extreme shyness, and therefore is seldom seen by ordinary travellers.... In many of its actions, and in the greater part of its economy, much similarity exists between this species and the satin bower-bird, particularly in the curious habit of constructing an artificial bower or play-ground. The situations of these runs, or bowers, are much varied. They were found both on the plains studded with the acacia pendula and other small trees, and in the brushes clothing the lower hills. They are considerably longer and more avenue-like than those of the satin bower-bird. They are outwardly built of twigs, and beautifully lined with tall grasses, so disposed that their heads nearly meet. The decorations are very profuse; and consist of bivalve shells, crania of small mammalia, and other bones. Evident and beautiful indications of design are manifest throughout the whole of the bower and its decorations formed by this species; particularly in the manner in which the stones are placed within the bower, apparently to keep the grasses with which it is lined firmly fixed in their places. These stones diverge from the mouth of the run on each side, so as to form little paths; while the immense collection of decorative materials are placed in a heap before the entrance of the avenue; this arrangement being the same at both ends. In some instances, small bowers, composed almost entirely of grasses, apparently the commencement of a new place of rendezvous, were observable. These structures were at a considerable distance from rivers, from the borders of which the birds could alone have procured the shells and small, round pebbly stones. Their collection and transportation must, therefore, have been a task of great labour and difficulty. As these birds feed almost entirely upon seeds and fruit, the shells and bones cannot have been collected for any other purpose than ornament; besides, it is only those which have been bleached perfectly white by the sun, or such as have been roasted by the natives, and by this means whitened, that attract their attention. Mr. Gould clearly ascertained that these runs formed the rendezvous of many individuals. —*Jesse.*

CORRUPTION OF PUBLIC MORALS.—Two features are distinctly recognisable in observing the condition of society in our Babylon, and both evincing a state of public feeling more to be lamented than coveted for the weal of a people. We have the operatic indecencies no longer confined within the walls of a place of fashionable resort, limited in effect and comparatively innocuous; but we have them corrupting the masses in every print-shop window—mixed up sometimes with sacred subjects, and sometimes with exhibitions of depravity grosser than themselves. Women of all classes, youth of both sexes, vulgarity with its coarse jest, and vice with its ribaldry, surround these windows in almost every street; and none of thinking minds can fail to remark the pernicious influence they are exercising over the morals of all the lower classes. And, combined with such sensual stimulants, the other feature to which we allude is that morbid appetite for horrors, the indulgence in which appears to prevail nearly among all classes of the community. Enormous guilt and unexampled criminality are sure of their sympathisers; and appalling death-beds, and dreadful murders, and extraordinary suicides, and awful executions, are the relished food of the many. And there are even publications ministering regularly to this unnatural delight. Gasps and groans are counted, convulsions minutely described, disfigured corpses figured, and disgusting spectacles pictured; and thus, what between lively debauching on the one hand, and mortal agonising on the other, the feeling of England is gradually perverted from a healthful tone into a sickening and revolting national degeneracy.—*Literary Gazette.*

LUTHER.—The protestants of Russia* purpose to hallow the anniversary of the great reformer's death, or rather the third centenary of his decease, which will occur in the year 1546, by the opening of an institution for the maintenance and education of the sons of deserving pastors. It is proposed that the first funds towards carrying this excellent object into effect should arise from the sale of religious publications, to be written by the most eminent theologians of Germany: the beginning is to be made by a volume of discourses, contributed by the most popular preachers in the protestant world. We cordially wish "God speed" to this project.—*From a Correspondent.*

* Probably a mistake for Germany.

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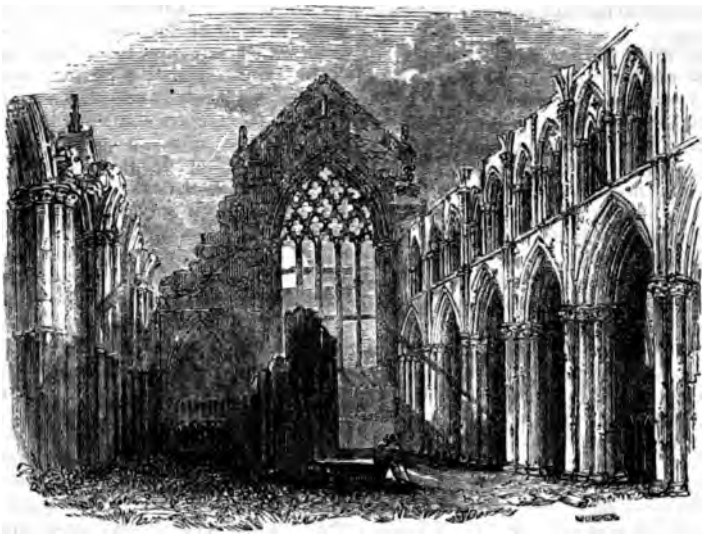
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 473.—JULY 13, 1844.



SCOTTISH EPISCOPACY.

No. I.

THE ROYAL CHAPEL OF HOLYROOD.

THE accession of James to the English throne led to the establishment of a hierarchy in the north, from which usually dates the beginning of the Scottish episcopal church as a regular ecclesiastical body, constituted according to the example of antiquity. In 1606, the temporal estate of bishops was restored by act of parliament; and four years after, the spiritual power was again renewed by the consecration at London of three bishops, already promoted to the sees of Glasgow, Brechin, and Galloway; who, on their return home, conveyed the episcopal authority to their titular brethren; and then there was an episcopal church once more established in Scotland. So little opposition was shown to this, that, at an assembly held in 1616, it was ordained that "the acts of assembly should be collected and put in order to serve for canons of discipline; that children should be carefully catechised and confirmed by the bishop, or, in his absence, by such as were employed in the visitation of churches; and that a liturgy, or book of common prayer, should be formed for public use."

To trace the events which have occurred in the outward position of that church, will be the object of this series of brief papers; in other words, to set before the reader a statement of its externals rather than its internals, by which all needless discussion as to disputed points—needless, let it be understood, in this place—will be avoided. Many are now beginning to inquire as to its state who were, probably not long since, ignorant of its existence; and many who had no doubt of its existence conceived it to be as fully established as the united church of England and Ireland.

The accession of Charles I. tended yet more strongly to the furtherance of episcopacy, and its more solid establishment. "Charles," says Mr. Stephens, in his "History of the Church of Scot-

land from the Reformation to the Present Time," "was conscientiously attached to the Anglican catholic church, and considered it the best adapted for the propagation and advancement of Christianity of any church in the world; while, at the same time, he was most firmly opposed to the Romish church; and no man better understood the motives of the separation of the papists from, and their animosity against, the reformed church. In Scotland, the principle of papal insubordination and ambition 'covered the whole nation; so that, though there were bishops in name, the whole jurisdiction, and they themselves were, upon the matter, subject to an assembly which was purely presbyterian; no form of religion in practice, no liturgy, nor the least appearance of any beauty of holiness; the clergy for the most part corrupted in their principles, at least, none countenanced by the great men or favoured by the people but such, though it must be owned their universities, especially Aberdeen, flourished under many excellent scholars and very learned men.' The daily sacrifice had not been restored in any of the churches which were occupied as cathedrals, and only in the chapel royal had any decency of public worship been observed. In it the English liturgy was daily used with all the decencies of cathedral service; and the whole Scoto-catholic church was happily disposed towards the use of a stated national liturgy at the period of king James's death. The establishment of the Anglican liturgy was firmly resolved on by king James; and lord Clarendon says, it was the principal object he had in view in his visit to his native kingdom. Charles inherited his father's love of country and of religion, and resolved to unite his three kingdoms in one form of public devotions, and the completion of this pious resolution was one of the chief designs of his visit at this time (in 1633)."

It was now deemed expedient that a liturgical form of prayer should be drawn up, and duly authorized, for the service of the church. Charles, finding that the Scottish bishops, lest their church should be deemed dependent upon that of England, no less than that Scotland should come to be deemed a mere province, would not receive without alterations the common prayer of the English church, commanded, contrary to the wish of Laud, that they should prepare a service for their own use. This liturgy was to be submitted to the revision of archbishop Laud, and the bishops of London and Norwich. The first liturgy of Edward VI. was the basis of this new liturgy, especially in the eucharistical part of the service. The work being completed, was, with a collection of canons, ratified by his majesty, and authorized by proclamation; whether objectionable or otherwise, need not be considered here.

The fate of this liturgy is well known. It drew down curses the most virulent: it met with opposition the most vehement: it exposed those who used it not merely to reproach but to persecution; and, in due time, as troubles increased and rebellion strengthened, it gave way, as a public form of worship, to extemporaneous exercises.

At the close of the great rebellion, Charles II. being restored to the throne, episcopacy was again established, and the episcopal succession renewed, by the consecration, in 1661, of four bishops, in London, for the sees of St. Andrew's, Glasgow, Galloway, and Dumblane, by the bishop of Winchester and two other prelates. Nor was this return to the ancient form of church government disagreeable to the majority of the people: twenty-four years of strife disposed them to receive an ecclesiastical constitution likely to secure peace. Moderate presbyterians attended the episcopal worship in the parish churches. The old confession of faith, drawn up by the first reformers, and ratified in 1567, had all along been the received standard of doctrine to both; though the presbyterians had recently introduced the Westminster confession, in many points differing from the former, and in some directly contrary to its more sober tenets. Since the attempt to read the new book of service at Edinburgh, no liturgy had been used in public worship. Many of the episcopal clergy, indeed, are said to have compiled forms for their congregations, with some portions selected from the English liturgy; and all of them uniformly concluded their devotion with the Lord's prayer, and their singing with the doxology; both of which observances, however, were denounced by their opponents as superstitious. The sacraments were administered by both nearly in the same manner. There was no kneeling at the one, or signing with the sign of the cross at the other: only, in baptism, the episcopal clergy required the apostles' creed as the symbol of faith; while the presbyterians insisted on the Westminster confession, and some of them even the solemn league and covenant, as the standard of the child's religious education. The deanery of the royal chapel being annexed to the see of Dumblane, which had been much impoverished, bishop Leighton, according to bishop Burnet, "was willing to engage in that, that he might set up the common prayer in the king's chapel, for the rebuilding of which orders were given."

The liturgy again set forth by authority was the appointed service of the church until its separation from all state connection at the revolution. James II. (VII.) on his accession fitted up the chapel royal, which had served as the church of the parish of Canongate, for the sovereign, and stalls for the knights companions of the order of the thistle. The floor was paved with different coloured marbles, and a fine organ was erected; and the parishioners were now expelled, and the prayer was sent off with the people, and mass was again celebrated at Holyrood as well as Windsor. At the revolution, as far as this chapel was concerned, the same spirit was manifested that led to the destruction of so many of the noble religious edifices which at one time adorned and graced the land. The sad errors of the abdicated monarch were deemed sufficient reason for attempting to demolish utterly a house of God by a multitude who were not disposed to distinguish between a prayer-book and a missal, or between a presbyter administering the ordinance of the Lord's supper and a priest offering the idolatrous sacrifice of the mass.

A full description of the royal chapel will be given hereafter. O.

CONTINENTAL SKETCHES.

No. III.

VENICE.

HAPS there are few spots in Europe which traveller approaches with greater interest a Venice; at least, so I felt when I found my-, last summer, actually in a gondola, and on way to the "ocean queen." It takes ut three quarters of an hour to row from stri—a common, modern-looking town, where vellers usually leave their carriages—to Venice; l the high-road is marked out thither by means piles driven into the water, at intervals; be- d which boundary, on either side, the gondo- are forbidden by law to pass. About half way the city we stopped to have our passports ex- ined, at a small island where the Austrian go- ament has established a douâne. Being de- ed here some minutes, I left the gondola, and ded, to obtain a better view of Venice, which s now distinctly visible, "throned on her hun- d isles." The scene around was gay and novel the highest degree: boats filled with market ple, and piled with huge vegetable and fruit kets, were waiting around the douâne, till their n came for examination; for every boat going or out of Venice is examined by the authorities. ny of the peasant women were extremely hand- e, and picturesque in their attire; their dark s flashing from beneath a scarlet handkerchief l across their heads, or from under the broad m of a high straw hat, occasionally decorated h flowers. Gondolas were every moment flit- g past, from which looked forth, as they stopped, gaily dressed Venetian dame or moustached strian officer. The douâniers being at last isfied that we were not *personnes suspects*, our ty was soon again on our way to Venice, re- ling ourselves with delicious cherries and Italian ad, which is really excellent; and in a very rt time we entered the grand canal, and had t recovered from our delight at finding our- ves passing under the Rialto, where trod "the w whom Shakspeare drew," when we stopped the Lione Bianco, an hotel which had been ongly recommended to us, and soon allowed our ughts to descend from romance to reality, by ering, and afterwards very much enjoying, an cellent dinner; no bad thing even in Venice, city of romance and poetry, considering that had been reduced to somewhat poor fare for ee or four days previously, whilst travelling ongst the mountains of the Tyrol.

The stranger's first care, on arriving in Venice, uld be to secure a valet-de-place; for some ler must be observed in visiting the numerous jects of interest scattered about: otherwise many ll be missed, or left for want of time, unless a ry long stay is intended. A gondola likewise is lispensable here, as elsewhere a carriage; for, this singular city of the waters, there is no other ans of being transported from place to place, ice the streets are all canals, with the exception a few narrow passages between some of the uses*. Each respectable family has its gondola ored before their palace; and they are rowed their own liveried servants, whose dress is the ly indication of the rank of the owner, for the gondolas are all black. Tradition says that this was so ordered by the government, in consequence of the many accidents occasioned by the nobles striving to rival one another in the splendour of their boats, and upsetting one another in their rage and hostility. The only rivalry now is between the hired gondoliers and the liveried servants; and they seldom find their respective boats near together without a race ensuing. These contests occasioned me some small alarm at first; but the skill of the boatmen is so great that accidents are very seldom heard of. The funereal-looking gondolas give a somewhat gloomy air to Venice, which accords admirably with the whole character of the place—the ruined palaces, splendid yet sombre churches, and the many monuments of departed greatness which every where meet the eye.

Our first expedition, the morning after our arrival, was to the Piazza San Marco. Canaletti seemed to have rendered this place so familiar to my mind, that, although delighted, I scarcely felt surprised at its vastness and peculiar beauty; but, on entering the church, I was indeed astonished and enchanted. There is an eastern character and air of grandeur about it most striking; and the splendid pillars of verde antique, porphyry, jasper, and other precious marbles, with which every portion of the building is decorated, seem to transport the bewildered mind at once to some distant region, famed in fairy stories for wealth and splendour. St. Mark's is almost entirely filled with spoils brought from the church of St. Sophia, at Constantinople, by the Venetians, when they took that city. Among the greatest treasures in the cathedral is a small picture, over one of the altars, of a virgin and child. The Greek emperors used to carry it to battle with them, and believed that its presence secured victory to their arms. They appear once, at any rate, to have been disappointed, since it was brought here by the all-conquering armies of the republic, and placed amidst their proudest trophies. The great object of veneration, however, in the church is the tomb of St. Mark, said really to contain the body of that evangelist, who is known to have been buried at Alexandria, whence the Venetians transported it here. Silver lamps are kept continually burning before this sacred shrine: some of very great value were pointed out to us, presents from the rich Venetian citizens. The marbles in this wonderful edifice are of the richest and most costly description; and so numerous are the pillars, as to give an overloaded air to the building: every other step we took, our valet stopped to tell us—"This pillar came from the church of St. Sophia, in Constantinople; this from the emperor's palace in the same far-famed city; that from Alexandria." I was lost in wonder and delight; and fancied myself transported at once to the "clime of the east, to the land of the sun;" so often is the mind carried thither by these monuments of the eastern grandeur of past age.

One peculiarity cannot fail to strike the wanderer through this vast and solemn pile, namely, the irregularity of the pavement; now rising, now sinking, never level for many feet together. This is occasioned by the falling in of the piles, on which the whole building, as indeed the greatest part of Venice, is erected. I gave an involuntary shudder when told the cause: it seemed so strange thus to be living on the bosom of the waters. But there

* This is hardly accurate. It is possible to proceed on foot m one extremity of Venice to the other, but only by lanes l alleys, which a stranger could not explore.—Ed.

can, of course, be no cause for dread, since for so many hundred years this "sea Cybele" has nursed her children in safety, though borne on the treacherous element. A great part of the roof of St. Mark's is ornamented with mosaic, representing scripture scenes: at least we concluded they were such; but they are too high, and, from age, too indistinct, to be distinguished, were the subjects profane. Although I could have lingered for hours in this most interesting sanctuary, enjoying the coolness of the vaulted aisles, where few stray sunbeams, only "a dim, religious light," ever penetrates; yet, as there was far, far more to be seen, and but three short days to devote to seeing all, we were at last obliged once more to emerge into the brilliancy of an Italian sun in June, and examine the piazza more closely. The church forms one side of this magnificent square: at right angles with it is the beautiful little building which contains the famous clock, where two bronze statues strike the hours with huge clubs. As the finger points the hour, first one steps forwards, and beats on a bell hung just above the clock; as he concludes his labours, the other puts one foot forwards likewise, and again strikes the hour of the day. I stood long watching, after the figures had again relapsed into their wonted stillness, meditating on the strange and divers scenes those iron figures (could we suppose them endued with sense) must have beheld, as, year after year, century after century, they have unremittingly performed their allotted task, and, except when thus occupied, gazed silently and pensively on the piazza below. How must they have exulted as they beheld the pillars beneath erected as proud trophies of victories achieved—Cyprus and Candia subdued! Sadly must they have mourned as they heard the dense crowds below discoursing low and gloomily on the doom their traitor doge, Marino Faliero, had just met with. Proudly, too, must they have exulted as year after year only brought fresh honour to their beloved city, and all alone she withstood the league of Cambray. But grievously must they have mourned in spirit when they saw their city sink, beheld her glories fade; beheld at last an upstart conqueror lord it over their doge, and insult their noblest officers; and now to see Austrian soldiers parading their beautiful piazza, and a foreign potentate's brother ruler of her destinies. Alas, for Venice, the once mistress of the seas! I half wondered that the insensate figures did not refuse to perform for the amusement of her conquerors the task they had once executed in her brighter days.

Two sides of the piazza are occupied by shops; and all round a colonnade runs, covered over with a blue awning; beneath which, towards evening, numerous groups may always be seen, smoking, sipping coffee, taking ice, &c., and often employed playing at chess or backgammon. The principal inhabitants of Venice, both ladies and gentlemen, assemble here, at the doors of the cafés, to enjoy the delicious coolness of an Italian night. At many of the doors, as we passed, we saw parties of majestic-looking Turks and bearded Armenians, in the picturesque attire of their country: they add much to the novel and eastern character of the whole scene.

The piazzetta, or smaller square, leads from the grand piazza. The famous ducal palace occupies the one side, and the viceroy's the other; whilst the third opens upon the Adriatic, which presents an ever changing and lively appearance, with the gondolas flitting up and down, and numerous larger vessels from Naples, Trieste, &c., moored within sight.

Having sufficiently observed the piazza, and the piazzetta, not forgetting the campanile, situated between or at the corner of the two squares, and from which there is a splendid view of the whole of Venice, we next directed our steps to the ducal palace. A vaulted passage, connected with the cathedral, leads you into a handsome court, round which the palace is built; and a noble flight of steps, surmounted by gigantic stone figures, leads to the grand entrance of the palace. In the centre of the court is a well, where we observed people constantly bringing buckets for water. The Venetians have great difficulty in procuring this necessary of life, as their only means of obtaining it is from the main-land, with the exception of what they can collect when rain falls. This well, and there are several in the city of the same kind, merely contained rain-water. It is said that Marino Faliero was beheaded at the top of the flight of steps, and that his head rolled down into the court below. As I was musing on this sad story, and realizing the dreadful scene thus acted on the very spot I was then treading, our valet-de-place, to my great vexation, disturbed my meditations by saying that foolish people had invented this story; but that it showed great ignorance to believe it, since the fact was, Marino Faliero had been beheaded long before this staircase was built. This statement entirely upset my visions of the past, and, inwardly wishing that stubborn facts would leave poetry and romance alone, I followed the conductor to whom our valet-de-place had resigned us, into the building itself, where I soon forgot my annoyance, every other feeling giving way to that of delight in the splendid paintings which every where greet the eye. Titian, Tintoretti, and Paul Veronese have here left some of the noblest works of their art. These remain always the same: unchanged as yet by time, unchanged by the changing fortunes of Venice, they still remain in all their wondrous beauty, a memorial of what Italia's sons have done: they are as a voice from the past, speaking a different language from that which even genius speaks in these degenerate days. I always think descriptions of pictures are, of all others, dry and useless: buildings, scenery, every thing can better be described than a painting, where often one ray of light thrown by the artist's brush forms the charm of the whole.

In many of the rooms here we observed young artists copying the most celebrated of the pictures. Some of them I looked over: they struck the eye as hard and dry, by the side of the beautiful originals; still it was pleasant to see that the love of the beautiful and of art was yet alive in this politically dead country.

In one apartment of the palace, portraits of all the doges are hung round the walls. The eye wanders over these unfamiliar faces, vacantly and without interest, till it rests upon one picture-frame containing no portrait, merely a black curtain painted in the centre, on which is a scroll, containing a Latin inscription, the purport of which is, that Marino Faliero was a traitor to his country, and was beheaded on such a day. Strange constitution of the human heart, that anything at once mysterious and melancholy, even although

associated with guilt, should instantly enchain the heart, and create for itself a vivid interest in the mind: yet so it is. My eye rested long on that melancholy scroll, which at once brought the whole story to my recollection, and Marino Faliero, with his crimes, thus claimed attention, and mayhap a sigh; whilst all the other wise and virtuous doges, with their long white beards and aged countenances, were passed over with scarce a glance. Yes, there was one face, too, on which I gazed with a sad interest—it was that of the last doge of Venice; him whom the haughty conqueror had trampled on and insulted and deposed. His was indeed a sad fate, a touching instance of the decline of human greatness. Our valet-de-place told us that he was still alive: I marvel how he bears the loss of his power.

The apartment which contains these portraits is also adorned with historical paintings, representing different scenes in the fortunes of Venice. They are deeply interesting to those well acquainted with her history; unmeaning, of course, to others: in fact, I consider that at least half the pleasure of travelling is lost to those who go with their minds unfurnished from the past; for unnumbered are the delights arising from historical associations, connecting, as it were, the past with the present.

Our conductor next introduced us into the chamber where the council of ten held their meetings; a sombre-looking apartment, from which a secret door led on to the Bridge of Sighs. An involuntary shudder thrills through the frame, as these spots, so familiar to one's imagination, are pointed out. Yes; there sat the awful three, at whose word all Venice—nay, the doge himself—trembled. They look stern and cold, as if humanity was frozen in their vitals. With what a stony gaze do they wither the heart of that unfortunate whom their minions have just brought before them! He reads his doom in their eyes, and shudders as he thinks that none will mourn over his fate, because none will know the sad certainty. Condemned, executed, in obscurity and mystery, he will merely "cease to be:" friendship will weary itself to discover him, and affection itself grow cold, at last, with sickening doubts and fears. What is his crime? He knows not. An enemy has accused him: the fatal billet in the lion's mouth has sealed his condemnation: there is no hope. So he nerves himself to meet his fate, crosses the fearful Bridge of Sighs, and that night a heavy plash in the murky water of the canal below announces to the terrified ones who are, unhappily, awake at the midnight hour, that a fellow-citizen has been doomed. I could have laughed at myself for thus conjuring up these horrors, which possibly, after all, only had birth in the heated imaginations of poets and romancers; but the influence of the place was too strong to be withstood. All seemed to me frightfully real; and sadly and gloomily I followed our guide to inspect yet more terrific places—the prisons underneath the palace. We were here consigned to the charge of a stern, fierce-looking old man, whose duty it was to show strangers through these cells. Alas, that man should ever thus torment his fellow-man! It surely was impossible that human beings should ever have actually spent days, months, nay, years, in such dens; so narrow, so utterly, hopelessly dark! Life—warm, breathing life—must have been dried up at the roots, existence must have dragged on, a mere burden. Thus, entirely unsupported by all exterior excitement in life, uprooted from all that sustains life, the soul must either have become (and this, of course, would depend on the previous moral state of the victim) more intimately joined in communion with its Maker, and only conscious of the presence of its earthly covering by the daily calls to support its frail existence; or it would become merely animal, and a state of utter apathy and inanity would ensue, often, probably, ending in hopeless idiotcy. In one of the darkest and gloomiest of these cells, Byron's famous lines were pointed out to us. They have been renewed from time to time since he wrote them; so that they are still quite distinct. The trap-door is shown through which the bodies were privately thrown into the canal below, when the cruelty of man had done its worst. Such sights as these make one's heart burn with indignation against the perpetrators of such deeds of darkness; and I could not help giving vent to some of my horror to our sombre guide, who quickly replied, in an angry tone, that he did not suppose that the Venetian government had ever been unjust in their treatment of criminals; and that, he had little doubt, all who had been confined in these dungeons deserved their fate. As our old man seemed somewhat despotically inclined, I dared say no more, but followed him in silence, and felt much relieved when the bright, free air of heaven again played on my brow; and I recollected that, in our own happy land, each man may dwell securely "under his own vine and fig-tree," without fear of the hidden accuser's sting. Still, I have very little doubt that the mystery with which everything connected with the Venetian government was conducted has led people to exaggerate its cruelties, and to imagine far more scenes of despotism and injustice than ever really took place. It does not follow that, because there was no check on the power of the "Three," therefore they should always use it as a means of executing their private vengeance. Venice was a peculiarly-situated place: surrounded on all sides, when she first became a city, by powerful enemies, all eagerly seeking every opportunity to subvert her, and containing no resources but within herself, it was only by securing herself from domestic treason that she could at all hope to continue great. Thus, no man was allowed to interfere with affairs of state unless actually concerned in them; each was encouraged to bring any hidden treason to light; and terror was employed as a suitable engine to keep a volatile and easily-excited people in order. Any moment the traitor felt he might be accused and dragged before the dread tribunal; and then, were he guilty, woe to him! The innocent, we will hope, were not often punished; and possibly the knowledge of the almost all-seing power of the government might deter many a one from entering on treasonable practices. Still, with all allowances we can in strict charity make, we may justly fear, from the well-known depravity of human nature, that, where such powers were granted to men, unlimited and not liable to be called in question, many sad instances did occur of private wrongs being punished under the guise of strict justice and love of country. In the piazzetta where we now stood, on emerging from the

gloomy precincts of the ducal palace, are two noble triumphal pillars; and on the summit of one still stands the "winged lion of St. Mark's." Unmindful of the fallen fortunes of the city over which it seems to preside, a tutelar genius, it remains, as of yore, proudly gazing down on the far-spread Adriatic, still gay with boats and floating pennons, as when "Venice was a queen with an unrivalled dower." It is said that the architect of part of the ducal palace (for the one part is far more ancient than the other), and of the viceroy's opposite, was hung, for treason, between these two pillars. What a melancholy fate for a man thus to meet with an ignominious death in the very spot where his talent and genius had erected such lasting monuments to his glory!

The viceroy's palace, whither we next directed our steps, contains fewer fine paintings and fewer objects of interest than the ducal palace; the architecture, also, is less ancient-looking and less eastern in its character than that of its opposite neighbour. The palace was formerly nine separate houses belonging to the nine procurators of St. Mark's, but was by Napoleon united into one; and it is now occupied by the brother of the emperor of Austria, who is the viceroy. One apartment interested me much. The roof is ornamented by twenty-one paintings, executed by seven of the greatest painters of the age. Each was to do three, for a prize; and Titian was to be the judge. Paul Veronese gained the reward, for a picture of music: it is extremely beautiful—full of grace and ease.

Wearied at last with sight-seeing, we dismissed our valet-de-place; and, after refreshing ourselves with ice, we were delighted to betake ourselves to our gondola once more, which had been all this time moored by the piazzetta, along with many others belonging to parties like ourselves. There, reclining on the comfortable cushions with which they are furnished, protected by an awning from the too-violent heat of the sun, we were rowed slowly back to our hotel; and had time to examine more at our leisure the palaces, truly "crumbling to the shore," which line the grand canal. Our gondoliers told us the name of each as we passed; and there was scarcely one but was familiar to the ear, and recalled some scene from history, romance, or poetry. Many of these dwellings are inlaid with costly marbles outside; but all look so dirty, decayed, and ruinous, that you feel surprised when, by chance, a form appears at the window or on the balcony, and you see they are not yet quite deserted. Very few of them are, however, now inhabited by the noble families whose names they bear: a Greek merchant, perchance, lives in one, a Jew in another, an Englishman in a third, an Austrian officer in a fourth: the original owners are gone; "their place knows them no more;" and the stranger treads their halls.

What food for serious meditation does this wondrous city afford! The glory of her past, the lowness of her present fortunes, the part she has acted on the "world's stage," and the small share she now takes in the great theatre of political events, cannot fail to impress the thoughtful mind. The Englishman, especially, naturally compares the past position of Venice with the present state of his own sea-girt isle. Britain occupies the post which Venice formerly did, that of mistress of the seas. Europe banded together has hitherto failed to strike terror into the English breast. O, may she always continue the "ocean queen!" May she never like Venice sink, and be thus lost amidst the nations.

Busied with such reflections, we reached the Lione Bianco; where, as sight-seeing is the most laborious and fatiguing of all pleasures, we were very glad to rest till evening; and then a walk in the piazza completed our first day in Venice.

E.

SKETCHES FROM NATURAL HISTORY.

No. XVII.

THE LIZARD.

(Lacerta.)

It is somewhat difficult to assign the class in nature to which lizards properly belong. Differing as they do from all other animals, they differ widely among themselves, in colour and shape; sometimes smooth, sometimes rough; sometimes with teeth, sometimes with none; sometimes harmless, sometimes venomous. They are found, of one sort or another, in almost all regions of the globe. The crocodile and alligator may fairly be regarded as belonging to the genus.

"The generic and specific characters of the lacertine group," says Mr. Bell, "have only of late years received the degree of attention they deserved. The divisions and subdivisions of this numerous family have been either overlooked, or so arbitrarily defined as to be detected with difficulty; and their nature has been greatly misunderstood. The employment of minute characters in the structure and proportions of the different parts of the body, the relative dimensions of the limbs, and the form and size of certain important scales, has, however, of late produced a greater degree of certainty and more accurate definition, not only in the relation of the groups, but also in the character of the species."

True lizards are covered above by small imbricated scales; that is, scales which lie over one another. A plate of bone protects the orbits above the eyes. The top of the head and the temples are covered with plates. The scales of the tail are long and narrow, and disposed in rings around it. The tongue is long and forked. The under parts are covered with broad plates, not imbricated, but applying to each other at the margin; and a collar of scales, larger than those which cover the throat, passes across the lower part, before the base of the fore-limbs. A row of pores runs down the inside of each thigh. They possess the property of being long without food—seven or eight months—and also of reproducing a limb or tail that has been mutilated.

To the Lacerta agilis (L. stirpium, Daudin), and the Zootoca vivipara, Wagler, those alone proper to our own country, the remarks in the present paper must be chiefly confined.

The Zootoca vivipara is generally about six inches in length. It has no teeth on the palate. Its colour and markings are various. The upper parts are usually olive-brown, with a dark brown and often interrupted line down the back, and a broad longitudinal band down each side, between which and the middle line are black spots. In the male, the under parts are of a fine orange spotted with black; in the female, pale olive grey. By this means they are easily distinguishable. Their favourite haunts are sunny banks, heaths, &c. Their sight is very acute, and their hearing by no means deficient. On the slightest noise, they dart off to their burrows, and, after a little time, cautiously make their re-appearance, and on the least alarm again disappear.

This species brings forth living young, the eggs being hatched while yet within the body of the parent. It is, therefore, ovoviviparous. The female passes a great portion of the day, in June, basking in the sun, for the sake of the vivifying heat, as necessary for the extrusion of the young from the eggs as if previously deposited in the sand. The number of young produced is four or five, which are sometimes seen with their parent. From their birth they can run about, and soon learn to seize their prey.

During the winter, this as well as the sand lizard hybernates; but whether its torpidity is very profound is uncertain. It appears early in the spring, and continues active till late in autumn, when it retires to its burrow.

This species has, as well as the other to be described, been termed "agilis." "It has been well observed," says Mr. Bell, "by the prince of Musignano—whose knowledge of the European vertebrata in general, and of the reptilia in particular, is undoubtedly superior to that of any other naturalist—that the Linnæan term 'agilis' has been applied by the zoologists of different countries to that species of lizard which is best known or most common in their own."

The sand-lizard (lacerta agilis, Linn.; L. stirpium, Daudin) is much larger than the viviparous lizard, sometimes measuring a foot in length. It is subject to much variation of colour. There would appear, indeed, to be two varieties—one, the most common, of a sandy-brown colour, with longitudinal stripes of a darker tint, and a lateral series of black spots, each with a white or yellowish dot in the centre; the other variety having the upper parts of a brownish green, marked in a very similar way.

The ordinary residence of this species of lizard is sandy heaths; and, though less active than the viviparous, it runs with considerable alertness. It is sometimes found basking on sunny banks and in verdant spots, and has been observed also near marshes. According to Mr. Bell, it occurs in the neighbourhood of Poole both on sandy heaths and in moist situations; and that able naturalist adds, "It has been stated by a gentleman of my acquaintance, that the brown varieties are confined to the sandy heaths, the colours of which are closely imitated by the surface of the body; and that the green variety frequents the more verdant localities. Be this as it may, and it is a statement which at present I can neither confirm nor dispute, it is certain that these varieties mentioned by Linnæus, and seen by Müller, do exist in the place I have named, and within a comparatively short distance." It is common in France, but rare in Italy; it is abundant in the middle districts of Europe, and extends as far north as Sweden and Denmark. It is found in Ireland. According to M. Bibron, it inhabits the plains and hills, but never the mountains, of the continent; preferring the margin of woods, gardens, and vineyards. Its burrow, varying in depth, is worked out under a collection of herbage, or between the roots of a tree. Here it hybernates, having closed the entrance with earth and dried leaves. It feeds on insects.

The rev. Revett Sheppard, the first who described this lizard (Linnæan Transactions, 1802), says he has often mistaken it for the viper, when hastily passing it. He designates it "lacerta anguiformis."

If seized whilst endeavouring to escape, it will turn and bite; and when captured it is impatient of confinement, and ultimately dies. It is extremely timid, and, unlike the beautiful green lizard (lacerta viridis) of southern Europe and of Guernsey, never can be rendered familiar. Mr. Burton mentions that he found remarkable specimens of this kind, in the interstices at the base of Pompey's pillar*. That species may be readily tamed, and taught to come to the hand for its food and to drink from the hollow of the palm of any one to whom it is accustomed. It will lie coiled up in between the two hands, enjoying the warmth, and not offerings to escape. Whenever it sees a man, "it seems to feel pleasure in displaying the brilliancy of its eyes and its golden scales, as the peacock expands its plumage." It is this lizard that is described

* Rev. H. Burton's voyage to Alexandria, &c., 1638.

as having all the lustre of the emerald. "The eye is never wearied by the delightful green of its skin. It fills the eye with lustre, but without dazzling. It is equally agreeable by its softness as it is beautiful by its reflected lights. It seems to mix with the surrounding air, softening away by gentle shades. Equally delightful in the full glare of sunshine or in the evening's feebler ray, it continually presents to us the most delicate sweetness in its tints" (La Cepede, 386-7—see Sharon Turner's Sacred History, vol. i. p. 388.)

It is ovoviviparous, depositing its eggs, fourteen or fifteen in number, in hollows in the sand, which it excavates, and then carefully covers them up, leaving them to be hatched by the rays of the sun. The young, on extrusion from the egg, are quite able to provide for themselves.

It would far exceed my limits to extend these remarks to lizards generally; but there are one or two species which should be noticed connected with the genus, and necessarily referred to in remarks on organic remains.

The monitor, or "safeguards," as they are termed by the French, from the opinion that one of the species (monitor Niloticus) assists in the diminution of the crocodile, since, like the ichneumon, it devours its eggs and even the young ones; on which account, it is supposed to be sculptured on the monuments of the ancient Egyptians. This name was given because they were believed to warn people, by hissing, of the approach of the crocodile or other venomous reptiles (Kirby, Bridgewater Treatise, ii. vol. 430). Dr. Buckland says—"They frequent marshes and the banks of rivers, in hot countries." He regards the notion of their making the noise for the purpose referred to as quite absurd.

The iguana is about three feet long; rarely five. The skin is covered with small scales; and on the back are prickles like the teeth of a saw. The male is considerably longer than the female, and has a skin under his throat reaching to the breast, which he inflates when enraged. It is a very harmless animal. It sleeps much on the branches of the trees, near the rivers, which it haunts. On these trees sportsmen find it, and easily entangle it in a noose. Its chief food is fruit-seeds and leaves. The female deposits her eggs in the sand of some river: they are about the size of pigeons. The iguana inhabits the warm regions of America. "In the spring of 1829," says Dr. Buckland, "Mr. W. J. Broderip saw a living iguana, about two feet long, in a hot-house at Mr. Miller's nursery-gardens, near Bristol. It had refused to eat insects and other kinds of animal food, until, happening to be near some kidney-bean plants that were in the house for forcing, it began to eat of their leaves, and was from that time forth supplied from these plants." In 1828 Captain Belcher found, in the island of Isabella, swarms of iguanas, that appeared carnivorous: they fed voraciously on the eggs of birds and the intestines of fowls, and insects.

THE TRIUMPH OF THE SAINTS:

A Sermon,

By the Rev. Edward Phillips,

Minister of East Tytherley, Stockbridge, Hants.

Isaiah liv. 17.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

The uniform and careful reading and searching of the holy scriptures, as by the Jews of Berea, is most truly noble, and well becomes us, who are capable of knowing and enjoying the presence of their divine Author; and the consequent knowledge of the scriptures is a most excellent attainment, more precious than gold. But surpassing either, and every thing else in this world, is a personal interest in them, in the promises they contain, and, therefore, in the blessings which those promises convey to the mind and the heart of the humble believer. Can any thing on earth equal such a personal interest in such divine promises, so peculiarly adapted to the nature and the rest of our souls? They, who truly know what this world is, painfully know it to be a world of snares and sorrows. What, then, can equal an interest in this twofold promise of God to Moses: "My presence shall go with thee, and I will give thee rest" (Exod. xxxiii. 14)? And many know, with aching hearts, that this is a world of troublesome enemies and distressing wants. Would to God they all knew the rich comfort of his promise, "I will never leave thee nor forsake thee" (Heb. xiii. 5). And need we remind you that this is a world of dangers? But you who are the friends of Christ, mark his promises: to you he has made them; as your shepherd he calls you his sheep, and describes your character: "My sheep hear my voice, and I know them, and they follow me" (John x. 27). And in the next verse he adds: "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." I appeal to your hearts, can any thing equal in comfort and security such a personal interest? an interest in his word who is the God of power, truth, and grace, the unchangeable Jehovah! I add, who knows not that this is a world of slanders? But to the friends of God, what a shield, a refuge, and a rest, is this assurance in the words of the text! "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

These are a few of those "exceeding great

and precious promises" which are given in the book of Jehovah to his church, which in the text is intended by "the servants of the Lord." For, properly speaking, the church of God—the church of Christ—is a society of persons called out and separated from the rest of mankind by the word and Spirit of God, and who are taught "to know him as the only true God, and Jesus Christ, whom he hath sent" to be their Saviour, to "worship him in spirit and in truth," and to serve him in holiness and righteousness unto the end of their days; and then to be translated to heaven, to be the glorious church of Jehovah, in full perfection and bliss for ever.

In the words before us we have this general truth, that the servants of the Lord, however they may be opposed and ill-treated in "this wicked world," shall finally prevail. They shall be as Gad, one of the sons of Jacob, of whom the dying father thus prophesied: "A troop shall overcome him; but he shall overcome at the last" (Gen. xlix. 19): so "the servants of the Lord" "shall overcome at the last:" "Israel shall do valiantly."

May the divine Spirit of light and grace shed upon us his teaching and sanctifying and comforting influence, that we may partake of the rich blessing the text is so adapted to convey!

The following method of discourse is easy and natural, namely, the character expressed; the privilege attached; the title to that privilege.

I. Observe the character expressed: "the servants of the Lord," their character by divine grace. For, if we "ask the days that are past, they will tell us that their character then was widely different; we will, therefore, "call to remembrance" what they once were. And here we remark—

They were the servants of sin. For so St. Paul confesses (Titus iii. 1-3), where he exhorts to the Christian duties of subjection to principalities and powers, and obedience to magistrates, and a readiness to every good work; to speak evil of no man; to be no brawlers, but gentle, showing all meekness unto all men. "For," says he, "we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Thus they were the servants of sin, even as others, and then there was no difference; but now, by the Spirit of God, they are "the servants of the Lord." And (in Rom. vi. 17, &c.), the same apostle thus thankfully acknowledges the grace that makes such a difference: "God be thanked that ye were the servants of sin"—that ye are not so now—"but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." "When ye were the servants of sin, ye were free from righteousness;" "but now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

I again remark, that, as the servants of the Lord were the servants of sin, so, by necessary connection, they were the servants of Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom, also, we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii. 2, 3). Thus ye servants of the Lord, ye *were* the servants of Satan. O most degraded and degrading state!

And again, by necessary connection, we remark, ye were "the servants of men," servants to "false prophets," by tamely hearing them, by imbibing their poisonous, pernicious, and destructive errors, and by encouraging and comforting yourselves in this evil practice—servants of men of pride and pomp, of appetite and sensuality, of covetousness and cruelty—men of vanity and fashion, of levity and pleasure, of irreligion and profaneness—servants, as lovers and followers of such sinful men. Thus ye were the servants of men, the servants of Satan, the servants of sin; but now, by the sovereignty and power of divine grace, ye are the servants of righteousness, the servants of God, the servants of Christ. We remark—

Ye are the servants of Jesus Christ; his servants as your one chief Lord and Master; the subjects of his spiritual kingdom, as your one supreme sovereign; submitting yourselves to his will and government, in opposition to the prince of darkness, who rules the ungodly.

Ye are the servants of God, aiming to honour him in all things, as it is written: "Whatsoever ye do, whether ye eat or drink, do all to the glory of God" (1 Cor. x. 31); doing it by choice, as that which is his will; doing it by his authority, as that which he commands; and doing it in honour of him, as your highest aim. Hence—

Ye are the servants of righteousness; and ye are so—

From principle: "The love of God shed abroad in your hearts by the Holy Ghost which is given to you," and that love which worketh no ill to your neighbour, and is the fulfilling of the law." And hence ye are the servants of righteousness—

By rule: "Thou shalt love thy neighbour as thyself;" and says our Lord, "This is my commandment, that ye love one another;" and says St. John, "If a man say, I love

God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also" (1 John iv. 20, 21).

We add, ye are the servants of righteousness—

In practice. As it is written: "The wicked borroweth and payeth not again, but the righteous showeth mercy and giveth:" "He is ever merciful, and lendeth." If his brother of the human family has need of fuel, of food, of clothing, he contributes what he can to his comfort, not in word only, but in deed. Nay, "if his enemy hunger, he feeds him; if he thirst, he gives him drink."

Thus, ye are the servants of righteousness from the principle of love, and by the rule of God's word, and in the duties of life; servants of God and of Jesus Christ.

II. Behold your privilege—the heritage of complete victory over all your enemies. "This is the heritage of the servants of the Lord." St. Peter (1 Pet. i. 4) mentions "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation." The apostle means a heritage that is a state, a possession, a kingdom. But in the text the prophet means a heritage that is a final conquest to the attainment of that state and kingdom. For observe his words: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shall condemn. This"—this promise, this assurance of conquest over every enemy—"this is the heritage of the servants of the Lord."

But can this be true? Have not the weapons of persecution, the weapons of slander and slaughter, taken shocking effect, as if they prospered more or less against the servants of the Lord, from the death of righteous Abel, through all succeeding ages, unto this day? Yes, they have suffered tremendously in "this wicked world," in every way that the most inventive head, under the influence of a most cruel heart, assisted by Satan, has been able to find out. Nevertheless, the promise is sure; for we remark—

The credit and existence of the church in the world prove it. Though showers of the arrows of slander, of mockery, and of scorn, have been shot at the church of God from the bows of malicious tongues, to ruin her good name, yet it has been remarkable for sobriety and righteousness and godliness and truth and peace in the earth. And though sometimes she has been brought very low, as if mortally wounded and dying, yet again she has risen, and has shone forth in greater beauty of righteousness and truth, and as a splendid proof of the verity of the promise that no weapon formed against the credit of the church of God shall prosper, nor against the existence of it in the world. Though many a time she has been suspected and treated as an enemy's vessel on the sea of life, and red-hot balls of malicious fury have been poured into her, and though she has repeatedly appeared on fire, yet, like the burning bush which Moses saw, she has not been consumed; nay, she has still remained unhurt, like the three Hebrew confessors in the burning fiery furnace. Her enemies have set her on fire, and she has seemed as if sinking into perfect ruin; but her Lord was in her, as in the burning bush and the burning fiery furnace, and she again appeared uninjured, and pursued her course towards the heavenly country in majesty and triumph. Blessed be God for his preserving mercy! "No weapon that is formed against thee," O, church of God, "shall prosper," to ruin either thy being or thy credit in the earth.

We add—many individuals also have found the promise sure. We will mention only one instance, and that will suffice for ten thousand. It is the Man of Nazareth, the Head of the church of God. "The archers hated him and shot at him: they sorely grieved him, and wounded him" (Gen. xlix. 23). Both Jews and Gentiles "set themselves against him round about" (Psa. iii. 6). Yea, they mortally wounded him, so that he died; and they shouted for the victory. But the noise of conquest was soon hushed, and the triumph short; for what could they do against the Lord of life? He fell to rise. He stooped to conquer. He died to live—to live, no more to die; to conquer, no more to stoop; to rise, no more to fall. "Why did the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his Anointed" (Psa. ii. 1, 2). "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts iv. 27, 28). "Thou hast set thy King upon thy holy hill of Zion" (Psa. ii. 6).

"Hosanna to the Prince of life,
That clothed himself with clay,
Enter'd the iron gates of death,
And tore the bars away.

"See, how the Conqu'ror mounts aloft,
And to his Father flies,
With scars of honour in his flesh
And triumph in his eyes!"

And thus our Lord triumphed over every enemy, and gloriously illustrated and confirmed the truth of the promise, "No weapon that is formed against thee shall prosper." And every individual believer in him shall find it so. We further remark—

That "the noble army of martyrs" praise God for the truth of the promise. Behold, on the one hand, the vast camp of the ungodly; and, on the other, the little tents of the martyrs. See, from the former, the antichristian host—pagan, papal, and infidel—pour forth their numbers, and prepare for the fight their many and various instruments of cruel tortures and deaths—saws and swords; pincers, thumb-screws, and brazen plates; iron chairs and gridirons; racks and crosses; dungeons and fires; wild horses and wild bulls; hungry lions, and other beasts of prey. Horrid preparation which persecutors have made, and their various modes of cruelty which they have employed to torture and murder the saints! How ghastly the scene! And what infidel threats are heard to press the friends of Christ to forsake him! "Deny Christ, revile him, renounce him; and you shall have life and liberty, ease and honour; but, if not, torture and death await you." And now behold the faithful confessor of Christ, with the courage and patience of faith in his soul, standing firm, and breast to breast with his tormentor, and, with an unwavering tongue, replying, "I am a Christian." And now, behold him enduring, unmoved, the torture and the death; stretched on the rack, or sawn asunder, or torn limb from limb; or in the fire, gradually burning to a cinder. And thus in patience the Christian martyrs possessed their souls, and were victorious over the cruelty of their enemies by faith in the captain of their salvation, the Lord Jesus Christ. "The noble army of martyrs praise thee" for thy faithfulness and truth in the performance of thy promise: "No weapon that is formed against thee shall prosper."

But we add a yet more glorious assurance of the truth of this great and precious promise, namely, when it shall be applied to all the saints in the judgment of the great day. How solemn will be that day when all the righteous and all the wicked, the accusers and the accused, shall be assembled before the judgment-seat of Christ, and deliver up their account, and every one his own account of himself. And if any one has any charge to bring against any one or more of the saints on the opposite side, he must then and there bring it, or else be for ever silent, for that will be the last decisive day. O, how the Lord Jesus Christ will be glorified in his saints, and admired in all them that believe! And how will they also be glorified by him! For, in that day, instead of their being the criminals, treated as such, and accused, judged, and condemned, as in this sinful world, they shall be the judges and their enemies the criminals, as it is written: "Do ye not know that the saints shall judge the world" (1 Cor. vi. 2)? "No weapon that is formed against them shall prosper; and every tongue that shall rise up in judgment against them they shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord"

III. We come now to the last observation, namely, their title to so great a privilege: "Their righteousness is of me, saith the Lord." Righteousness is the title and assurance of their heritage; a title given them to which they have no right, by birth or by merit, because of sin. It is of the Lord, and therefore unquestionably good; and of his grace, and therefore unquestionably free; and a title suited in all respects to its object, and beyond the possibility of failing to secure the heritage.

This title consists of two distinct but inseparable parts. There are, we fear, many professed Christians who separate them, but it spoils the title and hazards the heritage. The two parts are usually distinguished by the righteousness that justifies, and the righteousness that sanctifies.

1. We remark the righteousness that justifies. And that is a righteousness which precisely suits the sinner who, in every point, has transgressed the holy law of God, and therefore is under the demands of it, which he must answer to the utmost from the beginning to the end of his life, with all his heart and mind and soul and strength; but for which, as a sinner, he has neither will nor power, and therefore cannot, by his own obedience to the law, inherit heaven. And this righteousness suits the sinner as being under the penal curse of God's law, and therefore the object of his wrath and liable to everlasting punishment, because it answers for him in such a wretched case of guilt and condemnation, a case so helpless and desperate. The righteousness therefore that thus precisely suits the guilty sinner, by answering all the demands of God's law both of obedience and penalty, is very properly called the righteousness that justifies the sinner before God; since thus his unrighteousness is forgiven, his guilt removed, and God reckons and accepts him as righteous. Nay, more, he is now received into God's special favour, and treated with peculiar honour and joy as once a prodigal but now a penitent son—a son that had been rebellious, but is now humbled and pardoned; that had been lost, but now is found; that had

wandered far away from his heavenly Father, but is now returned; that was dead in sin, but is now alive to God. And thus, as the fond and glad father said on the return of his prodigal but penitent son, so the Father of mercies says of the penitent and justified sinner: "This my son was dead, but is alive again: he was lost, and is found;" and "there is joy among the angels of God over one sinner that repenteth."

Such, my brethren, is the righteousness which justifies the sinner before God. But where is such a righteousness to be found that can be so suitable and sufficient for such wonders of grace? Surely it cannot be the righteousness of any created being, man or angel. Man is the sinner intended; what righteousness then can he have to justify himself before God? And the angels, being creatures only, what righteousness have they but for themselves, though perfect, though splendid? They have none for sinful man. Not the righteousness of any creature will answer the great, the gracious purpose of the sinner's justification before God, the sinner's deliverance from "the wrath to come." It is, and it must be, the righteousness of the uncreated Son of God in our flesh, the incarnate God; as it is thus written of him: "The Lord," the Father, "is well pleased for his righteousness' sake: he will magnify the law and make it honourable" (Isa. xlii. 21). And he has done it by "his obedience unto death, even the death of the cross." And (in Jer. xxiii. 6), he has this divinely distinguished and most gracious name: "the Lord our righteousness." And (in 2 Cor. v. 21) St. Paul thus testifies of him: God "hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him." And the same apostle thus writes: "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus." "Therefore we conclude that a man is justified by faith without the deeds of the law," and "boasting is excluded" (Rom. iii. 25-28): "Their righteousness is of me, saith the Lord." Thus, the righteousness of Christ, by his obedience unto death, and approved of the Father, is that, and that only and exclusively, which justifies the sinner before God. And this is the first and chief part of this glorious title which shall have such a happy effect in the day of judgment, when "it shall be discerned between the righteous and the wicked, between him that serveth God and him that serveth him not."

2. We will now remark the second essential part of this title, namely, the righteousness that sanctifies. We must repeat it, this is an essential part of the title to the promised heritage; for this is so connected with the former part that we cannot have the one without the other, nor is the title complete without both. If the righteousness of Christ which justifies be imputed to us by faith in him, a santifying righteousness is imparted to us by the Holy Spirit. By the former we are justified for heaven, and by the latter we are sanctified and sweetened for that holy place. The first we receive from Christ, who, in his life and death, has wrought it for us; and the second we receive from the Holy Spirit, who works it in us, as the church thus confesses: "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us" (Isa. xxvi. 12). And for all those who are thus favoured with a sanctifying righteousness, this splendid, divine order shall be given: "Open ye the gates," of the heavenly Jerusalem, ye angels in waiting, "that the righteous nation which keepeth the truth may enter in" (Isa. xxvi. 2). And then how glorious the promise in its absolute and final fulfilment! "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

"Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour.

"Then will he own my worthless name
Before his Father's face,
And in the new Jerusalem
Appoint my soul a place."

In conclusion, we appeal to your consciences what state, what character is most desirable? Is it not that of the servant of the Lord? He may not indeed be "clothed in purple and fine linen, and fare sumptuously every day;" nay, he may be, as Lazarus, clothed in rags, and full of sores, and lying at the rich man's gate, and desiring to be fed with the crumbs which fall from the rich man's table. But let us not judge according to the present state and the outward appearance, but rather let us look to the end; let us look with the eyes of our Lord beyond the grave, and by faith in his word. He tells us, "It came to pass that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip

the tip of his fingers in water, and cool my tongue; for I am tormented in this flame" (Luke xvi. 22-24). Thus our Lord, the Father of eternity, draws aside the veil, that by faith in his word we may see the amazing difference in the state of the righteous and of the wicked, of the poor but righteous Lazarus and of the wicked rich man in eternity. Behold the awful change in the rich man's state: "He died, and was buried; and in hell he lifted up his eyes, being in torments." But, surely, not because he was rich; but because he abused his riches, and lived a sensualist in the indulgence of his fleshly lusts; and because he had no faith, no charity: while he fared sumptuously, Lazarus at his gate was refused a crumb. "Lazarus also died, and was carried by angels into Abraham's bosom;" that is, a place of honour, refreshment, and rest, in allusion to the eastern custom of taking their meals in a recumbent posture on couches, with the head of one guest in the bosom of another. Yes, Lazarus died, and was carried by angels, as his servants in waiting, sent by his heavenly Father, that he may exchange his meanness for glory, his scanty fare for a plentiful feast, the bare earth on which he lay for a heavenly couch, the company of dogs for the society of the just made perfect, and the rich man's gate for infinitely better than the rich man's mansion, "a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1). Surely, the true servant of the Lord is in that state and is of that character that are the most desirable of all others, though starving at the gate, or burning at the stake of a cruel world. Let us not then "judge according to the outward appearance, but judge righteous judgment;" judge according to truth, according to the scriptures; judge with death, judgment, and eternity before us.

But, secondly, ye servants of the Lord, be comforted and encouraged, for you live in a body and in a world which distress and discourage you. But, as it is written, "Who is he that will harm you if ye be followers of that which is good?" (1 Pet. iii. 13); "followers of God as dear children, and walking in love, as Christ also hath loved us, and given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 1, 2). Surely, it is enough that he is for you who is the Lord of hosts, and who has thus written in your favour by the hand of his servant the apostle Paul: "All things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. viii. 28-30.) And under all your trials, especially from your enemies, Satan and sinners, remember the text while you live godly in Christ Jesus: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

But, thirdly, consider what these words imply, namely, that we cannot be the servants of the Lord without our measure of persecution, if we are so circumstanced as to come under the particular notice of the ungodly, of those who hate the light. These words of our Lord are very remarkable: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also" (John xv. 19, 20). And St. Paul, after mentioning the persecutions that fell upon him like a storm, positively declares: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). When, therefore, we meet with the cross of Christ in the way of our attachment and service to him, let us not step over it, or on either side of it, through fear, or shame, or sloth, or love of ease, or love of money; but, by the power of the Holy Ghost, may we have courage and patience to take it up, and bear it after him who is gone before us, and "who endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2). Remember the Christian's motto, "Looking unto Jesus."

But, finally, and that we might be faithful to the subject and to conscience and to our Lord and to the sinner, we must note the deplorable case of the persecutor. He thinks evil in his heart; or he moves his tongue, or his hand; or he employs his heart, his hand, and his tongue against the servants of the Lord, and therefore against the Lord himself, "the mighty God." But "who hath hardened himself against God, and prospered?" Behold Pharaoh, that proud monarch of Egypt, persecuting the Israelites. But see Israel's God storming him with plagues, and at last overwhelming him in the waters of the Red sea. And the same glorious God thus speaks to all who

dare to injure his people: "Touch not mine anointed, and do my prophets no harm" (Psalm cv. 15). But especially behold Saul of Tarsus raging against the servants of the Lord. See him stopped in his persecuting course by the overwhelming glory of Jesus Christ, who thus solemnly spoke to him: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads." And now see that lion-like man prostrate on the earth, amazed and confounded, but not destroyed; not "driven away in his wickedness" "into everlasting punishment." No, but spared; and spared even to be the servant of the Lord. What splendid grace to such a sinner! And now see that lion changed into a lamb, and the furious persecutor into a zealous preacher—a preacher of the faith he once laboured to destroy. But hear him speak for himself, and commend to great sinners, especially to persecuting sinners, the rich, the free, the splendid, the powerful grace of Jesus Christ. He speaks from experience: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them who should hereafter believe on him to life everlasting" (1 Tim. i. 15, 16). And so full was the heart of the apostle with such amazing grace towards himself, and with thus commending it to other great sinners that they might share therein—and thus sinners become saints, and persecutors preachers—so full was his heart on such an occasion, that it overflowed in this animated and sublime doxology in the following verse: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

SABBATH MEDITATIONS.

No. II.

JULY 14.—SIXTH SUNDAY AFTER TRINITY.

Morning Lessons: 2 Sam. xii.; John ii.
Evening Lessons: 2 Sam. xix.; 2 Thess. i.

MORNING.

"And the third day, there was a marriage in Cana of Galilee, and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage."—JOHN II. 1, 2.

Meditation.—"What an union for two believers, to have one hope, one desire, one course of life, one worship of God! Like brother and sister, undivided in heart and flesh, both fellow-servants, and, verily, twain in one flesh; teaching, exhorting, bearing with one another; together in the church of God, together at the supper of the Lord; sharing every affliction, every strait, every joy, one with the other: Christ loveth to see and hear such as these. To these he sendeth his peace" (Tertullian).

Prayer.*—O, heavenly Father, of whom the holy estate of marriage was instituted, in the time of man's innocency, that he might be made perfect in thine image, which is love itself, we beseech thee, pour down thy grace upon us; that we twain, being flesh of one flesh, may cleave unto one another in body, soul, and spirit. And do thou, O blessed Jesus, hear the call of thy faithful ones, and set forward and sanctify our union with thine almighty help and heavenly benediction. May it become unto us a buckler against sin and uncleanness, and a defence against temptation on the right hand and on the left. May it prove unto each of us a savour of life unto life, and be maintained by us so undefiled in thy love and fear and obedience, that we may be worthy of being accounted members of thy mystical body. Grant us, O Lord, to use this blessed estate as not abusing it; to love one another, even as thou lovest thy church; and so to yield ourselves unto the sanctifying guidance of thy Holy Spirit, that we may ever have our conversation in charity, meekness, forbearance, quietness, and unity. Help us to adorn thy doctrine in all things; and in such wise to dwell together that, when thou shalt call us hence, we may be found clothed with thy righteousness, and meet to praise and bless thy holy name in those blessed mansions where love is made perfect, and where we shall rejoice in thy love for ever and ever. Amen. S. K. C.

EVENING.

"Therefore the king said unto Shimei, Thou shalt not die."—2 SAM. XIX. 23.

Meditation.—"What is it but a vain and idle pretence, to talk, as many are accustomed to talk, of forgiving, though they cannot forget, the injuries which they have received? Is this the forgiveness which we desire to obtain for ourselves when we approach the throne of grace?.... Not such is the forgiveness which sinners need, and not such is the forgiveness which God graciously vouchsafes unto them; for, whatever may be the character of many of our reconciliations, as we call them, God's way of forgiving is to forgive and forget: if our's be not so, we have no portion in his" (R. Anderson).

Prayer.—Blessed Jesus, in whose name alone I dare seek forgiveness of thy heavenly Father, I beseech thee, let some measure of the fulness of thy divine love be poured down upon me, and so graft thy law of love in my heart that, in all things and above all things, I may be enabled to add to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. And if I have any yearning within me, what time my brother sinneth against me, to forgive him, do thou, O bountiful Saviour, increase this godly desire to a stedfast resolve, though he offendeth me not only until seven times, but even until seventy times seven. For know I not how I have, by countless transgressions, sinned much more heinously against thee? and yet, do I despair of thy forgiveness and not count upon the inexhaustible riches of thy tender love and mercy? Yea, Lord, while I implore thee to pardon my offences, I implore thee also to endue me with bowels of tenderness and loving-kindness towards my enemies. O, heavenly Father, be gracious unto thy penitent creature; forgive thy child his trespasses, as he forgiveth his brethren when they

* For married persons.

trespass against him. Forgive me, not because my pardon of others deserveth thy mercy, or I can make thee my debtor, but for thy gracious promise sake in Christ Jesus. O, hear me, Saviour; and say unto my soul, "Forgive, and thou shalt be forgiven." S. K. C.

The Cabinet.

INTERNAL EVIDENCE OF CHRISTIANITY.—We maintain, then, upon the authority of scripture, as interpreted by our own church and by the reformed churches in the general, that there is an evidence of the things of God imparted to every real Christian, over and above any rational evidence which he may possess; that the author of this internal evidence is the Holy Ghost, who himself, by his own divine light, does actually impress his truths on the heart, through the medium of the understanding, whence results a conformity to them in the whole man—in his dispositions and affections as well as views; that faith is necessary on his part to receive this spiritual light, not merely an assent to the word of God, but such an affecting sense of its heavenly declarations as determines the soul to turn from sin to God, and renouncing all confidence in itself, to lay hold upon the hope of the gospel as its sole refuge; that this divine evidence is moreover essential to the saving knowledge of the truth, on account of the blindness and perversion which sin has occasioned in the reason of fallen man. The internal evidence vouchsafed by the Holy Spirit is the most satisfactory evidence of Christianity, which of itself, and without the other probable evidence, ascertains to the soul God's truths, both as to their original, and as to their nature and import in the general. Hence the poor, who have Christian faith, are at no loss to discern the proper objects of it, though they may be strangers to the external proofs of revelation. The position may appear to need confirmation. Let us, then, set before us the man who has committed himself in faith to the guidance of the divine word and Spirit. When he has thus come under the practical influence of what is declared in scripture respecting his own character as a sinner, and the character of God as it is revealed in Christ, respecting the claims of the law on the one hand, and the blessings of the gospel on the other, the truths of revelation will then become most powerful testimonies to its authenticity. They will form, as he is acting upon them, a system of internal evidence, which will be growing and increasing in proportion to the progressive experience he has of their reality, and of their consonance to what he both finds in himself, and observes with regard to others around him; and this experimental evidence may amount to as high a certainty as accompanies our clearest natural knowledge, though it be a certainty of a different kind. Whoever, therefore, has been happy enough to obtain it (though he should be without the other), has solid grounds for a most firm and fixed persuasion of the truth of God's word, and of all its leading doctrines. It is a persuasion of which a consistent reasonable account can be given, though cases may and do occur of weak and illiterate Christians who are not able to give such an account of it, whilst yet its influence upon their dispositions and practice proves it to be possessed by them. Such is the fruit and effect of that spiritual evidence, upon which, however, some learned men have laid so little stress, that they magnify beyond all just bounds the importance of the other evidences, as though they were the sole, or at least principal, foundation of faith.—*Rev. T. Lloyd, vic. of Weedon, Lois.*

LEPROSY.—It is almost impossible to speak of it in terms sufficiently fearful to describe its true character. Proceeding, in the first instance, from a vitiated state of the blood, which engendered imperceptible animalculæ, that insinuated themselves between the flesh and the skin, and preyed upon the nerves and muscles, it spread, at length, over the entire system, so that the body became wholly corrupt, and covered with scaly excrescences. The skin was, consequently, thick and wrinkled, like that of an elephant. In the progress of the disorder the hair fell off; the eyes, nose, ears, and mouth became ulcerated; the joints were swollen, and the extremities became shrivelled and lifeless; taste forsook the patient, notwithstanding an occasional voraciousness of appetite; and, in short, the sufferer was altogether an object most pitiable and loathsome.—*Rev. Wm. J. Hall's Sermon on the Character of Miriam.*

Poetry.

PILATE'S QUESTION*.

'WHAT is truth? The fickle Roman
Ask'd, nor waited for reply.
Question of momentous omen!
Shall I also pass it by?
No, my Lord! I'll turn me to it,
Anxious all its depth to sound:
Let me humbly, closely view it,
Till I have the answer found.

What is truth? The only token
Lent to guide our blinded race
Is the word which God hath spoken
By the heralds of his grace:
Thence we learn how helpless strangers,
Guilty rebels, such as we,
May escape ten thousand dangers,
Burst our fetters, and be free.

What is truth? That man is mortal,
Wretched, feeble, and depraved;
Dying still at mercy's portal,
Yet unwilling to be saved:
Oft to safety's path invited,
Prone from it to wander far;
In the blaze of noon benighted,
With himself and God at war.

What is truth? That he who made us,
He who all our weakness knows,
Stooped himself from heaven to aid us,
Bear our guilt, and feel our woes.

* From "Sacred Lyrics, by Richard Huie, M.D." Just published. In our January number we inserted a poem of Dr. Huie's, from another publication, when we inadvertently called him 'Robert.' We need scarcely say that there is but one Christian poet of the name.—ED.

Like the lamb the peasant slaughters,
See him unresisting led;
'Midst the tears of Judah's daughters,
Mocked, and numbered with the dead.

Yes, my soul! thy lost condition
Brought the gentle Saviour low:
Hast thou felt one hour's contrition
For those sins which pierced him so?
Dost thou bear the love thou owest
For such proof of grace divine?
Meek, I answer, "Lord, thou knowest
That this heart is wholly thine!

"Long, indeed too long, I wandered
From the path thy children tread;
Long my time and substance squandered,
Seeking that which was not bread.
Now, though flesh may disallow it,
Now, though sense no glory see,
In thy strength, my God, I vow it,
Ne'er again to turn from thee."

Miscellaneous.

TURKOMANIA.—At the March meeting of the Ethnological Society the secretary read a paper "On the Yahmud and Goklan tribes of Turkomania," by the baron de Bode, the fruits of his personal observations of this interesting but imperfectly known people. The Goklans inhabit the country to the west of the Alburs, and the Yahmuds to the west of the Goklans, up to the eastern shores of the Caspian sea. Of the former there were, some years ago, 12,000 families; but they are greatly thinned: of the latter there are now between 40 and 50,000 families. The Goklans ascribe their origin to two brothers, while the Yahmuds are said to be the descendants of four brothers. They follow the creed of Mohammed; possess corn-fields, rice plantations, and vegetable gardens; and visit the bazaars of Asterabad, to exchange the fruits of their industry, not only in this respect, but in goods they manufacture, such as felt and woven carpets, as well as sheep and horses from the live stock they rear, for the silks of Anezane and the cottons of Khorassan. "Of the Turkoman character," the baron "regrets that he could find but very few redeeming qualities to palliate the evil propensities of their nature." The Turkomans observe a difference in their children by Turkoman mothers and by the Persians whom they capture, and the Kasakhs whom they purchase from the Uzbecks of Khiva. They of the pure race enjoy privileges of which the half-breeds are deprived. For instance, they are oblige to choose wives from among themselves, or from the Persians and Kasakhs. The Turkomans are Mongolian-featured, by no means ill-looking, and a large proportion of the younger of the female community are considered by the baron "as fair specimens of pretty women." The lads marry at fourteen and fifteen, and the girls at ten and twelve; but they are maintained by their parents for many years afterwards. The greatest respect the Turkomans can pay to the dead is to bury the body immediately. Among the Yahmuds there are individuals who possess upwards of 1,500 sheep, 200 camels, 30 mares, and as many captive human beings. They are great horse-racers and chess-players. The subject of the baron's paper just now is the more interesting, as it relates to the people with whom Dr. Wolff will have to deal in his adventurous undertaking in search of colonel Stoddart and captain Conolly.—*Literary Gazette.*

AFFGHANISTAN REPTILES.—During the rainy season we were much annoyed by the number of snakes and rats which infested our bungalows. These vermin absolutely swarmed in every apartment. The snakes were of the most poisonous description, and, of course, exceedingly dangerous. I killed several in my bed-room; and my wife was much alarmed two or three times by the appearance of a large cobra di capello in her bath-room. The venomous reptile used to come in through the drain which was made for carrying off the water; and she therefore desired the ayah to stop the aperture up. This was done; but, a day or two afterwards, on going to take the customary morning bath, she was much frightened by the appearance of the snake standing erect, with his hood extended, in a corner of the room. On hearing her scream, I rushed to the place, and soon with a stick despatched the intruder. The opening of the drain, it appeared, had been partially stopped up by small pieces of brick; but the reptile had still managed to squeeze himself through. When inside, he had caught and swallowed a musk-rat, which so considerably increased his bulk that he could not make his retreat by the small hole through which he had entered, and thus lost his life through his gluttony. It is seldom that an European is bitten, although instances of very narrow escapes are constantly occurring....The common rats are nearly as great a plague [as the musk-rats]. During the whole night they will scuttle and scramble about the house, disturbing everybody by their gambols. Their depredations, also, are most daring, and quite in the wholesale line. I remember once at Ghazeepore, after a review, taking off my coat and accoutrements, and throwing them down on a sofa. From among the things a silk handkerchief and my dress-sash were speedily missing. As the natives are very fond of silk articles, I naturally suspected that the servants had stolen them; and, accordingly, they were apprised that, if the missing things were not found, their wages would be stopped to replace them. Some days after this occurrence, I discovered a rat-hole through the false screen in front of the fire-place, and on removing it, found not only the missing handkerchief and sash, but about half-a-dozen napkins and towels, which had been lost from time to time. These were all evidently carried thither and made into a bed by the rats. They must have taken the towels from off a wooden horse in my dressing-room, and dragged them across two other apartments to their hiding-place.—*Lieut. Greenwood.*

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TOMBS IN THE VALLEY OF JEHOSHAPHAT.

THE

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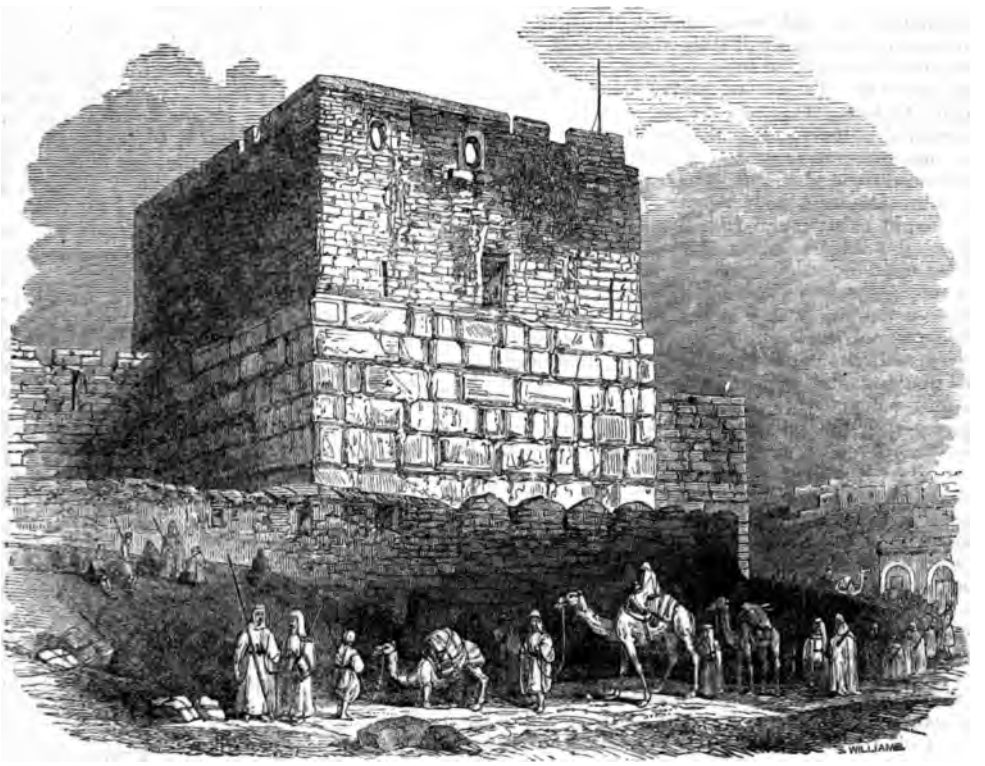
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 474.—JULY 20, 1844.



THE TOWER OF HIPPICUS ON MOUNT ZION*.

THE citadel on mount Zion comprises a group of square towers of various antiquity: the greatest part appears to be of Saracenic origin, though its foundation may be of greater antiquity. The massive tower at its north-east extremity, close to the entrance of the city, is evidently much older than the others, at least as regards its lower portion (see engraving). It is a grand and striking object, and the masonry evidently of Roman character. It is supposed by Dr. Robinson that this is no other than the tower of Hippicus, one of the three noble bulwarks which were built by Herod to serve for defence and ornament to this part of the city, within the shelter of which he

* From "Walks about the City and Environs of Jerusalem." By W. H. Bartlett. London: George Virtue. 8vo. pp. 224. "This little work," says the author in the preface, "is the result of a visit to Jerusalem in the summer of 1842;" and it is alike creditable to the author and the publisher. The volume, by no means *little*, is well got up in point of embellishments, and contains much valuable matter, with illustrations beautifully executed. Of the wood engravings, by the kindness of the publisher, we are enabled to give a specimen. We can most cordially recommend it to the notice of our readers.—ED.

established his palace. It is expressly stated by Josephus, that, after the destruction of the rest of the city, these towers, which excited the admiration of Titus, were left standing, partly as memorials of his conquest, and also as a shelter to the camp he left behind. The two others, called after Phasaelis and Mariamne, are no longer standing; but there is every reason to believe that this is really a wreck of the once proud and awe-inspiring bulwarks of Zion; for the masonry is evidently not later than the time of Adrian, and it can hardly be supposed that any change in these towers could have occurred before his wars with the Jews, when it is possible the others might have been destroyed. The position agrees well with that of Hippicus, which was at the north-west corner of the city; and we must place those of Phasaelis and Mariamne a little lower down on the edge of the Tyropeon, above the steep street leading to the bazaar. We quote the account Josephus gives of these towers: "These were, for largeness, beauty, and strength, beyond all that were in the habitable earth; for, besides the magnanimity of his nature, and his munificence towards the city on other occasions, he built these after such an extraordinary manner to gratify his own private affections, and dedicated these towers to the memory of those three persons who had been the dearest to him, and from whom he named them. They were his brother, his friend, and his wife. This wife he had slain out of his love (and jealousy): the other two he lost in war as they were courageously fighting. Hippicus, so named from his friend, was square: its length and breadth were each twenty-five cubits, and its height thirty; and it had no vacuity in it. Over this solid building, which was composed of great stones united together, there was a reservoir twenty cubits deep; over which there was a house of two stories, whose height was twenty-five cubits, and divided into several parts; over which were battlements of two cubits high, and turrets all round of three cubits high; so that the entire height amounted to four-score cubits." This agrees with the fact that, as far as it is known, the base is solid, there being at any rate no passage into it known at present. Its dimensions, according to Robinson, are as follows: east side, fifty-six feet four inches; south side, seventy feet three inches. Of the large stones some are between nine and twelve feet in size. Immediately below this tower, and extending as far as the Armenian convent, embracing the site of the new English church, must have stood the splendid palace of Herod, which is described by Josephus as very extensive, and such as might have been expected from the magnificence of the monarch, to whom not only Jerusalem but so many other cities of Judea owed their principal embellishments. The building of the temple and completion of fort Antonia, the erection of the three noble towers we have alluded to, and doubtless many other monuments of inferior importance, were his works in the city. Cæsarea, whose shapeless ruins are now visible, was his entire creation: for a solitary fishing village he substituted a magnificent sea-port; and the noble hill of Samaria was decorated by him with temples and colonnades, of which considerable remains exist at the present day. Nor was his magnificence confined to his own adopted country, but extended to many cities of Syria and Asia Minor. But an alien in blood, and disposed to innovate upon the Jewish customs by the gradual introduction of Roman practices, he was always an object of dislike and suspicion to the people. Perhaps a consciousness of this may have inflamed his natural jealousy and haste of temper, and hurried him into the many acts of sudden violence which filled his own palace and the rest of his kingdom with cruelty. He had married the beautiful Mariamne, the last of the Asmonean race, descendants of the heroic Maccabees, to whom he was passionately attached; but he imbrued his hands, notwithstanding, in the blood of her brother, fearing a popular movement in his favour. This could never be forgotten. Dissension and intrigue prevailed in his palace: his hasty and suspicious mood was inflamed by the arts of its inmates; and in a moment of jealous madness he ordered the execution of his wife. It was long before his remorse gave place to calmness. At length he remarried, engaged in works of magnificence; among others, erecting a tower to the memory of his beloved but murdered Mariamne. Years elapsed; but a still darker domestic tragedy was to close his melancholy career. His own sons, the children of Mariamne, were next made the objects of his hatred, by the arts of Antipater, his son by another woman. The Roman emperor was disgusted, and the Jewish people struck with horror at his resolution to put them to death. Some of the boldest ventured to set before the wretched man but too truly the state of his mind and the issue of so dreadful an action: "Whence comes this solitude, and desertion of thy friends and relations? Doest thou not perceive what is doing? Wilt thou slay these two young men born of thy queen, who are accomplished with every virtue in the highest degree, and leave thyself destitute in thy old age; but exposed to one son, who hath very ill managed the hopes thou hast given him, and to relations whose death thou hast so often resolved on thyself? Dost thou not take notice that the very silence of the multitude at once sees the crime and abhors the fact?" But remonstrance was in vain: a certain fatality seemed to hurry forward the miserable tyrant, hateful to himself, and conscious of the hatred of others. His sons were strangled by his order; and whatever unction he had laid to his soul for the deed was soon taken away by the discovery that the very Antipater at whose instigation he had put them to death was himself plotting to carry him off by poison. In what "corner of his soul" could the wretched man now look for consolation, or how escape the tortures of rage and remorse, whose stings goaded him into madness, and overturned what little of reason remained amidst the convulsions of his nature? Struck with a horrible disease, and finding his end approaching, knowing that all would rejoice at it, looking impatiently for the moment of his dissolution, he determined on a wide and terrible revenge as it were on human nature itself, and insanely required that all who could be shut up in the Hippodrome should be perfidiously massacred as a funeral offering to his rage and madness. Soon after he died; and his body was conveyed to the Herodium, a fortress he had erected near Jerusalem, in the midst of hired mourning and vain funeral pomp. Such was the unhappy

life and death of a monarch to whom Jerusalem owed her last and short-lived splendour. Suddenly raised to the throne, himself the executioner of the best members of his family, his race was soon extinct; and over the proud structures which were to attest his magnificence to future ages already hung the terrible visitation of Rome, which within half a century left of them scarcely one stone standing upon another.

A SPANISH VILLAGE CURATE*.

A WOMAN directed us to a cottage somewhat superior in appearance to those contiguous. It had a small portico, which, if I remember well, was overgrown with a vine. We knocked loud and long at the door, but received no answer: the voice of man was silent; and not even a dog barked. The truth was that the old curate was taking his siesta, and so were his whole family, which consisted of one ancient female and a cat. The good man was at last disturbed by our noise and vociferation; for we were hungry, and, consequently, impatient. Leaping from his couch, he came running to the door in great hurry and confusion; and, perceiving us, he made many apologies for being asleep at a period when, he said, he ought to have been on the look-out for his invited guest. He embraced me very affectionately, and conducted me into his parlour—an apartment of tolerable size, hung round with shelves, which were crowded with books. At one end there was a kind of table or desk covered with black leather, with a large easy-chair, into which he pushed me, as I, with the true spirit of a bibliomaniac, was about to inspect his shelves, saying, with considerable vehemence, that there was nothing there worthy the attention of an Englishman, for that his whole stock consisted of breviaries and dry catholic treatises on divinity.

His care now was to furnish us with refreshments. In a twinkling, with the assistance of his old attendant, he placed on the table several plates of cakes and confectionary, and a number of large, uncouth glass bottles, which I thought bore a strong resemblance to those of Schiedam, and, indeed, they were the very same.

"There," said he, rubbing his hands, "I thank God that it is in my power to treat you in a way which will be agreeable to you. In those bottles there is Hollands thirty years old:" and, producing two tumblers, he continued, "Fill, my friends, and drink—drink it every drop, if you please; for it is of little use to myself, who seldom drink ought but water. I know that you islanders love it, and cannot live without it; therefore, since it does you good, I am only sorry that there is no more."

Observing that we contented ourselves with merely tasting it, he looked at us with astonishment, and inquired the reason of our not drinking. We told him that we seldom drank ardent spirits; and I added that, as for myself, I seldom tasted even wine, but, like himself, was content with the use of water. He appeared somewhat incredulous, but told us to do exactly what we pleased, and to ask for what was agreeable to us. We told him that we had not dined, and should be glad of some substantial refreshment.

"I am afraid," said he, "that I have nothing in the house which will suit you; however, we will go and see."

Thereupon he led us through a small yard at the back part of his house, which might have been called a garden or orchard, if it had displayed either trees or flowers; but it produced nothing but grass, which was growing in luxuriance. At one end was a large pigeon-house, which we all entered: "For," said the curate, "if we could find some nice delicate pigeons, they would afford you an excellent dinner." We were, however, disappointed; for, after rummaging the nests, we only found very young ones, unfitted for our purpose. The good man became very melancholy, and said he had some misgivings we should have to depart dinnerless. Leaving the pigeon-house, he conducted us to a place where there were several skeps of bees, round which multitudes of the busy insects were hovering, filling the air with their music. "Next to my fellow-creatures," said he, "there is nothing which I love so dearly as these bees: it is one of my delights to sit watching them, and listening to their murmur." We next went to several unfurnished rooms fronting the yard, in one of which were hanging several flitches of bacon, beneath which he stopped, and, looking up, gazed intently upon them. We told him that, if he had nothing better to offer, we should be very glad to eat some slices of his bacon, especially if some eggs were added.

"To tell the truth," said he, "I have nothing better; and, if you can content yourself with such fare, I shall be very happy: as for eggs, you can have as many as you wish, and perfectly fresh; for my hens lay every day."

So, after every thing was prepared and arranged to our satisfaction, we sat down to dine on the bacon and eggs, in a small room—not the one to which he had ushered us at first, but on the other side of the doorway. The good curate, though he ate nothing, having taken his meal long before, sat at the head of the table, and the repast was enlivened by his chat.

"There, my friends," said he, "where you are now seated once sat Wellington and Crawfurd, after they beat the French at Arapiles, and rescued us from the thraldom of those wicked people. I never respected my house so much as I have done since they honoured it with their presence. They were heroes, and one was a demi-god."

He then burst into a most eloquent panegyric of "el gran lord," as he termed him, which I should be very happy to translate, were my pen capable of rendering into English the robust thundering sentences of his powerful Castilian. I had till then considered him a plain, uninformed old man, almost simple, and as incapable of much emotion as a tortoise within his shell; but he had become at once inspired: his eyes were replete with a bright fire, and every muscle of his face was quivering. The little silk skull-cap which he wore, according to the custom of the [Roman] catholic clergy, moved up and down with his agitation; and I soon saw that I was in the presence of one of those remarkable men who so frequently spring up in the bosom of the Romish church, and who, to a childlike simplicity, unite immense energy and power of mind—equally adapted to guide a scanty flock of ignorant rustics, in some obscure village of Italy or Spain, as to convert [?] millions

* From Borrow's "Bible in Spain."

of heathens on the shores of Japan, China, and Paraguay.

He was a thin, spare man, of about sixty-five, and was dressed in a black cloak of very coarse materials; nor were his other garments of superior quality. This plainness, however, in the outward man, was by no means the result of poverty; quite the contrary. The benefice was a very plentiful one, and placed at his disposal annually a sum of at least eight hundred dollars, of which the eighth part was more than sufficient to defray the expenses of the house and himself; the rest was devoted entirely to the purest acts of charity. He fed the hungry wanderer, and despatched him singing on his way, with meat in his wallet and a peseta in his purse; and his parishioners, when in need of money, had only to repair to his study, and were sure of an immediate supply. He was, indeed, the banker of the village; and what he lent he neither expected nor wished to be returned. Though under the necessity of making frequent journeys to Salamanca, he kept no mule, but contented himself with an ass, borrowed from the neighbouring miller.

"I once kept a mule," said he; "but some years since it was removed without my permission by a traveller whom I had housed for the night; for in that alcove I keep two clean beds for the use of the wayfaring, and I shall be very much pleased if yourself and friend will occupy them, and tarry with me till the morning."

But I was eager to continue my journey; and my friend was no less anxious to return to Salamanca. Upon taking leave of the hospitable curate, I presented him with a copy of the New Testament. He received it without uttering a single word, and placed it on one of the shelves of his study; but I observed him nodding significantly to the Irish student, perhaps as much as to say, "Your friend loses no opportunity of propagating his book;" for he was well aware who I was. I shall not speedily forget the truly good presbyter, Antonio Garcia de Aguilar, cura of Pitiegua.

Biography.

THE VERY REV. WALTER BLAKE KIRWAN, DEAN OF KILLALA.

No. II.

Mr. Kirwan's mind being fully made up as to the important step he was about to take, and heedless of the odium which he might expect to incur on the part of those of the Romish communion, he conformed to the established church; and was introduced by the rev. Dr. Hastings, archdeacon of Dublin, to his first protestant congregation, in St. Peter's church, where he preached June 21, 1787. The attendance was, as might have been anticipated, overflowing. To the astonishment of the majority—and, not improbably, to the disappointment of not a few—he made no allusion to the church the errors of which he renounced: his language was kind, conciliatory, affectionate. His spirit was far from that of dogmatism; and such he remained through life. It would be unfair, however, to argue from this demeanour that he was not fully alive to the errors of popery, and truly thankful he had been brought to a conviction of these errors, and been led to renounce them. But declamatory accusations against those from whom we differ is no proof of real religion in the soul; nay, it is an evidence of the reverse; and, considering the state of Ireland at the time, his conduct was as judicious as it was exemplary.

Mr. Kirwan for some time continued to officiate, generally at St. Peter's, unless when called upon to plead the cause of charitable institutions; and the collections regularly made for the relief of the poor increased amazingly. On the 5th of November, 1788, the governors of the general daily schools of the several parishes entered into a resolution "that, from the effects the discourses of the rev. Walter Blake Kirwan, from the pulpit, have had, his officiating in the metropolis was considered a peculiar national advantage; and that vestries should be called to consider the most effectual method to secure to the city an instrument, under Providence, of so much public benefit."

Popular approbation is always more or less dangerous: few persons have strength of mind enough, or religious principle enough, to stand firm against that pride and self-esteem to which it is naturally calculated to give rise. Especially is the *popular preacher* too apt to forget that, however important the duties of the pulpit may be—and they are indeed most important—there are others attached to the ministerial office far more so. To aim at the greatest degrees of usefulness will ever be the object of a minister anxiously desirous rightly to divide the word of truth: to aim at popularity can only arise from a desire for the gratification of vanity and self-esteem. Let us hope the day is rapidly waning, when the reader in a chapel is viewed as a being infinitely inferior to the admired preacher, whose back rarely feels the weight of a surplice, and who can have few scruples to any of the expressions in the baptismal or burial services, because he is seldom, if ever, called upon to use them.

The following passage from a sermon, by Mr. Kirwan, for the poor children of the parish of St. Nicholas Within, will afford a fair specimen of his pulpit fidelity and mode of address; while it shews the deplorable state to which religion had then sank:—"I ask if it can be doubted that the mortal poison of infidelity is rapidly gaining ground? Can it be doubted that the most sacred truths of Christianity are in too many instances scouted without reserve, and delivered over to scorn? Is there scarcely a young man at the present day, in that class of the world which is honoured with the name of fashionable, who professes to believe anything on the score of religion? Is it not too much the reigning tone among men, to rise superior to the weakness and simplicity of believing Christians? What minister of religion can now venture to preach on the subject of our holy mysteries, or enforce their divine authority, without exciting a philosophic smile in these children of light? Who shall even glance at the doctrine of eternal punishment, or of future punishment at all, without being openly pitied for his credulity, or secretly arraigned for hypocrisy? Is it not this predominating character of the day that has forced, in a manner, the pulpit, in spite of itself, to slur over the awful and tremendous in religion, and recur to topics as suited to the porticoes as to the temple of Jesus Christ? What does there too generally appear to be left of religion among

many men, but a sentiment common to enlightened heathens, namely, a political respect for its influence in restraining the vulgar? And how soon might it expire under open insult and contempt, if, like oil on troubled waters, it did not help to promote the tranquillity of the commonwealth? How many among us who most cordially detest the political principles of Paine, are as cordially with him in every line of his 'Age of Reason?' And, perhaps, were we to take the trouble to ascertain which had been read most, that blasphemous attack on revelation, or the masterly refutation of it by a Christian prelate, it would be found that the one had been generally and greedily devoured, while the other was scarcely known, or cast aside with contempt. That there are men, who, raging to pull down the venerable temple of our constitution, and erect on its ruins the bloody standard of French liberty, have recurred to infidelity, is clear; since it is well known with what indefatigable industry the very worst species of it has been diffused among the people in the circulation of the work I have alluded to, which was sold and dispersed through the provinces in editions so cheap as a penny a book. Need I mention that execrable society which existed in the very heart of the metropolis, in the year ninety-five, in which open and avowed treason against the state was supported by such language against heaven and religion as can scarcely be conceived possible in any extremity of mental delirium, and certainly not thought of without a feeling of unutterable horror? I say nothing on this head but what the public are in possession of from the evidence and confession of those deluded young men. But, great God! from whence arises that almost general, if not equal, propensity, to detract from the principles of Christianity in those who are not blinded and impelled by the same furious motives? Christianity, the source of every private and public virtue, and, if it be not a fable, so absolutely decisive of our destiny for ever! Surely, on a point so important, it is wisdom to use some caution and deliberation, to look before we venture on so dangerous a leap; but, to reject truths of the strongest evidence, merely for the glory of rejecting them, to reject without inquiry a system, which, like a rock in the midst of the deep, has stood the beat of all tempests and torrents of ages; or to use no other arms against it but a set of common-place worn-out difficulties, that tremble from old age and caducity, a thousand times advanced, and a thousand times refuted; not to be able to support the infidelity they adopt, or prove the falsehood of the faith they abjure; and in this state of shameful inconsistency, yet pretended conviction, gaily and proudly to advance on a tremendous eternity—if such be the mark of superior understanding, or even of common sense, then I wish to be informed what it is that constitutes imbecility or frenzy."

In the case of Mr. Kirwan, we are told that "his meekness was not corrupted by admiration, though, whenever he preached, such multitudes assembled that it was necessary to defend the entrance of the church by guards and palisadoes. He was presented with addresses and pieces of plate from every parish, and the freedom of various corporations: his portrait was painted, and engraved by the most eminent artists; and (what was infinitely more grateful to his feelings) the collections at his sermons far exceeded any that ever were known in a country distinguished for unmeasured benevolence. Even in times of public calamity and distress his irresistible powers of persuasion repeatedly produced contributions exceeding a thousand and twelve hundred pounds at a sermon; and his hearers, not content with emptying their purses into the plate, sometimes threw in jewels or watches, as earnest of further benefactions." To the truth of these statements advanced in the short memoir attached to his sermons, the writer of this article has had abundant testimony from persons who were present on such occasions.

With Mr. Kirwan commenced a new era in pulpit eloquence; which has ever since been manifestly improved, while some, who were astonished that with equal exertion they could not rise to equal energy, were reduced to envy what they had vainly tried to imitate, and traduced him as a declaimer, because they could not penetrate his secret for giving to elaborate composition the air of immediate inspiration. The effects of this vein of composition cannot be more strikingly illustrated than by the panegyric pronounced by Mr. Grattan, in the Irish parliament, on 19th June 1792: "And what has the church to expect? What is the case of Dr. Kirwan? This man preferred our country and our religion, and brought to both genius superior to what he found in either. He called forth the latent virtues of the human heart, and taught men to discover in themselves a mine of charity, of which the proprietors had been unconscious. In feeding the lamp of charity, he has almost exhausted the lamp of life. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of the other. The preacher's desk becomes the throne of light: round him a train, not such as crouch and swagger at the levée of princes; not such as attend the procession of the viceroy, horse, foot, and dragoons, but that wherewith a great genius peoples his own state—charity in ecstacy, and vice in humiliation; vanity, arrogance, and saucy, empty pride, appalled by the rebuke of the preacher, and cheated for a moment of their native improbity and insolence. What reward? St. Nicholas Within or St. Nicholas Without! The curse of Swift is upon him; to have been born an Irishman and a man of genius, and to have used it for the good of his country."

In 1788 Mr. Kirwan was presented, by th archbishop of Dublin, to the prebend of Howth, and in the next, to the parish of St. Nicholas Without; the joint income of which was about 400*l.* a year.

In 1800 he was preferred, by the marquis Cornwallis, lord lieutenant, to the deanery of Killala, worth 400*l.*, when he gave up the prebend of Howth. Previous to this last appointment, he had married Miss Wilhelmina Richards, of Grainge, in the county of Wexford, by whom he had two sons and two daughters.

Naturally of a weak constitution, and overfatigued with his ministerial duties, Mr. Kirwan's health became very seriously impaired, and, after a fever of a few days' duration, he died at his house at Mount Pleasant, near Dublin, October 27, 1805, and was buried at St Nicholas Without.

His funeral was attended by an immense concourse of the most respectable citizens, and of those whom he had benefited by his eloquence and energy. B.

REMARKABLE DAYS.

No. V.

ST. SWITHIN'S DAY.—JULY 15.

One of the most widely diffused remnants of superstition is that which assigns an influence over the weather to the day dedicated to Swithin.

This personage was of noble family, and for his learning and virtue was appointed by king Egbert tutor to his son Ethelwolf, by whose influence he was, in 852, chosen bishop of Winchester. He died July 2, 862; and, according to his own desire, either through humility or in disapprobation of the prevailing mode of interment in churches, he was buried in the churchyard. Afterwards, however, he was canonized; and, as he clergy conceived it improper for a saint to lie in an uncovered cemetery, they resolved to remove his reliques in solemn procession into the church. This was on the 15th of July. But it rained so violently that their purpose was interrupted; and, as the rain continued for forty days, it was abandoned, the saint being supposed in this way to mark his disapprobation.

The facts of this story we need not doubt; and they furnish an interesting proof that our climate has suffered little change in the course of a thousand years. For, indisputably, periods of rain about the middle of July are of frequent occurrence. But those who would fix the commencement of these to St. Swithin's day forget that, by the alteration of the calendar about a century ago, that day has been brought to a much earlier position than it had for a long time previously occupied.

The real cause of the heavy rains of this season may most probably be found in the decline of the daily mean temperature. The moisture in the atmosphere may be supposed to be, in consequence, condensed, and precipitated in the form of showers. I.

TREES AND SHRUBS.

No. IV.

Forest Trees.

THE ELM.

(Ulmus Campestris).

British elms are of two sorts, the fine-leaved elm of England (ulmus campestris), and the wych elm of Scotland (ulmus montana). The elm, when suffered to grow in its natural form, is a lofty, graceful tree. It is frequently formed into avenues, and yields a most agreeable shade. The timber of both kinds is used for many purposes, more especially for those in which wood is exposed to alternate moisture and drought: it is on this account that it is chiefly used for making coffins. The wood is of a deep brown colour, losing nearly two-thirds of its weight in drying. It was the wood generally used for water-pipes previous to the introduction of iron pipes. It is also employed in turnery, but though very tough will not take polish.

The great variety of form assumed by the leaf of the elm has led to the supposition that the species were numerous; but the intermediate distinctions between any two were so many, that it was impossible to separate them. Thus there is the ulmus tuberosa or cork-barked elm, which prevails along the coast of Wales and in the isle of Anglesea; it is also abundant in Ireland. "It does not appear," says Mr. Selby, "to be prevalent upon the continent," though a correspondent tells him that upon the hills of Montferrat, near Turin, he found an elm, with a very tuberous bark, and in all respects like our English tuberosa. There are also the ulmus alba, acutifolia, virens, &c.

On the continent the elm is planted as with us, in long avenues in the approaches to large mansions. Evelyn informs us that those which form the avenues at Madrid, the Escurial, Aranjuez, &c., were sent from England by Philip II. In Italy it is used for training grape-vines. The height of the stem of the elms intended for this purpose is limited to twelve or fifteen feet, and only as many branches are left as are necessary

for the purpose. This employment of the elm is extremely ancient. Virgil often refers to it.

The bark is useful in fevers. "I have seen it gathered in Italy," says lady Callcott, "for the purpose of adulterating Jesuits' bark." The tree is subject to serious injury from the attacks of insects, especially the Scolytus destructor, a species of small beetle.

The mode of propagation is usually by suckers from the parent tree, the best being those produced by trees that have been cut close to the ground two years previously. These are to be deprived of the shoots that have sprung, and the following summer they will produce a number of clean young shoots. The elm is sometimes also propagated by layers of the young shoots produced by the old stumps.

The wych elm is not so frequently found in the south of England as in the north, and in Scotland—hence the name, "the mountain," or "Scottish elm"—where it delights in deep glens. Professor Martyn says it is not found south of Trent. Sir T. D. Lauder regards it as one of the most beautiful trees in our British sylva. The wood is by some deemed inferior to that of the English; though, according to Loudon, it is the most useful of the genus. Of the specimens to be met with in Scotland, those at Pollock, in Renfrewshire, the seat of sir John Maxwell, are probably the finest. "On the banks of the river (the White Cart) at this place there stands a graceful group of wych elms, of which an etching and an account were given in Mr. Strutt's 'Sylva Britannica,' published in 1826: a splendid work. The portion of which that relates to Scotland was dedicated to Mr. Maxwell, younger, of Pollock. The principal tree in this group is of extraordinary strength and vigour. It was lately measured for Mr. Loudon's work on trees, and was found to be ninety feet high, the diameter of the trunk being nearly four feet at five from the ground" (Ramsay's Views in Renfrewshire, 1839).

The wych elm is usually propagated by seed, generally ripe from the beginning to the middle of June. They must be attentively looked after as they ripen, for when fully ripe a blast of wind or heavy rain will soon drive them off the trees. The best plan is, when they are nearly ripe, to spread mats on the ground and cause the tree to be gently shaken. The seeds are to be carefully dried in the open air, not in the sun, and, being afterwards mixed with dry sand, to be preserved from moisture till the following spring. About the beginning or middle of February the seed is to be sown in beds, three feet and a half wide, of loose rich garden earth; they are to be spread in the same manner as onions or other garden herbs. They will generally be fit to transplant the following spring. This tree does not produce suckers.

Gilbert White, in his "History of Selborne," speaks of a broad-leaved elm (ulmus folia latissimo scabro) which used to stand in the court of Norton farm-house, in that parish, which, though it had lost a considerable leading bough in the great storm in the year 1703, equal to a moderate tree, yet, when felled, contained eight loads of timber; and, being too bulky for a carriage, was sawn off at seven feet above the but, where it measured near eight feet in the diameter. "This elm," says he, "I mention to show what a bulk planted elms may attain, as this tree must certainly have been such from its situation."

The elm tree is mentioned by name only once in the bible. The prophet Hosea, declaring against the idolatry of Israel, says: "They burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good" (iv. 13). "Some commentators," says lady Callcott, "doubt the correctness of the translation; but, as elms do grow in that part of Palestine where the oak and poplar are also found, namely, in the hilly portion of Hermon; it seems a pity to disturb the usual reading, especially as Celsius is very uncertain about it, and gives it, without pronouncing an opinion, among five versions of the word 'eschel,' which our bible has elsewhere rendered 'a thick tree.'" T.

RELIGION IN OTHER LANDS.

No. IX.

MEXICO.—1.

THE religion of Mexico, when conquered by Cortez, about the year 1521, was degrading and disgusting in the extreme. The false gods were in number exceeding two thousand, to the worship of which between three and four hundred temples were dedicated at Chilulah. Human sacrifices were enjoined, and children willingly offered up at the polluted shrines. These sacrifices, or more properly massacres, were horrible in the extreme. Different opinions have been entertained as to the number annually slaughtered; but some have gone so far as to state that on some particular days five thousand were put to death, and about fifty thousand in the course of a year. Surely, however, there must here be some extraordinary exaggeration.

The Mexicans were accustomed to practice the most inhuman austerities on their own persons; mangling and tearing their flesh, piercing themselves with the sharpest spines of the aloe, and causing the blood to gush out in streams. This custom of tearing and cutting the flesh, as a supposed expiation for sin, has ever been common among the heathen. "Amongst the prohibitory laws which God gave the Israelites, there was one that expressly forbade the practice, embraced in these words, viz., 'Ye shall not make any cuttings in your flesh for the dead' (Lev. xix. 28). It is evident, from this law, that such a species of self-inflicted torture obtained amongst the nations of Canaan; and it was, doubtless, to guard his people against the adoption of so barbarous a habit, in its idolatrous form, that God led Moses to reiterate the prohibition: 'They shall not make baldness upon their heads, neither shall they shave off the corner of their beards, nor make any cuttings in their flesh' (Lev. xxi. 5; Deut. xiv. 1)."

"Investing his imaginary deities with the attributes of cruelty, man has, at all times and in all countries, instituted a form of religion consisting in cruel rites and bloody ceremonies. If, then, we look to the practices of the heathen world, whether of ancient or modern times, we shall find that almost the entire of their religion consisted of rites of deprecation: fear of the divine displeasure would seem to have been the leading

feature in their religious impressions. The universal prevalence of human sacrifices throughout the Gentile world is, in itself, a decisive proof of the light in which the human mind, unaided by revelation, is disposed to view the divinity. It was, doubtless, such mistaken views of the character of God that led the prophets of Baal (1 Kings xviii. 28) to cut their bodies with lancets; supposing that, by mingling their own blood with that of the offered sacrifice, their god must become more attentive to the voice of entreaty" (Kitto's Cyclo. art. "Cuttings in the Flesh").

The religion of the inhabitants of Mexico is the Roman catholic, which, by the third article of the federal constitution, is established exclusively as the religion of the state; though the church property has been despoiled and taken from the clergy, so that many of them are reduced to a state of the greatest poverty, some subsisting entirely on alms, and others keeping small shops for their support. Introduced by the Spaniards, it was propagated more by the arms of the conquerors than by arguments in favour of its reasonableness; and it has since been preserved during the last three centuries, "with all the intolerance of spirit for which the mother country is so remarkable." The early missionaries, in fact, favoured, to a certain extent, a mixture of some of the ancient Mexican rites with the ceremonials of the popish church; by means of which the natives were induced the more easily to receive the new faith. These priests persuaded the people that, in periods long gone by, the gospel had been preached amongst them; a common method employed by popish emissaries to bring men under the dominion of the see of Rome and to acknowledge the papal supremacy.

Melancholy indeed is the picture of mental debasement exhibited by the religious condition of the present population of Mexico, where there is yielded implicit credence to the grossest fables; where unbounded faith is reposed in the efficacy of unmeaning mummeries; where "not a hut or a garden, a pig-sty or a footpath, can be used, until blessed and ornamented with a wooden cross;" where the churches are crowded with images, "each one more reverenced than the Almighty himself;" and where people prostrate themselves on the floor at the raising of the host, and make the sign of the cross with their tongues amid the dust and filth. Even horses which arrived from England have been accused of heresy, and would have been stoned to death but for the timely interposition of a guard of soldiers. Nor is this confined to the lower classes.

There is, in fact, no country in Europe or America where the forms of worship are more strictly observed than in Mexico, from the highest even to the lowest *leperos**. The Indians, who were with difficulty won from their idolatry, love to blend the superstition of their former worship with the rites of the popish church. They are passionately fond of processions, &c., and frequently represent the sacred mysteries of our holy religion. This disposition to represent heavenly things by sensible images is common in all countries groaning under the bondage of papal tyranny, and it is nowhere more so than in Rome itself. It is congenial, in fact, to the feelings of the natural man to do so; who, as he cannot comprehend the worship of God, who is a spirit, in spirit and in truth—is ever anxious to substitute external observances for the prostration of the soul before God. Even those who conceive themselves free from the slightest taint of popish error need to be especially cautious in this respect.

As for the people of Mexico, though the abominable practices and savage cruelties of their ancestors may have been laid aside, they are, to all intents and purposes, as real idolators as those who offered sacrifices at the idol's shrine; and there is reason to fear that the conduct of the priests, combined with their gross ignorance and pertinacious bigotry, is little calculated to introduce a high tone of moral principle. Drunkenness, to a fearful excess, and many of those sensualities to which it leads, too often disgrace the clerical character.

The churches of Mexico are numerous. The actual number of churches in the city is about 60. Of these, the most remarkable is the cathedral, which covers an immense space of ground. It stands on the site of the great temple of the ancient city, the temple of the sun, where human blood was copiously shed in honour of the god of war, by tradition born of a virgin. One portion is low, and of bad Gothic architecture: the remainder, which is more handsome, is built in the Italian style, and decorated with statues, pilasters, and other ornaments. The interior is highly embellished. The wooden carvings are beautifully executed; and, altogether, it is superior to the other churches of the city. The centre is occupied by a balustrade of very precious metal, adorned with many figures. The whole edifice glitters with precious stones and gold, while the floor is filthy to the most disgusting degree. It is in the outer wall of this cathedral that is fixed the curious calendar stone, vulgarly called "Montezuma's watch," by which the ancient aztecks used to designate the months of the year. It is circular, and consists of a mass of porphyry, weighing more than twenty-four tons: in the centre is a hideous head, sculptured in relief, representing "the sun in his four motions:" around this is a double row of hieroglyphics; behind which again there are other circles, in relief. At a little distance from it, and sunk in the earth, so as to leave only its surface exposed, is the "stone of sacrifices," on which it has been supposed that the human sacrifices were performed in the ancient temple of Mexico. "It is in a complete state of preservation," says Mr. Ward; "and the little canals for carrying off the blood, with the hollow in the middle, into which the piece of jasper was inserted, upon which the back of the victim rested while his breast was laid open, and his palpitating heart submitted to the inspection of the high-priest, give one still, after

* It is scarcely possible to conceive the filthy, squalid condition of the wretched leperos, begrimed with long-accumulated filth, seldom or never washed except by the rain, half-naked, and half starved. "There, on the canals around the markets and pulque shops, the Indians and these miserable outcasts hang all the day long, feeding on fragments, quarrelling, drinking, stealing, and lying drunk about the pavements, with their children crying with hunger around them. At night, they slink off to these suburbs, and coil themselves up on the damp floors of their lairs, to sleep off the effects of liquor, and to awake to another day of misery and crime. Is it wonderful, in a city with an immense proportion of its inhabitants of such a class (hopeless in the present and the future), that there are murderers and robbers?" ("Mexico, as it was and as it is." By Brantz Mayer, Secretary of the U.S. Legation, New York. London: Wiley and Putnam.)

the lapse of three centuries, a very lively idea of the whole of this disgusting operation." Humboldt, however, dissents from this opinion. "I am inclined to think," he says, "that the stone of sacrifices was never placed at the top of a teocalli, but was one of the stones called "temalacatl," on which the combat of the gladiators took place between the prisoners of rank, destined to be sacrificed, and a Mexican warrior. Placed on the temalacatl, surrounded by an immense crowd of spectators, they were to fight six Mexican warriors in succession. If they were fortunate enough to conquer them, their liberty was granted them, and they were permitted to return to their native country; if, on the contrary, the prisoner sank under the strokes of one of his adversaries, a priest dragged him, dead or living, to the altar, and tore out his heart."

Among the other churches of Mexico, the chief are attached to the Franciscan convent and the monastery of La Professa. The church of Santa Theresa is "handsomely ornamented, and in good taste;" and that of La Encarnacion is very rich and splendid, the principal altar being surmounted by "a pyramid of embossed silver, at least fifteen feet high."

At a short distance from Mexico, on the rocky hill of Tepeyac, where the protectress of the Tolonozin Indians had her temple, and where vast numbers of victims were annually sacrificed, stands the church of "Nuestra Senora de Guadalupe" (our lady of Guadalupe), celebrated throughout the whole of Mexico for its miraculous origin and the possession of a miraculous picture of the virgin. The absurd legend occupies a huge folio volume. It may be briefly noticed in a few lines, thus:—Soon after the conquest, Juan Diego, who was a native of Cuitellan, went to the suburb of Kalteloko, to learn the Christian doctrine taught by the Franciscan friars there. To him the virgin appeared, and ordered him to go to the bishop of Mexico, relate what he had seen, and desire him to build a chapel in that very spot in her honour. The man went, but was intimidated by the magnificence which surrounded the bishop, and retired without obeying the orders received. On his return he again saw the vision, which rebuked him for his disobedience, and delivered a more positive command. The peasant asked for some token, to show that his mission was authentic. He was ordered to climb to the summit of the rock, and told that he would there find the sign. He obeyed; and, though it was the midst of winter, found the spot covered with flowers. Having gathered some, he went instantly to the palace, obtained admittance, related what had happened, and then presented the flowers. A procession to the rock set forth, and the picture was discovered. The church was immediately built, and richly endowed. This legend is implicitly believed by the inhabitants as the real history of the foundation of the church of Guadalupe; and to this day offerings are sent to the shrine. The first chapel was built on the top of the hill: a large one at its foot is now the principal one, and within the picture is preserved. Several chapels have been erected at different times by individuals, and the whole collection presents rather a rich appearance. One was built to commemorate an escape from shipwreck, and has assumed as much as possible the form of the sails of a ship. Can any rational being read of such a ridiculous legend without deep commiseration for the folly of his fellow-creatures? Can any true Christian, in our own favoured land, read it without gratitude to that God who has caused him to differ; who has provided for him, in a spiritual no less than in a temporal sense, a goodly heritage, and caused his lines to fall in pleasant places? Be it borne in mind that legends as ridiculous were credited as gospel truths in the dark ages, as they are rightly called; that the lives of monks were often spent in the ceaseless task of transcribing these; that the most degrading and disgusting accounts of pseudo-saints were carefully handed down from generation to generation, debasing the minds and character of the people.

THE DIVINE PROMISE TO THE LOVERS OF ZION:

A Sermon*,

BY THE RIGHT REV. MICHAEL SOLOMON ALEXANDER, D.D.,

Lord Bishop of the United Church of England and Ireland in Jerusalem.

PSAL. CXXII. 6.

"They shall prosper that love thee."

IT is a remarkable fact in the history of Satan's devices, that he has succeeded in misleading the minds of men to a very alarming extent regarding the simple declarations of God's holy word. There is scarcely a doctrine revealed in the holy scriptures, having direct reference to man's salvation, respecting which this has not been the case. Hence the painful schisms and divisions in the church which the enemy has introduced by this very fact. The words of the living God, uttered by his inspired servants, are perverted and misconstrued, said to mean something quite different from what their plain grammatical sense would indicate: all kinds of forced and fanciful interpretations are given, and thus made the foundation of different sects and parties in the church. We have an instance of this in the subject to which our text particularly refers. It would almost seem a waste of time, or bordering on absurdity, to say anything in proof of these words having reference to the city of our God, in which it is our privilege to dwell, or to the people who were once its sole inhabitants, but who are now scattered over the face of the earth, experiencing the divine judgments; but we know it to be the fact that, until very recently, none but those who were specially enlightened thought that the literal children of Israel or Zion had anything to do with such promises and declarations. The

* Preached in the chapel of St. James, on mount Zion, in Jerusalem, on Sunday, October 15th, 1843, being the birthday of his majesty the king of Prussia.

language of the church respecting them has practically been: "God hath cast away his people Israel:" "He has destroyed their city and their temple for ever." And, as they could see nothing in that wonderful people but a type of God's dealings with man, every promise was of necessity transferred from the type to the antitype, and the former, from circumstances and natural apathy, altogether overlooked and forgotten.

To give an instance of the manner in which this has been done, we quote the comment of an eminent modern divine on the words "Pray for the peace of Jerusalem: they shall prosper that love thee." "As we are concerned for the happiness of our country in general, so ought we to be for the welfare of the church in particular. The kingdom of our Master must subsist, as well as other kingdoms and societies do, by the cultivation of peace and unity among those who are the subjects of it. Joined to one common head, Christians should be joined likewise to each other, keeping the unity of the Spirit in the bond of peace." Now, this language is true and beautiful in itself, but it is the manner in which texts such as these have been treated; and, whether the authors of such comments did intend it or not, the tendency has unquestionably been to overlook and forget altogether the great and glorious purposes of God towards his ancient people, and towards their land.

To us, brethren, who are permitted to be eye-witnesses of the literal fulfilment of the divine declarations, in seeing the ruin and desolation of this once highly-favoured city, and the commencement of its rising again into general notice; to us, moreover, who are permitted to see the moral and spiritual degradation of the people of Israel, and the commencement, at least, of God's returning mercies to them, seeing that he is actually, in accordance with his promise, taking "one of a city, and two of a family, and bringing them unto Zion" (Jer. iii. 14); to us there needs no argument to prove the literal application of the text. The psalmist, under the guidance of the Holy Spirit, exhorts all who have the spirit of prayer to pray for the peace and prosperity of Jerusalem; and he adds to it the promise, "They shall prosper that love thee." These latter words of promise I will endeavour, in humble dependence upon the divine blessing, to unfold to you; inquiring—

I. Who are the lovers of Zion; and,

II. The nature of the promise to them.

I have chosen this subject for our present meditation, this being the birthday of a monarch whose praise is not only in all the churches, but who, by his recent royal and munificent acts, has shewn himself a true and sincere friend of this country, and more especially of that pure and undefiled religion which first proceeded from it; to whom our best wishes are due, and for whom we should offer up our earnest prayers that his life may long be preserved, and that, in time and in eternity, he may fully realize the promise, "They shall prosper that love thee."

I. Among the many instances of the sovereign, electing love of God recorded in the holy scriptures, or in the history of the church generally, none are more conspicuous than those which relate to Jerusalem and to her people, either as regards their past history, present state, or future prospects. The same blessings promised to them who love Jerusalem are promised also to those who befriend Israel. When Abraham was called from idolatry to follow God, he received at the same time the promise, "I will bless them that bless thee." When Balaam beheld the thousands of Israel, he was made to utter extraordinary promises, and constrained to exclaim, "Blessed is he that blesseth thee." It is necessary to bear this in mind; for, throughout the holy scriptures, they are so closely united that we cannot speak of the one without including the other.

This extraordinary manifestation of God's love towards the one and the other is not to be accounted for on any human principle. Not, as the rabbins vainly intimate, that Abraham possessed such extraordinary qualifications and merits as made him worthy of the divine call; for we have no such account of him in the scriptures. On the contrary, he speaks of himself as dust and ashes, and he was a sinful man like others; and as to his descendants after him, they were often plainly reminded of their unworthiness, that there was nothing in them to deserve the divine favour, for they were a stiff-necked people. Nor was there anything peculiarly attractive in this country, or in this city, to fit it especially as the object of God's favour. But it can only be traced to the sovereign power and mercy of God as the sole ruler and guide of the universe, who dispenses his favours as seemeth good in his sight; and it is not for man to say to him, "What doest thou?" any more than it is for the vessel to say to the potter, "Why hast thou made me thus?"

No language can be plainer or stronger than that by which this divine choice is marked: "This people have I formed for myself: they shall shew forth my praise" (Isa. xliii. 21). Moses thus addresseth them: "Thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto him-

self, above all people that are upon the face of the earth" (Deut. vii. 6). And, as regards their city, the language is equally strong: "This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever" (Psa. lxviii. 16). Again: "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it" (Psa. cxxxii. 13, 14).

This, then, being the case, we cannot wonder that it is made the special object of affection and love to the people of God. It is a mark of a true disciple and servant to love the things which his master loveth, and to hate the things which he hates. Thus, as servants and children of God, we are commanded to love the city of God, to pray for her peace; and the promise is, "They shall prosper that love thee." But how, and in what manner, are we to show this love? We answer:

1. By not being unconcerned and indifferent about it. We must not be influenced by that spirit which can look on the objects of God's love with unconcern, saying, "This is Zion, whom no man seeketh after" (Jer. xxx. 17). The man is to be pitied who can look with total indifference upon a country like this, which was once designated, and that most justly, "the glory of all lands." Independent of the divine sanction given to it, is there a country in the world that can be compared to it for the mighty acts which have transpired in it, and for the great and glorious advantages which it has conferred on the various nations of the earth? Taking the very lowest view of it, what must have been the state of those countries which are now enjoying the blessings of civilization, compared with what it was, before they became acquainted with the knowledge of that godliness which has the promise of the life that now is as well as of that which is to come? You will find that it was no better than that of the millions who are still in heathen darkness, ignorant of the true God, given to all kinds of misery and vice. And must the change not at once be traced to this country and her people, whom feelings of humanity as well as the love of God constrained to go forth in order to enlighten a world that was sitting in darkness and in the shadow of death.

2. And if there be one thing more than another which gives this country a claim upon the love and sympathy of Christian nations, it is the fact that, whilst she has proved the benefactress of the world, she has herself for a season become cast away. Most afflicting is her appeal, expressed in the language of the prophet Jeremiah: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lam. i. 12). Also, in the language of the psalmist: "She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her edges, so that all they that pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it" (Psa. lxxx. 11-13).

3. But if to this be added the fact, that great and glorious things are still reserved for her, as plainly indicated in God's holy word, it must at once appear that the Christian, at least, cannot but feel a peculiar interest in the land which gave birth to the Saviour, who is to him all in all; that he should add prayerful exertions to that of attention and sympathy, as implied in the love mentioned in the text. Whatever may be the future purposes of God respecting this land, it is quite evident that, previous to its final restoration, the servants of God must in a peculiar sense "take pleasure in the stones of Zion, and favour the dust thereof" (Psa. cii. 13, 14). And, like as other countries have been benefited by Christian efforts, knowing that "faith cometh by hearing, and hearing by the word of God," so here, also, the standard of the pure gospel must be raised, the knowledge of the holy scriptures must be promoted, and every lawful and legitimate effort made to make known the saving truths of the gospel.

4. But, knowing, as every Christian must know, that all human efforts are vain without the divine blessing, and that the Lord has specially said, "For all this will I be inquired of," such efforts must be specially accompanied by earnest prayer for the divine blessing upon them. Hence the plain duty enjoined, "Pray for the peace of Jerusalem."

This is briefly what may be said to be comprehended in the love which we are to manifest in the city and people who have ever been, still are, and will be in a yet greater degree, the peculiar objects of God's love. It must appear, first, in our attention and interest; secondly, in our sympathy; thirdly, in our efforts; and, fourthly, in our prayers.

Now, my brethren, in all these respects, his majesty the king of Prussia has in a most striking manner manifested his love. And it is our privilege, as well as our pleasing duty, in common gratitude, to make mention of it on this sacred day, in our assembly on mount Zion, as it happens to be the commemmoration day of his majesty's birth. Not looking with indifference, but with attention to the state of this wonderful country,

sympathizing with it in its low estate, seeing it almost totally destitute of those blessings which she was first the instrument of conferring upon others, his Prussian majesty followed it up by active exertions; and, in a most noble, disinterested spirit, in order to make the effort as strong and as effectual as possible, proposed to the protestant country and church of England to undertake the work, not even wishing to let his name appear in the plan beyond the assistance which he so nobly offered; and the result has, in the most wonderful providence of God, been our being here this day.

Now, this may in itself appear to many of little moment or of little importance, but, whatever it may be, it marks in the strongest possible manner his Prussian majesty's love for Jerusalem, the city of God's love; and, although in the public services of our church we have no public prayers provided for such an occasion, I trust, brethren, our hearts will this day be lifted up in humble prayer to Almighty God, that he may be pleased long to spare his Prussian majesty, as well as her gracious majesty queen Victoria; that they may long be the supporters and protectors of the simplicity of the truth as it is in Jesus; that they may in spirit and in truth be nursing parents to our infant establishment here, and that they may be permitted to see the good of Jerusalem all the days of their life, yea, and peace upon Israel.

Nor has the duty of prayer been omitted in this striking manifestation of love for Jerusalem. It is truly affecting to find that more than nine thousand parishes in the kingdom of Prussia, with the exception only of sixteen ministers, observed the first anniversary of our arrival here as a day of thanksgiving and prayer; and that not by special royal decree, but merely by the king's sanction and recommendation. One instance will suffice to show the manner in which it was observed. "In many churches in the province of Silesia, the prayers for Jerusalem was offered by the congregation kneeling, which is not usual; and, in some instances, the whole congregation of their own accord sunk on their knees; and the feeling of deep interest was so great, that the emotions of the heart broke out in loud weeping. After the service, many of the clergy were numerously visited by the members of their congregations, seeking for further information respecting Jerusalem. A considerable number of the Silesian clergy have made a formal request to have the anniversary continued." Similar accounts have reached us from Berlin, the province of Posen, Pomerania, Brandenburg, Saxony, Westphalia, the Rhine provinces, &c., &c. (see Jewish Intelligence for 1843). Surely, such a manifestation of interest cannot but bring down showers of blessings upon the country and its king, knowing that the divine promise is, "They shall prosper that love thee."

II. We pass on to make a few brief remarks, in conclusion, on the promise: "They shall prosper."

It would seem as if, in the wise purposes of God, Jerusalem and her people were made the test as it were of the feelings of the nation towards them. It is truly remarkable how many instances there are on record of the divine judgments being poured out on the nations who ill-treated them. Look, for instance, at the Babylonians. Although they had deserved the punishment, and were permitted to be carried into captivity, yet hear the language of Jehovah by the prophet Zechariah: "I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction" (Zech. i. 15). Again: "He that toucheth you, toucheth the apple of his eye" (Zech. ii. 8). Again, by Isaiah: "I was wroth with my people, I have polluted mine inheritance, and given them into thine hands: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke" (Isaiah xlvii. 6). And how severely have those nations been punished! They have been swept off from the face of the earth; for the same God who has promised, "I will bless them that bless thee," has also said, "I will curse them that curse thee." Thus, even in modern times, it is a well known remark, made by an illustrious predecessor of the monarch who is this day brought specially to our remembrance, that no one ever ill-treated that people without smarting for it.

But, on the other hand, we have on record many illustrations of the divine promise in the text: "They shall prosper that love thee." If time permitted, we might state at length the case of Jacob and Laban; the latter, though an idolator, yet, having shown kindness to the patriarch in the first instance, he was rewarded by experiencing providential favours, and was constrained to exclaim, "I have learnt by experience that the Lord hath blessed me for thy sake." Or we might refer to the case of Joseph in the house of Potiphar, who treated him kindly, and made him overseer over all his house; and we read, "It came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field" (Gen. xxxix. 5). These, and many other instances which might

be mentioned, strongly illustrate the divine promise, "I will bless them that bless thee."

And, in a national point of view, there are no less instances in illustration of the same. When Saul, in obedience to the divine command, went to destroy the Amalekites, the Kenites were directed to depart from among them; and, as a reason for their remarkable preservation, we are told, "Because they showed kindness to the children of Israel when they came out of Egypt." The great success which Cyrus had in his expedition against Babylon is also ascribed to the same cause: "It was," saith the Lord, "for Jacob my servant's sake, and for Israel mine elect."

"They shall prosper that love thee." This is the unchanging promise of God, and is applicable at all times. They, who care for Zion, and seek her peace and the peace of her people, shall prosper. They shall prosper in time: they shall experience even earthly blessings as the promised reward. But, above all, they shall experience heavenly blessings: they shall prosper in eternity, and in their preparations here for it. These can scarcely fail to be produced by an attention to the subject, as is the universal testimony of the servants of God, who have in these latter days been led to "pray for the peace of Jerusalem," and to seek her welfare by accompanying exertion.

And, finally, I would observe, brethren, that, if the subject we have considered be applicable anywhere, it is peculiarly so to us, whose lot has been cast on this very highly favoured spot. Numbers of our fellow Christians, who are far distant from us, would deem it a high privilege to be where we are, and to worship on mount Zion; but we who are on the spot are in danger, from the very frequency of the enjoyed privilege, of becoming indifferent to it. Let us, then, watch against such a spirit, which in us would be peculiarly sinful; but let us endeavour to cultivate a sincere interest and love for this land of promise. Let us not be faithless, but, believing the sure promises of God, let us be cheered and encouraged, though to the mere human eye mountains of difficulties may be in our way. Faithful is he who has promised, who will also do it, with whom nothing is impossible. He has promised that Jerusalem shall again be called the throne of the Lord, and all nations shall flow unto it (Jer. iii. 17). Let us, then, "not rest for Zion's sake, nor for Jerusalem's sake hold our peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Thus shall we be found amongst those who pray for the peace of Jerusalem, and realize the blessed promise, "They shall prosper that love thee." Amen.

SABBATH EXERCISES.

No. III.

JULY 21.—SEVENTH SUNDAY AFTER TRINITY.

Morning Lesson: 2 Sam. xxi.; John ix.
Evening Lesson: 2 Sam. xxiv.; 1 Tim. vi.

MORNING.

"And he delivered them into the hands of the Gibeonites; and they hanged them in the hill before the Lord."—2 SAM. xxi. 9.

Meditation.—"If we would be clear and pure of the blood of our children, let us train them up in godliness, and take heed to ourselves; reforming our own ways, and endeavouring to be ensamples unto them of all holiness and true righteousness. * * He that loveth the soul, loveth truly; and let us show never so much comfort and compassion to their bodies, yet are all our mercies cruel, so long as we neglect the chiefest care that ought to be in us towards their souls. So long as we teach them not to honour God, but to dishonour him, and regard not whether they know Christ Jesus or not, we are guilty of their blood. We gave them life, but become the cause of their death: we gave them a temporal being, but we bring them to eternal condemnation" (Attersill).

Prayer.—Most merciful Father, who hast bestowed upon us the rich heritage of children, we pray thee, remember them for good, both in soul and body; and let not the chastisement of our sins be upon them, like as the sin of Saul rested upon them that came forth of his loins. O may the precious blood of Christ make propitiation for our offences, and cleanse and redeem us unto thee, lest thy most just displeasure be rendered upon their heads, and the leprosy of our iniquity cleave unto them, and thy wrath consume them as children of disobedience. Sanctify them, we beseech thee, and lead them by thy blessed Spirit into all truth; fill them with grace and wisdom, that they may keep thy statutes; evermore preserve them in thy faith, and fear, and love; and grant that we, whom thou hast set over them, may never cease to cherish them as thy gift for time and for eternity. Holy, holy, holy Lord God Almighty, teach them to remember thee their Creator, as in their youth so in their old age: keep them to adore thee, O Father, as their life-giving and bountiful parent; to love thee, O Son, as their saviour and their righteousness; and to receive thee, O Holy Ghost, as their renewer and their sanctifier! Yea, so bless and nurture them, that they may become thy children, O Lord Most High, and at last be made meet, through thy free grace in Christ Jesus, to be partakers of the inheritance of the saints in light! Amen.

EVENING.

"Fight the good fight of faith.—1 TIM. vi. 12.

Meditation.—"Let us trust in the almighty arm of our God: let us go out against the uncircumcised Philistines (the strongholds of sin and Satan in our hearts), not with shield or spear, not in any confidence of our own strength, but in the name of the Lord of Hosts, and we shall prevail, we shall overcome; 'for greater is he that is in us than he that is in them. The eternal God is our refuge, and underneath are the everlasting arms: he shall thrust out all enemies from before us; and he shall say, Destroy them.' 'Let your loins be girt about with truth; have on the breastplate of righteousness; and let your feet be shod with the preparation of the gospel of peace Take the helmet of salvation, and the

sword of the Spirit, which is the word of God.' And lastly, be sure of this, that 'ye be strong in the Lord only, and in the power of his might' " (Cudworth).

Prayer.—"O loving Lord and most gentle Saviour, thou seest our weakness, misery, and no strength. Notwithstanding, Lord, we do not despair: we have this one refuge and succour, even to lift up our eyes unto thee, and to say, 'Our help cometh from the Lord our God, who made heaven and earth. If God be on our side, who can be against us?' The battle, O Lord God, is thine. Thou taughtest us to pray that we may not be led into temptation, and hast promised that thou wilt not suffer us to be tempted above that we are able to bear, but wilt, with the temptation, make us a way to escape. Thou art faithful: fulfil, therefore, thy promise. And forasmuch as thy good pleasure is, that we shall manfully fight with these our enemies, the world, the flesh, and the devil (for what is the life of man in this world but a perpetual warfare,)? and no man is crowned, except he strive lawfully, we, with our very heart despairing of our own strength and courage, most humbly beseech thee to be our captain; that, following righteousness, godliness, faith, love, patience, meekness, we may fight the good fight of faith, and lay hold on eternal life, whereunto thou hast called us. Amen. (Becon, in part.) S. K. C.

The Cabinet.

CHURCH OF ENGLAND GROUNDED ON SCRIPTURE*.—The right understanding of the scriptures is in truth the great object of theology, and that to which all other branches of theological inquiry must ever be deemed subordinate, and in which they must all terminate. If we explore the writings of the fathers, it is not so much for their own sake as for the advantage we hope to obtain, through their assistance, towards a correct interpretation of the sacred volume. If we dwell upon the pages of ecclesiastical history, it is not merely that we may become acquainted with the records of the past, but that we may profit by the instruction which those records convey, and by their means may be established in the faith which was once delivered to the saints. And if, as Christians, we regard the holy scriptures as the only source of divine wisdom, so, as churchmen, we are fully convinced that the more we examine the sacred volume, the closer will be the correspondence which we shall discover between our own confessions and formularies and the unerring standard of God's word. The church of England acknowledges the holy scriptures as her only authoritative teacher. It is, indeed, her happiness to know that she is linked in sacred fellowship with Christ's holy catholic church throughout the world, and that her doctrine and discipline have been transmitted to her through successive generations from primitive and apostolic times. In this consciousness she exults, and on these grounds may every member of her body thank God and take courage. But her confidence in the purity of her faith is not built upon this consciousness simply considered, but upon the conviction of which it forms an unimportant element, that her doctrines will stand the test of inquiry when tried by the touchstone of the word of God. To her the sacred scriptures are the only rule of faith. She appeals not to any human authority, but to holy writ; not to a mixed tribunal of scripture and tradition, but to that sacred volume which, as she asserts, "containeth all things necessary to salvation; so that whatsoever is not contained therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Whether, therefore, we regard our condition generally as Christians, or particularly as members of our pure and apostolic church—whether, as laymen, we would consider the claims which the church of England has upon our affections, or, as candidates for her ministry, would acquire the necessary ability for the right discharge of our office—the paramount importance of the study of holy scripture must be deeply impressed upon our minds; and, with whatever degree of earnestness we may pursue any kindred and collateral topic—nor let me be supposed for a moment to speak disparagingly of any—we should count them all but loss when compared with this, and, if considered in relation to the ministerial character, of no value whatever except so far as they contribute towards it.

CHRIST CRUCIFIED.—It might seem, at first sight, as if the apostle had resolved on a limited range of subjects, when he rejected from his ministry every thing "save Jesus Christ and him crucified;" but, in fact, the doctrine of the cross, like a golden thread, runs through the whole line of scripture truth. In the cross of Christ we behold man's lost and helpless state: "If one died for all, then were all dead." In the cross of Christ we discover the doctrine of justification by faith: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life." In the cross of Christ, we see the "dutiful necessity (as Hooker calls it) for good works:" "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In Christ crucified, we see an example to the Christian, teaching us "to be crucified to the world," and to be willing to "lay down our lives for the brethren." In Christ crucified, we find the motive to every good word and work; for, when the apostle would urge his brethren by the most influential of all considerations to dedicate themselves to the service of God, he refers to the cross of Christ, and says, "Ye are not your own, for ye are bought with a price; therefore glorify God in your bodies and in your spirits, which are his." A crucified Saviour, then, is to be the theme of our ministrations, if we would preach "as of the oracles of God," whether we seek to convert the sinner, to reclaim the wanderer, to comfort the afflicted, or to edify the believer. A crucified Saviour must be our theme, if we would desire hereafter "to give up our account with joy, and not with grief."—*Rev. S. Carr, vic. of St. Peter's, Colchester.*

EARTHLY TRIFLES.—Nothing appears to me more extravagant than the folly and madness of that man who can trifle with considerations on which his eter-

* From the Introductory Lecture to the course delivered before the university of Cambridge, in Lent term, 1844; by Alfred Ollivant, D.D., regius professor of divinity. Cambridge. 1844.

ical interests depend. He must soon quit his hold of present things; he must soon enter another world; the grand question, therefore is, Does any thing present itself like footing in the abyss before him? Can a floating atom adhere to any thing like substance? I see one ground of hope only on which I can venture. Like the dove, therefore, which "went to and fro, but found no rest for her foot till she returned to the ark," so, after trying other means of rest, I am reduced from necessity to flee to that only rest and refuge set before me in the gospel.—*Cecil.*

Poetry.

TO OLWEN.

ON HER FIRST BIRTHDAY.

(For the Church of England Magazine.)

THOU hast a beauty on thy fairy brow,
All bright and joyous as it seemeth now;
A softening lustre lights thy dovelike eye,
Pure as the reflex of a cloudless sky;
And blest art thou, my fair, my gentle child,
With the fond love that ever on thee smiled.

O, may that love's warm prayer thro' future years
Prevail to guard thee in this vale of tears!
May thy young spirit in its sunny morn,
While childhood's happy tints thy path adorn,
Seek in its sinless purity to know,
And worship him from whom all blessings flow!

So shalt thou find in after years, when fast
Life's varied shadows are around thee cast;
When doomed, perchance, in sorrowing grief to bend,
To mourn thy childhood's best and dearest friend;
In every trial, whatsoe'er it be,
Thy God shall comfort and remember thee.

M. C. L.

"Thou crownest the year with thy goodness."—PSALM LXV. 11.

(For the Church of England Magazine.)

GREAT is our God, and merciful:
His every work his power displays;
The earth is of his goodness full;
The seasons celebrate his praise.
O, bow ye lowly at his feet,
And come into his courts with fear:
Our God is good, as he is great,
And with his goodness crowns the year.

The seasons in their turn display
His wisdom and his power divine;
They all confess his sovereign sway,
And in them does his goodness shine.
When in the summer's heat we faint,
Our Shepherd and our God is near:
He never lets his creatures want,
But with his goodness crowns the year.

The flocks upon a thousand hills
Are his, and own his tender care:
He does with them whate'er he wills,
And all things here his love declare.
Each budding tree, each opening flower,
The yellow corn-fields in full ear,
Show forth his wisdom and his power
Who crowns with goodness all the year.

He sends the plenteous shower from heaven:
He bids the earth produce us food:
By him all happiness is given,
And all his works declare him good.
In trials bend beneath the rod,
And wash it with repentant tear;
He who corrects thee is thy God,
Who crowns with goodness all the year.

F. B.

Birmingham.

HYMN.

(For the Church of England Magazine.)

EVERY shade of night dispelling,
Sun of Righteousness, arise!
Make thy people's hearts thy dwelling,
Satisfy our longing eyes.
Saviour, come in all thy glory,
Let the heathen honour thee,
When they hear the wondrous story,
How thou died'st on Calvary.

Satan all around is throwing
Snares to lure us from our way;
O, uphold us in our going,
That we may not go astray;
Saviour, in the trying hour
Let us not be overcome;
But defend us by thy power,
Till we reach our heavenly home.

When we tread the gloomy valley,
And approach our journey's end,
Though a thousand foes should rally,
O protect us, and defend.
When we pass death's dark, cold river,
Let thy brightness round us beam:
In that hour of dread, deliver;
Guide us through the swelling stream.

Let us, in thy strength confiding,
Safely gain the heavenly shore,
Where, in joy and peace abiding,
We shall praise thee evermore:
There no sickness comes, and never
There is pain or sorrow known;
There we'll praise thy name for ever,
Who hast marked us for thine own.

F. B.

Birmingham.

THE HOLY INNOCENTS.

BY THE REV. FRANCIS SKURRAY, B.D.,

Rector of Winterbourne, Dorset; and Perpetual Curate of Horningsham, Wilts.

(For the Church of England Magazine.)

HAIL! ye first flow'rets of the Christian year;
Hail, smiling babes, whom jealous Herod slew;
Some ere your cheeks were moisten'd with a tear,
As buds are pluck'd ere they distil with dew.

Sweet innocents! to grace the martyr's death,
Like paschal lambs, to slaughter ye were driven.
See how the victims, ere they yield their breath,
Play with the crowns dropp'd down to them from heaven.

Their spirits passed away as in a dream:
They had been wash'd, but not in Jordan's flood,
Nor any other purifying stream,
But in the fountain of a Saviour's blood.

They downward look, while mounting in the sky,
Fearful lest harm the new-born babe befall;
With speedier flight they haste when they descry
The infant safely sleeping in the stall.

Their spirits, freed from bondage and from pain,
Will quickly undergo a heavenly birth;
And will their life and liberty retain,
When conflagrations shall consume the earth.

Fly on, fly on, until ye reach the gate,
Where angels stand to sentinel the way;
Soon will ye see Jehovah in his state
Of glory, radiant with eternal day.

Awhile they rest—the unbarr'd portals fly,
Through which the rebel angels erst were driven;
And, as they penetrate the upper sky,
They catch the sounds of minstrelsy from heaven.

Miscellaneous.

THE HIERARCHY.—The bishoprics of England and Wales were instituted according to the following order of time, viz.: London, an archbishopric and metropolitan of England, founded by Lucius, the first Christian king of Britain, A.D. 185; Llandaff, 185; Bangor, 516; St. David's, 519. The archbishopric of Wales from 550 to 1100, when the bishop submitted to the archbishop of Canterbury as his metropolitan; St. Asaph, 547; St. Augustine (or St. Austin) made Canterbury the metropolitan archbishopric by order of pope Gregory, 596; Wells, 604; Rochester, 634; Winchester, 650; Lichfield and Coventry, 656; Worcester, 679; Hereford, 680; Durham, 691; Sodor and Man, 898; Exeter, 1050; Sherborne (changed to Salisbury), 1056; York (archbishopric), 1067; Dorchester (changed to Lincoln), 1070; Chichester, 1071; Thetford (changed to Norwich), 1088; Bath and Wells, 1088; Ely, 1109; Carlisle, 1123. The following six were founded upon the suppression of monasteries by Henry VIII.:—Chester, Peterborough, Gloucester, Oxford, Bristol, and Westminster, 1538. Westminster was united to London in 1550. The bishopric of Ripon was instituted in 1836.

CIRCUMSTANTIAL EVIDENCE.*—On Whiskershields common, about two miles south-east of Elsdon, in Northumberland, and on the right-hand side of the road in going to Newcastle, there stands a gibbet, on which the body of a man, called William Winter, was hung in chains. He was convicted and executed at Newcastle, in August, 1792, together with two female accomplices, for the murder of an old woman, named Margaret Crozier, who dwelt about two miles to the north of where the gibbet is erected. It is long since the murderer's bones disappeared; but their place is now supplied by a substantial wooden effigy, which gives promise of greater durability, though the legs have already been knocked off by the shepherd lads and others, who occasionally amuse themselves in pelting it with stones. This man belonged to a family which was one of the worst of a bad gang of "faws," itinerant tinkers, who formerly infested this part of Northumberland in considerable numbers, robbing and threatening the small farmers who would not allow them to lodge in their out-houses, and who did not, either in provisions or money, pay them a kind of "black mail." Winter is described, by the country people who remember him, as a tall, powerful man, of dark complexion, wearing his long black hair hanging about his shoulders, and of a most savage countenance. The appearance of this ruffian in a small village was a signal for the inhabitants to close their doors; while he, as if proud of the terror which he inspired, would keep walking back and forward, with his arms a-kimbo, on the green. Old Margaret Crozier, his victim, kept a small shop, and was well known to the two girls, Winter's accomplices; and they, believing that she was possessed of a small hoard of money, are supposed to have first prompted him to rob her. The evidence upon which they were convicted was wholly circumstantial; and the principal witness against Winter was a shepherd lad. In passing over Whiskershields common, on the day before the murder, they sat down to eat their dinner beside this lad, who took particular notice of a long knife, or "gully," with which Winter cut the fat mutton that he was eating; and, as he lay on the grass, he also particularly noticed and counted some large nails which were in Winter's shoes. When the old woman was found murdered, Winter and his female associates were apprehended on suspicion, and the lad recognised them as the persons who had sat down beside him on the common. He also identified the gully, which was found in Winter's possession, stained with blood, as that which he had used to cut his meat. He also described the form, and mentioned the number, of the nails in Winter's shoes; and, on comparing them with the marks of a man's footsteps near the old woman's house, they were found to correspond. Attempts were made by some of Winter's companions to induce the lad to prevaricate in giving evidence on the trial, but without effect. As his life was afterwards threatened, he gave up his occupation as shepherd, and entered the service of the late Walter Trevelyan, esq., of Nether Witton, an active magistrate, who was unremitting in his exertions to clear the county of the lawless vagabonds by whom it was formerly infested. The parish of Elsdon is one of the largest, and, according to its extent, one of the least populous in England. Its length, extending to the Scottish border, is twenty-one miles, and its mean breadth about five. It contains nearly a hundred thousand square acres, and the number of the inhabitants does not exceed two thousand.

* From "Rambles in Northumberland, &c." Chapman and Hall.

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THE

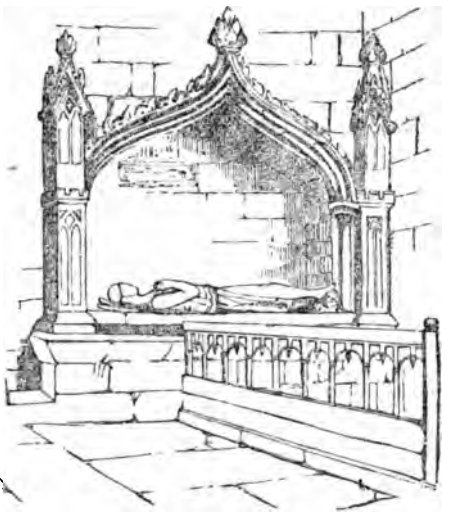
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 475.—JULY 27, 1844.



ANCIENT MONUMENTS IN COUNTRY CHURCHES*.

No. I.

"Return'd to lie,
The vow performed, in cross-legged effigy
Devoutly stretched upon the chancel floor."

THERE are few, very few, of the venerable country churches, the modest towers and turrets of which spring above the landscape at every turn of the road in our native land; few, I say, of these exist, which do not contain some memorials of the illustrious dead, who by their pious devotion and princely munificence helped to rear these, in many cases, beauteous piles, and which do not still call to remembrance, by the cross-legged effigies contained in them, the iron-clad and lion-hearted possessors of our now peaceful isle. Wonderingly does the peasant gaze on their stony and stern visages; while the younger part of the community tremble with youthful fears at their grim appearance; though some, of more dauntless disposition mount upon and help, by their heedless step, to mutilate those monuments which the piety of former generations set up.

It is my intention, in the present article, briefly to consider the different kinds of monuments which occur most frequently in village churches; and, in doing so, I shall altogether exclude those more splendid ones found in cathedrals and collegiate churches. And, for this purpose, it will be the most convenient plan to divide them into three great classes, viz.:

1. Blank monuments;
2. Monuments with stone effigies; and
3. Monuments inlaid with brass plates.

With repect to the first class, perhaps it can scarcely be said to constitute a naturally distinct division, as the examples of it almost always are those which have been stripped in later times of their effigies or brasses. Tombstones in churches very often occur, retaining the forms of their

* We trust that our correspondent will pardon our dividing his paper, and adding a few illustrative notes.—ED.

brasses (Byland abbey, Yorkshire, &c.), which have been in many cases stolen for the sake of their metal*. But I am glad to observe that this occurrence is now very rare, and that these ancient memorials of the past are more taken care of than formerly. It sometimes happens, however, that we find large blue stones, evidently coverings of sepulchres, which do not bear any traces of brasses having been attached to them.

Another class of blank monuments consists of those which have formerly possessed stone effigies. They usually consist of an arch in the wall of the chancel, having a crocketed pediment above, and buttresses at each side: below is either a flat stone ar an altar tomb, broader at the west end than at the other, and evidently intended for a sepulchral figure, the broad end being where the head once rested.

Before I leave the subject of blank monuments, I will merely glance at two kinds of sepulchral memorials, which will most appropriately be introduced here.

The first kind consists of the stone coffins often found in churchyards, and sometimes in churches. They are mostly of one shape, being oblong, and tapering from the end for the head to the other for the feet. A projection for the shoulders often occurs, but it is not very conspicuous. In one or two instances, the lid of a coffin appears through the floor of the church, being distinguished from the other flag-stones by its shape†.

The other kind I allude to includes those antique stones in churchyards, more or less in the form of a cross. Sometimes these are extraordinarily perfect, and very beautifully carved‡: at other times they are mutilated masses of stone, and with scarcely any perceivable shape at all. They are nearly always found at the southern part of the churchyard, and seem to have been placed at the end of graves. Inscriptions on them are very rarely to be met with. I may here remark that these crosses might, divested of all superstitious sanctity, be adopted as an elegant and appropriate form for head-stones in our own day, and certainly would appear to much greater advantage than the tasteless stones now used in our cemeteries. Besides, there would be the further recommendation of their durability; for, what more lasting monument could be devised than a substantial cross, with a brass plate let in at the intersection of its arms for the name of the deceased§?

T. Q. J. V.

* It is scarcely necessary to remind the reader that this was especially the case in the civil wars. It was lucre no less than infatuated zeal which led to the depredations which have so fearfully mutilated so many of the noblest buildings of the land. So far did bodily gratification lead the rebels, that so me of the finest specimens of carved work were hewn down with axes and hammers to heap upon the fires, to keep them from cold.

† The coffin of St. Cuthbert has been long famed as one of the most remarkable of this kind. "To the left, in going towards Norham, the stream is overlooked by a bold crag, at the foot of which is the spring called St. Helen's well. A little lower down the stream, on the west side, and near its junction with the Tweed, are the ruins of a small chapel, dedicated to St. Cuthbert. At this chapel there used formerly to be seen the stone boat in which, it is said, the body of St. Cuthbert was conveyed down the Tweed from Melrose to Tillmouth. The rev. Robert Lambe, writing in 1773, says: 'Not many years since, a farmer of Cornhill coveted the saint's stone boat, in order to keep pickled beef in it. Before this profane loon could convey it away, the saint came in the night time and broke it in pieces, which now lie at St. Cuthbert's chapel, to please the curious and confute the unbeliever.'" (Rambles on the Scottish border) There is a tradition relating to one of the removals of the body of St. Cuthbert thus commemorated by sir Walter Scott in his "Marmion." When speaking of the monks of Lindisfarne, he says:—

> "Nor did St. Cuthbert's daughters fail
> To vie with these in holy tale.
> His body's resting-place, of old,
> How oft their patron changed, they told;
> How, when the rude Dane burned their pile,
> The monks fled forth from Holy Isle;
> O'er northern mountain, marsh, and moor,
> From sea to sea, from shore to shore,
> Seven years St. Cuthbert's corpse they bore.
> They rested them in fair Melrose;
> But, though alive he loved it well,
> Not there his relics might repose;
> For—wondrous tale to tell—
> In his stone coffin forth he rides,
> (A ponderous bark for river tides),
> Yet light as gossamer it glides
> Downward to Tinmouth cell."
>
> CANTO II. 14.

To this is appended the following note:—"St. Cuthbert was, in the choice of his sepulchre, one of the most mutable and unreasonable saints in the calendar. He died A.D. 688, in a hermitage upon the Farne islands, having resigned the bishopric of Lindisfarne, or Holy Island, about two years before. His body was brought to Lindisfarne, where it remained until a descent of the Danes, about 763, when the monastery was nearly destroyed. The monks fled to Scotland, with what they deemed their chief treasure, the reliques of St. Cuthbert. They paraded him through Scotland for several years, and came as far west as Whithern, in Galloway; whence they attempted to sail for Ireland, but were driven back by tempests. He at length made a halt at Norham; from thence he went to Melrose, where he remained stationary for a short time, and then caused himself to be launched upon the Tweed in a stone coffin, which landed him at Tillmouth, in North Durham. This boat is finely shaped, ten feet long, three feet and a half in diameter, and only four inches thick; so that with very little assistance it might certainly have swam.' "Not only did the coffin exist till within the last few years, but was so constructed that statical experiments have proved it to be capable of floating with a weight equal to that of a human body."—Old England, p. 150.

‡ Vide Iona, C. E. Mag. No. 461.

§ The doubt is whether this custom might not give rise to superstitious feelings, and lead to superstitious observances, and, consequently, not to be supported: introduced it has been recently in some few instances in churchyards, and doubtless will be followed up in public cemeteries, where, perhaps, it might not be equally objectionable. The following statement as bearing upon the subject may be interesting:—

"Oxford Architectural Society. Meeting, May 1, 1844. The rev. the master of University college in the chair.—A paper was read by J. E. Millard, esq., of Magdalene college, on monuments and gravestones, recommending the revival of flat monumental stones, or of coped stones, ornamented with crosses of varied forms, with inscriptions if necessary, or with emblems expressing the profession or employment of the deceased, according to the ancient custom. The average cost of an ornamental coped stone is estimated, by a person well versed in such matters, at four pounds; while that of a common head-stone is usually three guineas, and even a small brass would cost ten pounds. The paper was illustrated by a number of drawings of stone coffin-lids and flat grave-stones, ornamented with a great variety of devices, of which, however, the cross generally formed the leading feature, and of a curious boss in the cloisters of Norwich cathedral, on which a funeral is represented, with eleven monks surrounding a stone coffin in the act of lowering the Rd.

"The chairman observed, that the adoption of these flat grave-stones, though very desirable, would be attended with much inconvenience in crowded churchyards, and that their use must necessarily be almost confined to the top of brick graves; but wherever their use is practicable, they are infinitely preferable to the modern tombs with which our churchyards are disfigured. He thought, however, that head-stones, made ornamental according to such designs as those furnished by Mr. Paget and Mr. Armstrong, would often be found more convenient than flat stones.

"A member observed, that for the graves of the poor, which Mr. Millard appeared to have chiefly in view, the simple wooden cross at the head, with the name or initials and the date, a custom scarcely yet obsolete, was preferable to any memorial of greater pretension, or of a more lasting material."

The monumental effigy here given is that of sir John Freville, a knight templar, in the chancel of the church of Little Shelford, Cambridgeshire. Near the communion table, a skeleton, with the hair perfect in head, was dug up in 1824.—*Lewis.*

JEWS IN POLAND*.

If anything is calculated to make a residence in Lemberg, or, indeed, in any part of Poland, disagreeable, it is the Jews—those torments of peasants and travellers. During our stay we were generally surrounded with them, even before breakfast. While we were yet in bed, slumbering drowsily on our pillows, they were generally round us, screaming their various offers into our ears. Three factors, each of whom announced himself as the one real factor of our hotel; ten drivers, who offered to convey us safely and comfortably to any part of the world, at a moment's notice, and whom we in vain assured that we had yet no intention of proceeding further; a dozen brokers, who offered to transact business for us anywhere, of any kind; and innumerable venders of new and old wares, who importuned us to purchase wares we did not want—these officious tormentors often plagued us so, that we sought refuge in the street, in sheer despair. There, however, we were no better off. The stranger has no chance of escaping the eyes of these pitiless vultures, who follow and fasten on him like a swarm of bees. Nothing can exceed the officious and tormenting importunity of the Polish Jews: no assurances, no declarations, suffice. One may give them all denials a thousand times a day without getting rid of one of them.

A detailed history of the Jews in Poland, by the hand of any one who knew and understood them, would abound in extraordinary and interesting events and anecdotes; and a description of their present condition would combine pictures of the most squalid misery and of the greatest luxury. The extraordinary privileges with which the Polish nobles have sometimes, and the degrading treatment with which they have at other times, loaded them, have given rise to the greatest extremes in their condition. Sometimes the Jews, who had their own deputies at Warsaw, and their own marshal over them, appeared to form a state within the state, preparing to face the Poles as nation to nation; sometimes, on the contrary, they were made the slaves of slaves.

The affairs of the court at Warsaw have often been guided by some fair Jewish Esther. Conspiracies and insurrections of the Jews have often taken place; and in the wars of the Poles for independence, the Jews, who mourn with them for the downfal of the old republic, took an active part. Casimir the Great, upon whom a Jewish mistress exercised great influence, enacted many laws highly advantageous to them. He gave them a privileged court of justice for settling their disputes with Gentiles, and other courts of their own for settling their disputes among themselves: he freed them from all state burdens, and endeavoured to relieve them from the tyranny and oppression of their masters. This tyranny and oppression have, however, continued ever since to be exercised upon them; and the nobleman has always done what he pleased with the Jews on his estate. He fines, and increases at pleasure the taxes which they pay him; and the fear of driving away these useful slaves by overweening tyranny is the only restraint upon his despotic caprice. The law forbids the nobleman to flog his Jews; but the Jew, dependent upon his master's humour in so many respects, dares not claim the protection of the law; and, in reward for his endurance, he is allowed to tyrannize over the peasant as the noble tyrannizes over him.

It was formerly a common custom for the Polish nobles to keep Jews at their castles as fools. Even now the Jewish jesters are often met with in great families: they bear every kind of insult and ill-treatment with patience and servility. They are treated just like house-dogs, eat and sleep in their master's rooms; but are the butts and scapegoats of the whole family, on whom each throws his own sins and vents his own ill-humour. In a certain Polish household there lived lately a "house-Jew" of this kind. He had received the brilliant name of prince Freiderich, and was never called by any other. He was as elegantly dressed as the master of the house, and was fed by every one like a pet parrot. Each member of the family was continually popping things into his mouth, which he was compelled to swallow: if he was in favour, it was a lump of sugar; if they wished to tease him, rhubarb and magnesia, and sometimes a rap on the knuckles at the same time. He was obliged to be alternately rocking-horse, dancing-bear, draught-ox, and jackass for the children, as they and their play required. On Sundays they dressed him up and masked him, now as a negro, now as a Brahmin, now as a he-goat, and now as Jupiter or Pluto. The master himself often played tricks upon his fool even more piquant than those of his children, for they did not always pass off without bloodshed. One day the Jew met him in the castle-court, just as he returned from the chase in a great ill-humour, having shot nothing. "I hope the gnädige herr has had a good day's sport," said the fool, bowing low. "Peace, Jew! I haven't so much as shot one chattering magpie. My gun is still loaded. But stay—I think I can bring down a magpie yet. Up into the tree, sirrah. Up—no flinching! Higher, higher, or I'll give you the ball in your head. Up into that branch: now sit still, magpie!" So saying, he discharged the contents of the gun into the leg of the screaming Jew, who fell down from the tree into the court-yard; and the nobleman rode past him, laughing heartily, and fully content with his day's sport. The Jew was taken up, cured, fed with honey and bonbons, and remained in the house as before.

At Lemberg we were told of two young noblemen who had, a short time previously, played the following trick, by no means the worst of which I was told at the time. They had been riding along a very dirty road, and came to a Jewish village, where some Jewish families, men, women, and children, all attired in their sabbath splendour, were walking along the clean pathway, while the young noblemen were splashed with mud from top to toe. "Look at the Jews how fine they are, with their white stockings and bright black shoes. They go in finer clothes than the nobility of the country." "Let us make them dance in the mud a bit," proposed one. The proposal met with the greatest approbation. "Down, Jews, down from the footpath; you shall have a fine Sunday's sport. Come, dance a mazurka here in the mud; we will provide music." The Jews prayed the "good gentlemen" to have mercy, and not to turn the merry jest into mournful earnest; but the latter ordered their servants to

* From Kohl's "Austria."

blow a mazurka on their hunting-horns, and, driving the Jews into the mud with their horse-whips, forced them to dance in pairs, to the united music of the hunting-horns and horsewhips, until they were covered with mud; when the young nobles rode on, delighted with their practical joke. To the honour of the Austrian government, however, it must be added, that such things very seldom happen in Galicia.

All the Polish Jews have tall, meagre figures, that is to say, the men; for the women, probably on account of their inactive way of life, are often stout. The men are wrapped in a long caftan, generally of silk, and always black, which is confined round the waist by a silken girdle. Their complexion is always pale; and this does not appear to be occasioned by personal cares and troubles, but to be the common colour of the race. Their complexion, however, is at the same time delicate, so that their faces often look as if they had been carved of alabaster. Their hands are, in general, remarkably soft and delicate; and I have seen such brilliant eyes, such bright dark hair, such beautiful forms, such noble countenances, among the Polish Jews, that I have often wondered how such beings could grow up in such deep social degradation and abasement. There are parts of Lithuania where every Jew is a handsome man.

THE MUSTARD TREE*.

By Professor J. F. Royle, M.D.,

Of King's College, London.

"But, when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."—Mark iv. 31.

"Which indeed is the least of all seeds; but, when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof."—Matt. xiii. 32.

"It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."—Luke xiii. 19.

From this record, it appears essentially necessary that the mustard tree should be a tree domesticated, if not indigenous, in the Holy Land, arboreous in all respects, producing a small seed possessed of properties similar to those of mustard, and be designated by a name, in the language of the country, of which the Greek "sinapi" of the New Testament is deemed an accurate translation. In consequence of a conversation between Dr. Royle and the present bishop of Lichfield, when Principal of King's college, the former had been induced to seek information from Mr. Ameuny, a native of Beyrout in Syria, now following the medical courses in that institution. Dr. Royle was informed by him that he was familiar with a tree, corresponding precisely with the description given by our Lord in the passages quoted; that he had often when on horseback stood under the tree for shelter, that it was universally considered in Syria to be identical with the mustard tree of the New Testament, and that it bore the name of "khardal." Dr. Royle remarked that it was so, that this name was the Asiatic term for mustard; and Mr. Ameuny added that the seed produced by this tree was applied to the same purposes as the mustard used in England.

Dr. Royle now endeavoured to discover whether "khardal" was any where quoted as a tree indigenous to Palestine. He had already noted, in a MS. work of his own, on "Materia Medica," that three descriptions of mustard were known in the East; viz., the *khardal*, or common mustard; the *K. barree*, or wild mustard; and the *K. Roomee*, or Turkish mustard. After this he was induced to refer to his "Illustrations of Himalayan Botany," in which he found mention made of the "khardal" (khurjul); and it is remarkable that it is there described as a tree growing in the north-western parts of India, having an acrid bark, producing edible berries, bearing leaves, and drooping like a willow. In fact, it was the "Salvadora Persica" of botanists. This tree is described by Roxburgh as a moderate-sized tree, common in the Circars, growing well in all soils, and yielding flowers and ripe fruit all the year round. This fruit is produced in panicles, and consists of berries, red and juicy, much smaller than a grain of black pepper, and having a strong, aromatic smell, and much resembling garden cress in flavour. It was found also in Tranquebar, by Retz, who calls it "Embelia grossularia." It was first brought from the shores of the Persian gulf, and is described by Forskal, under the name of "Cissus arborea," as a native of Arabia; and not only in esteem among the Arabs, but celebrated by their poets. Dr. Royle next made inquiry of professor Lindley, whether this tree had been found in Palestine, and he told him that it had been found near mount Sinai, by Bové, the French naturalist. No botanist or traveller appeared, however, to have noticed the "Salvadora Persica" in Palestine itself. Irby and Mangles, however, observed a tree, in their travels, which they concluded to be the mustard tree of holy writ; and, no doubt, correctly. As they came up from the Dead sea and approached Kerek, they found a singular tree, in great plenty; its fruit hanging in bunches, like the currant, and having the colour of the plum. "It has," they report, "a pleasant, although strongly aromatic taste, exactly resembling mustard; and, if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard. We think it probable that this is the tree our Saviour alluded to in the parable of the mustard seed, and not the mustard plant which we have in the north, and which, even when growing large, can never be called a tree; whereas the other is really such, and birds might easily, and actually do, take shelter under its shadows." Dr. Royle again referred to Mr. Ameuny, and learned from him that his tree (the "khardal") is found near Jerusalem; but more plentifully along the shores of the sea of Tiberias, and on the banks of the Jordan, on the very spot where Jesus "sat by the sea-side," and delivered the parable wherein he likens the kingdom of heaven to a grain of mustard seed (Matt. xii. 1-31). This is, no doubt, the tree seen by Irby and Mangles, as well as the "chardal," which the Talmud refers to; one commentator saying that its wood would cover a potter's shed; and another, that he used to climb into the chardal-tree, as others climb into a fig-

* Abridged from a Memoir read before the Royal Asiatic Society on the 16th March. The abridgement was sent to us direct from the author, corrected by him, and not copied from any publication.—Ed.

tree. Dr. Royle conceived that he had been the first to ascertain the identity of the "Salvadora Persica" and the mustard tree of the gospel; but he was afterwards surprised to find that Lindley had mentioned it as supposed to be the scripture mustard tree, in his "Flora Medica."

Messrs. Lambert and Don had also separately entertained the same idea, but subsequently rejected it; Mr. Lambert believing the mustard-plant of scripture to be literally "Sinapi Nigra," while Don conceives it to be some common agricultural herb of large growth. Dr. Royle, however, presented his paper as a result at which he had arrived by an independent method of investigation, and interesting, as showing that the name *Kharjal* is applied, in the north-west of India, to the same plant which in Syria is called *Khardal*, proving the impossibility of collusion, or the recent application of the latter name to meet the exigencies of the case. Dr. Royle stated, that having come to his conclusion entirely from the Asiatic names, he felt convinced that "Salvadora Persica" was the mustard tree of Scripture*.

SHORT READINGS FOR FAMILY PRAYERS.

No. XVIII.

By the Rev. Henry Woodward, M.A.,

Rector of Fethard, Tipperary.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

In the homage paid by these eastern sages to the infant Saviour, we have a faithful representation of the nature of the Christian dispensation, some first-fruits of that kingdom whose foundations are laid in humility. And, if it be true that in every system of religion there is a moral affinity and correspondence between the worshipper and the object worshipped, there is, doubtless, a fine exemplification of that truth in the spectacle here presented to our view; men distinguished as the magi for depth of learning, and profoundly versed in every branch of human science, prostrate in adoration before the cradle of an infant, and that infant none other than incarnate Godhead. Thus, according to the principle laid down, the worshippers of a child must become as little children themselves. It is true that these wise men had the witness of a sign from heaven; and that they had, in all probability, ancient prophecies, which led them to hail that star as the herald of one to appear in more than earthly glory. Nay, we cannot doubt that an immediate revelation to their own minds gave more detailed and explicit knowledge of his auspicious birth. But still, had the Gentiles possessed, in however rich and abundant stores, the wisdom of this world only, they could not but have been offended at the lowly scene which Bethlehem presented. Their traditionary reports had spoken of a prince, to whose sceptre all nations must bow down. Their expectations, at least, were such as taught them to believe that all Jerusalem would be filled with the rumour of this new-born King. But, when they found that they alone, though Gentiles and strangers in Jerusalem, were concerned about the matter, till, by their own report, they aroused the fears and jealousy of Herod; and when, directed by the star, they saw the meanness and destitution that prevailed—the stable, the manger, the babe swathed in such swaddling-clothes as poverty could wrap around him—no credence but that of supernatural faith could have withstood the reluctance of flesh and blood to discern the glory which was thus mysteriously veiled and entombed within such thick enclosures. In vain would the star, like the finger of God, point to the consecrated spot. Science, falsely so called, could have resolved ot into a meteoric exhalation, or a mere illusion it the senses. They might, on entering the lonely dwelling, have heard from his virgin mother the wondrous story of his birth; how the Holy Ghost had come upon her, and the power of the Highest had overshadowed her. She might have told them that, though ministering in all maternal offices to his childish wants, "her soul did magnify him as the Lord, and her spirit rejoiced in him as God her Saviour." But could nature, alive to temporal things and dead to things eternal, have "believed her report?" Doubtless, while she bore that treasure in her womb, she was not silent in his praise; and yet, "to whom was the arm of the Lord revealed?" If her testimony had been available, would she have been driven with her child and Saviour, to make her abode with the beasts that perish?

The incarnation no less than the atoning sacrifice, the manger no less than the cross, was "to the Jews a stumbling-block, and to the Greeks foolishness." "No man can say that," in his birth, his life, or death, "Jesus is the Lord, but by the Holy Ghost." It was not their knowledge of the stars, or their insight into the hidden mysteries of nature; it was not flesh and blood, which revealed unto these Gentile saints a God enshrined in helpless infancy. No. It was the divine inspiration, which alone can change the heart, and render it the recipient of celestial light. It was the still small voice from heaven, which said, "In that manger behold your God." It was the wisdom from above, which brought down these sages before him whom man despiseth, and whom the world rejected.

As Christ was in the days of his flesh and infancy, so is his religion now. And he who will espouse his cause and interest must himself become as a little child, in innocence, in simplicity, in insensibility to the world's attraction, and in enfranchisement from its anxieties and cares. He must, at least, earnestly desire that blessed state of mind: he must hunger and thirst after that righteousness. As the magi set out from distant lands, and traversed inhospitable regions, that they might present themselves as worshippers of the infant Jesus, so must those who would now come to Christ break through all associations, and sever every tie which would bind them to this earth. They must, by an inward renunciation, loose themselves from all that cleaves too closely to their hearts. They must, in a spiritual sense, "get them out of their country and from their

* In the abstract of this paper, published in the "Gardeners' Chronicle," Dr. Lindley says, "We entirely agree with Dr. Royle in this view of the subject, notwithstanding the objections urged against it by Lambert and Don, which appear to us to have no weight."

kindred, and come into the land which God will show them." Nor, if our constant inquiry be, "Where is he that is born King of the Jews?" "if we seek Jesus which was crucified," and desire that better country where he now lives and reigns, need we fear or faint, though we have yet to travel many a dark and dreary stage. If we have once seen the true directing star, "the light of the knowledge of the glory of God in the face of Jesus Christ; if we have not been "disobedient to the heavenly vision," but owned and recognised it as our effectual calling; he who shined in our hearts will never leave us nor forsake us. He may for a little moment seem to hide his face. We may for a time "walk in darkness, and have no light." But let us "trust in the name of the Lord, and stay upon our God;" and ere long the star will reappear. Nay, there have been instances where the light which beamed like opening heaven at the first conversion of the soul, has withdrawn, and through many a lengthened year refused to shine with its early lustre. But, as life's journey has hastened to its close, lo, the luminary of the morning has risen as an evening star, and pointed to the bright regions where Jesus dwells, and lightened the darkness of the valley of the shadow of death, and caused the soul, while passing through, to "rejoice with exceeding great joy."

THE FRENCH PASTORS*.

THE inhabitants of the mountains round Lyons, almost all landowners in easy circumstances, were celebrated for their strong attachment to their religious and civil duties. One commune, however, formed an exception; and many, years before the revolution of 1790, the numerous population of St. Martin-on-the-Hill was so noted for ferocity, selfishness, and other bad qualities, that intercourse with it was avoided, as much as possible, by the other mountaineers, and being an inhabitant of the place was considered a sign of reprobation. The cure of this unfortunate parish being offered to an excellent man, of good family, M. de C——, he willingly undertook the charge, undeterred by the well known immorality of the people, total want of society, and barrenness of the soil; indeed, the difficulties of the situation appeared rather to be fresh stimulants to his zeal in the cause of religion. Skilfully making necessary changes, without violently opposing the prejudices of his parishioners, he first excited their surprise by his unvarying patience, and, in a few years, gained not only respect, but the general confidence, by his piety, gentleness, and eminent virtues. Interested in all their concerns, he was the arbitrator in their dissensions, the mediator in their domestic quarrels, and the instructor of the children, whose insubordination had rendered, hitherto, their parents miserable. His truly apostolic care taught them all the way of salvation; and, after fifteen years' residence amongst his parishioners, he resigned them to his nephew, M. de G——, conscious that he left them in good hands, and took the living of Notre Dame de la Platière, at Lyons. M. de G—— followed in his uncle's steps; and their joint labours in the sacred ministry were so blessed, that public opinion itself changed in favour of the inhabitants of St. Martin-on-the-Hill, who became as much respected and esteemed as they had before been despised, and shewed that their principles were based on too solid a foundation to be shaken, when the revolutionary feelings, which were spreading through France, at last reached their secluded village. About that time (1791), their old pastor, M. de C——, declined taking the oath to the constitution then imposed on the clergy by the national assembly, and determined to seek a safe retreat with his nephew, whose opinions coincided with his own, and who was equally firm in refusing to act contrary to the dictates of his conscience. No sooner did the news of his intended visit reach St. Martin-on-the-Hill, than the whole place was in a state of the greatest joy and excitement: all country labour was suspended, the people dressed themselves in their holiday clothes, and, headed by M. de G——, went in procession to receive their guest at the confines of the parish, and conduct him to his old church, where he performed service. Old men, women, children, all crowded round, to receive the blessing of their good curé, as they called him.

The revolutionary storm gradually increased, and, those places which appeared most desirous of avoiding it being looked upon with extreme dislike, St. Martin was soon pointed out as an object of suspicion; although, in compliance with the law, the inhabitants had organized a national guard there; which, however, only attended to the internal tranquillity of the canton, and did not meddle in political discussions. To gain positive information as to the feelings of the people, two national guards from Lyons were sent, who appeared amongst them on a Sunday; but, immediately perceiving how much excitement and commotion their presence caused, they did not multiply questions—from the first very ill received—but hastened back to their town, to give an account of the insulting tranquillity of the mountaineers. Nothing more was wanted to cause violent measures to be decided on in the revolutionary assembly, and fifty national guards were despatched to put the country "*au pas*," according to the expression of the times. The detachment set out with all speed, their furious zeal more than usually excited by the hope held out of easy success, and quickly passed the first two or three leagues, when they met travellers, who, learning their destination, informed them that they had seen the peasants well armed, waiting in the defiles of their mountains, and determined to defend themselves against any attack. This news caused the patriots to slacken their pace; but, vanity overcoming fear, they again pressed on another league, when the groups of armed peasantry fully confirming the truth of the statement of the passers-by, each man listened only to prudence, the troop fell into disorder, and all made the best of their way back to Lyons as quickly as possible. The two pastors, however, fearing that their remaining at St. Martin-on-the-hill might be made a pretext for much annoyance, and even cause danger to their parishioners, decided on leaving the place, and, assembling the people, informed them of their determination, and the reasons which led to it: they exhorted them to maintain the purity of their faith, and gave them directions how to keep up their religious principles,

* Taken from a French work.

though deprived of all spiritual succour. Many were the tears shed, and sad was the leave-taking at the departure of these good men, who seemed leaving a beloved family, all their flock considering themselves almost as their children. But the seed they had sown brought forth good fruit: no constitutional priest could manage to fill his office there, although an armed force was several times employed at their installation. Fear of persecution, even persecution itself—nothing could make these honest people deviate from the precious and sure path which had been traced out for them. It could be religion alone which gave them courage to despise the greatest dangers in order to succour the unfortunate victims of oppression. Led by this powerful motive, they were seen going singly, even to Lyons, to carry food and provisions of all kinds to any persons with whom they had the least relation, at the time when the richest proprietors of that city were lying in prison in irons, amid the horrors of famine; obliged, often, to mix with the worst part of the people, in order to be able to carry on their own charitable deeds, they heard the most horrible cries and vociferations and plans of pillage, and returned home with heavy hearts to their own village, where they assembled to pray to heaven for pardon for all.

When happier times came at last, their first care was to express their gratitude for the heavenly mercy which had protected them; and this, they considered, could best be done by forming a religious and charitable institution, kept up at their own expense, in which others might obtain the advantages of that knowledge by which they had themselves so much and so lastingly benefited.

It will not be learnt without interest that an excellent pastor was appointed to succeed Messrs. G—— and C——, who both died in a foreign land, but whose memory will never be lost in a place which owed them the greatest gratitude for the most valuable of benefits, that of bringing them back to the knowledge and practice of true religion. F. M.

SABBATH EXERCISES.

No. IV.

JULY 28.—EIGHTH SUNDAY AFTER TRINITY.

Morning Lesson: 1 Kings xiii.; John xvi.
Evening Lesson: 1 Kings xvii.; Philemon.

MORNING.

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth...He shall glorify me: for he shall receive of mine, and shall show it unto you."—JOHN xvi. 13, 14.

Meditation.—"If we believe not in the Spirit, we do him great wrong, and ourselves much more; seeing it is through him, and by his teaching only, that we believe in the Father and the Son..... For, believing being a work of faith, and faith a work of sanctification, and sanctification a work of only the Holy Spirit, how should we come to believing but by the Holy Ghost? And, indeed, it is for this that he hath his name to be called 'holy'" (W. Baker).

Prayer.—O heavenly Father, who by the lips of thy dear Son hath promised that whatsoever we shall ask of thee in his name, which is above every name, thou wilt give it us, we beseech thee to send unto us the Comforter, that he may show unto us the things of Christ, and that we may have grace and strength to glorify thee in our souls and in our spirits, which are thine. Prevent us, O Lord, by the blessed fellowship of the self-same Spirit, lest we be offended when we suffer enmity and persecution from them that know not thee and him whom thou hast sent; yea, lest the corner-stone which thou hast laid in Zion, for us men and for our salvation, become unto us a stone of stumbling and a rock of offence. Let thy Spirit of life enter into us, and convince us of sin, and of righteousness, and of judgment; of sin, that we may be humble and poor in spirit, having no hope but in him without whom sin reigneth in our members unto death; of righteousness, because even he, Jesus Christ, the only righteous, is gone unto thee, and by his own blood hath entered once into the holy place, having obtained eternal redemption for us; and of judgment, because we know and believe, of a verity, that in the last day, when the prince of this world shall be judged, we, if we resist him not in the might of thy Spirit, shall pass into his condemnation, for whom is reserved the blackness of darkness for ever. O, merciful Father, sanctify us wholly by this thy Spirit: so shall our joy be full; and, inasmuch as we have loved him who came out from thee, so shall we receive the adoption of sons, and be loved of thee, and thou and thy Christ will come and make abode with us, and we shall appear with him in glory. Amen, and amen.

EVENING.

"So he went and did according unto the word of the Lord. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."—1 KINGS xvii. 5, 6.

Meditation.—"If we serve him who is the Lord of all created nature, we shall never want our daily food while employed in his service. His clouds shall drop manna for us in the wilderness.....Why, then, should we be over-anxious for the very necessaries of life? Why should we take 'thought for the morrow?' His hand is not shortened. 'The earth is the Lord's, and the fulness thereof.' Our 'bread' and 'oil' shall never fail" (Wogan).

Prayer.—"O Father Almighty, our defender and nourisher, endue us with thy grace, that we may cast off the great blindness of our minds, in our extreme care of worldly things: make us rather to put our whole study and care in keeping thy righteous laws. May we labour for our necessities in this life, like the birds of the air, without care and doubt; knowing that thou hast promised that, unto them that seek first thy kingdom and its righteousness, all other thy gifts shall be added. Gracious and merciful art thou, who hast commanded all who love thy name to cast fear and care from them, and trust for all things unto thee. Thou thyself wilt be our protector from all our enemies, our refuge in danger, our governor in the day, our light in darkness; for thou thyself watchest continually for the preservation of the faithful in Christ Jesus" (Primer, Henry VIII., *a*).

S. K. C.

THE PRINCIPLE AND PRACTICE OF SOCIAL PRAYER:

A Sermon,

BY THE REV. THOMAS DALE, M.A.,

Canon Residentiary of St. Paul's; and Vicar of St. Bride's, London.

MATT. xviii. 20.

"Where two or three are gathered together in my name, there am I in the midst of them."

IT is on the faith of the assurance implied in these words that we ourselves, Christian brethren, are now assembled in the house of God. It is thus that we are emboldened and encouraged to approach him who is of purer eyes than to look upon iniquity; the God who is a spirit, and who demands to be worshipped in spirit and in truth. We know that the Lord Jesus is undoubtedly though invisibly present in every assembly of his people; and that this is just as true of the little flock as of the great congregation—of the few in the upper chamber, or in the oratory by the river side, which had no roof but the over-arching canopy of heaven, as of the thousands and the myriads who were congregated at the holy city, in the temple of the King of kings. "If two of you," said the Lord Jesus to his apostles, and in them to all believers whom they represented—"if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Nay, we may descend lower still, and regard the bosom of every individual worshipper as a shrine and sanctuary which is consecrated by the presence of the Lord; for, "Know ye not," demanded St. Paul of the Corinthians, "know ye not that Jesus Christ is in you, except ye be reprobates?" If, then, as a congregation, we are gathered in the name of the Lord Jesus, there is he in the midst of us; while, any who are *not* assembled in that name, whatever they may account themselves, and whatever they may appear to others, are nothing better than reprobates before God. Let us, then, endeavour to determine, beloved brethren, what it is to assemble in the name of the Lord Jesus, and what privileges and benefits are connected with thus assembling: then shall we be in possession of a test which we can apply to our own hearts and consciences, in order to discover whether our ostensible worship in the Lord's house is only—which may God forbid!—a mere barren form, a mockery of him, and an imposition upon ourselves; or whether—which may he grant!—our prayers come up before him as the incense of the morning, and the lifting up of our hands as "an evening sacrifice."

To gather ourselves together, then, in the name of the Lord Jesus, is to come with, first, a *true confession*; secondly, with *a deep conviction*; thirdly, with an *implicit confidence*; fourthly, with an *earnest expectation*; and lastly, with *a holy purpose*.

It is to come, first, with a true confession. Now, in the primitive church this confession was first made, deliberately and solemnly, by baptism. "Repent," said Peter, on the day of Pentecost, to those whom his address had pricked to the heart, "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." And, of the same persons we subsequently read that, gladly receiving the word, they were baptized; after which they continued stedfastly in the apostles' doctrine and fellowship, and in "breaking of bread and in prayer." Of the church, then—of the congregation assembling in this or in any one place, whether two or ten thousand—it is essential that they should all have been baptized in the name of Jesus Christ; without which they could not be parties to the covenant, and therefore could not supplicate, at least with the assurance of a favourable reply, for covenanted blessings. But the faith which was *before* baptism, in those whom our Lord added to the church, must be *through* baptism or *after* baptism in ourselves. They first gladly received the word, and were then baptized: we must be first baptized, and then gladly receive the word. There must be a perception of its suitableness to ourselves, of the glad tidings of great joy which it conveys to us, of its sufficiency to save our own souls. We must receive it with heartfelt gratitude, as declaring to us the only name under heaven given among men whereby we, or any, can be saved. Our church, accordingly, has done all that she can do in providing creeds, which are the FORM or SYMBOL of a true confession, in which all her members are expected and enjoined to unite; but it must not be forgotten, in the recitation of these admirable forms, that the SUBSTANCE of a true confession is a thing beyond her power, or that of any church, to provide—"No man can say that Jesus is the Lord, but by the Holy Ghost;" and the heart, according to St. Paul, must believe unto righteousness, if with the mouth confession is to be made unto salvation.

Having, then, as members of a scriptural church, *a true confession*—a confession which embodies the doctrine of the apostles, and exhibits the fellowship of the church—we are next to associate with it a *deep conviction*; a thorough persuasion that this is the true grace of God, wherein we stand, as demonstrated both

by its manifest adaptation to our own various necessities, and its perfect harmony with the revealed and recorded attributes of God. And this is the first broad line of distinction by which we discriminate between the real and nominal believer; between the Christian only in name, and the Christian also in heart; between the soul that, amidst the ordinances and instruments of life, is still spiritually dead, and the spirit that shall be saved in the day of the Lord Jesus. All confess with the lips, but all are not convinced with the understanding: there are some, it may be more than feared, who have not reflected as they ought even upon the great truths in which their own eternal destinies are involved; who have not tried themselves, whether they be in the faith; who make religion to consist in ceremonies, and evaporate the spirit of it in forms; like those of old, who were prompt and confident enough in saying, "Lord! Lord!" but whose hearts gave no assent to the acknowledgment of the lips, and who did not the things that Jesus said. We must not, therefore, credit ourselves with coming in the name of Jesus, unless we are fully persuaded in our own minds that we are labouring under the disease for which his blood only is a remedy; that we are ourselves the sinners whom he came to save; that we are utterly unable to justify ourselves before God, either on account of what we have done or what we have omitted to do; and that, having "erred and strayed from" God's "ways like lost sheep," there is, in very deed, "no help in us;" and that we can only be justified freely by grace through the redemption that is in Christ Jesus.

And, further, with this *deep conviction* we must unite *implicit confidence*. As whosoever cometh to God must believe "that he is, and that he is the rewarder of them that diligently seek him;" so he that cometh to Christ must not only be convinced that he is able to do for us what we need, but assured and persuaded that he is willing "to do exceeding abundantly for us above all that we can ask or think," more ready to hear than we to pray, and alike prepared and disposed to give more than either we desire or deserve. And this confidence must be grounded on his own express promise, "Come unto me, all ye that labour, and I will give you rest;" on his own declared purpose, "My sheep shall never perish, neither shall any pluck them out of my hand;" on his own perpetual intercession, which cannot but avail with the Father in behalf of all who are the objects of it—all that believe, in every age, through the preaching of the word; and on the very necessity which exists for the full accomplishment of every work of mercy which he shall condescend to undertake; even as St. Paul declared himself to be "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

With this *implicit confidence*, moreover, must be connected an *earnest expectation*. We must not only be convinced that God can, and persuaded that he will, supply all our need out of the riches of his mercy in Christ Jesus, but we must be desirous also that he should. Such is the condition of the promise: "Whatthing soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." From this we infer that there must be the emotion of desire on our part, as well as the exercise of omnipotence on his; and to this David referred, when he said, "My soul truly waiteth upon God; for of him cometh my salvation;" and this is exemplified in St. Paul, both when interceding on behalf of the Christians at Thessalonica, "night and day praying exceedingly that we might see your face;" and also on his own, when he besought the Lord thrice that the thorn in the flesh might depart from him, and received, though not what he desired, yet an answer of peace, "My grace is sufficient for thee." Whether we intercede for others, therefore, or whether we supplicate for ourselves, there must be a going forth of the heart towards God; or, to state what is required at the very lowest, there must be an intention, a concern, a solicitude, a struggle, to pray. These, we know, will avail without words; but what will words avail without these? They will be "but as sounding brass, and as a tinkling cymbal;" even though in themselves they are, like those of our church, good and holy and acceptable words.

And, lastly, there must be in all of us, who would rightly and profitably assemble, a *holy purpose*; a determination and resolve, by God's grace and blessing, to embody in our daily conduct and communications the spirit and the substance of our prayers; to supply what has been omitted; to rectify what has been done amiss; to regulate what has been unruly; to restrain, temper, and moderate what has been excessive; to keep the body from domineering and tyrannizing, where it ought to yield and to obey; to hold the passions and tempers and appetites in just control: not wilfully to regard any iniquity in the least, much less deliberately to admit any into the life. "If ye love me," said the Lord Jesus, "keep my commandmets:" "He that hath my commandments, and keepeth them, he it is that loveth me:" while the converse is equally true: "For what doth it profit, my brethren," asks one apostle, "if a man say he hath faith, and have not works? can faith

save him?" while another explicitly declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

This it is, then, to be gathered together in the name of the Lord Jesus; and on all such assemblages there is a blessing, and would be were only two or three gathered together—did even any TWO who bear the name of Christ agree as touching anything that they should ask.

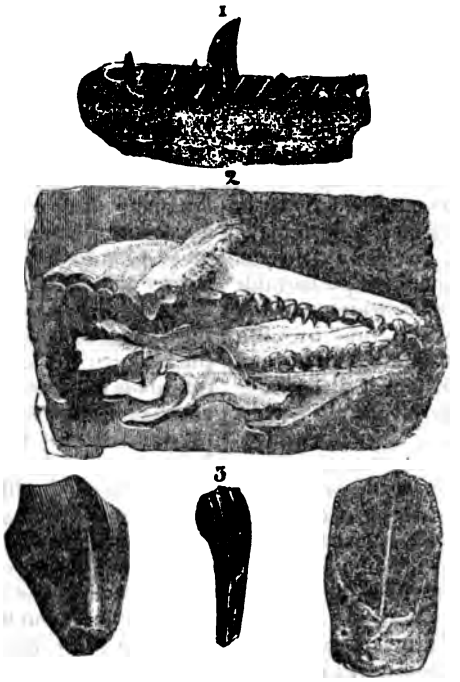
There is one sense, indeed, in which this applies not only collectively to the body of true believers, but universally to the whole congregation; and would apply even were all—which God forbid any should continue to be!—mere formal worshippers, drawing nigh to God with the lips, while the heart was far from him; and, while confessing with their lips the Lord Jesus, yet believing not in their hearts that God had raised him from the dead. The Lord is still in the midst of them; but not in the sense of the text: he is in the midst of them, not as a deliverer, but as a destroyer; not as an advocate, but as an avenger; not as a Saviour, but as a Judge. No default of the worshipper can exclude the presence of the Lord by his Spirit: "For whither shall I go from thy Spirit? and whither shall I fly from thy presence?" The office of the Holy Spirit is to witness: that office he everywhere performs; and either he will bear witness within us *for* God, or he will bear witness *to* God against us; either his word will be "a savour of death unto death," or "a savour of life unto life." On every occasion of our attendance at the house of prayer, we bear away from it a blessing or a curse; our account in the book of God's remembrance is charged with another memorial, which will be manifested either for us or against us at the solemn day of retribution. And therefore was it that the Lord gave his solemn and emphatic caution: "Take heed what ye hear; for unto him that hath shall be given; while from him that hath not shall be taken from him even that which he seemeth to have." We shall do well, therefore, to realize even now the invisible presence among us of the great Head of the church; and, if the consciousness of this idea have a tendency to disquiet and alarm us; if the immediate perception of it becomes painful and perplexing from the very character of the thoughts which at the moment of its first embodiment are occupying the mind; we shall act wisely if we regard this as a sentence passed by conscience upon itself, which anticipates the judgment of the great day. If we feel our oblations to be vain now, they cannot but be worthless then—nay, worse than worthless—and they will at once demand and justify our condemnation. To the slothful man—to him who neglected to comply with his Lord's behest—was it said, "Out of thine own mouth will I judge thee, thou wicked servant." But may we rather be stirred up to seek for ourselves the blessing vouchsafed in the promise of the text to all true worshippers, all who are rightly gathered in the name of the Lord Jesus: "There am I in the midst of you;" and, if *we* are such, he is in the midst of *us*, to help our manifold iniquities, to purify our imperfect prayers, to strengthen us in every holy purpose, and to save us even to the uttermost, because we come unto God by him.

We are instructed by our church to appeal to the Searcher of hearts, as one who knoweth "that we have no power of ourselves to help ourselves"—one who knoweth "that, by reason of our frailty, we cannot always stand upright." To use the emphatic expression of St. Paul, "we are compassed with infirmity;" and those are generally, if not invariably, the most conscious of its existence *within*, who exhibit the fewest, and faintest of its indications *without*. The heart knoweth its own proneness to sin, as well as its own bitterness of sorrow; and the voice of the Psalmist finds most readily a responsive echo in the bosoms of those who are, like himself, after God's own heart, when he asks, "Who can tell how oft he offendeth?" and prays, "Cleanse thou me from secret faults." But this, among others, is the very object for which Jesus is invisibly present with his people; for we have not in him a high priest who cannot be touched with the feeling of our infirmities, but one who was in all points tempted like as we are, yet without sin; one who, having himself suffered, being tempted, is able to succour them that are tempted. True it is, that this especial temptation to weariness and wandering in prayer was one which could not attach itself in any measure on him who knew no sin. His prayer, while on earth, was intercession for sinners; in which "he fainted not, neither was weary." And in that memorable instance of personal supplication, when he offered up prayer and supplication, with deep crying and tears, unto him that was able to save him from death, and was heard in that he feared, it is most worthy of observation that the prayer which he himself offered he himself declined. But how, then, shall the scripture be fulfilled? he asked, that thus it must be, and exclaimed, "O my Father! if this cup may not pass from me, except I drink it, thy will be done!" But he does not the less sympathize with our imperfect prayers; and, thus sympathizing, he substitutes for them his own perpetual and

prevailing intercession. He ever liveth to make intercession for us; and it ought alike to stimulate our devotions, and to temper and alleviate the painful consciousness of having failed to perform them as we ought, that one is in the midst of us who is not less prompt to succour than penetrating to discern—not less willing than able to save them to the uttermost that come unto God by him. Such a high priest becometh us; one who as man can represent us to God, and as God can represent God to us; one who can deter with all the terrors and wield all the prerogatives of Deity; one who has power of himself to grant the petitions which are presented in his name. "Whatsoever ye shall ask in my name," he said, "I will do it;" one who is Head over all things to his church to whom all power is committed both in heaven and on earth, and who is able to make all things work together for good to them that love him. It is indeed a pleasurable as well as a reasonable service which we offer in God's house, when we can thus by faith realize the presence of the Lord Jesus; and it is at least a profitable if not a pleasurable service when we endeavour so to do—when we are cast, by the overpowering consciousness of our own unworthiness and imperfection, on the great name by which we are called, and which is the alone name whereby cometh our salvation. We learn no unimportant lesson when we thus turn from the abundance of sin in ourselves to the greater abundance of grace in him; and it will—if we persevere in the honest endeavour to draw nigh to God, that he may draw nigh to us—it will infallibly issue in another: "My grace is sufficient for thee; for my strength is made perfect in weakness." In every event our way is clear, our path is plain, our duty is manifest; and with our duty our interest also, our highest, dearest, most exalted, most enduring interest. We are to expect the presence of Christ in the way of his commandments: we are not to forsake the assembling of ourselves together, nor to be dissuaded even by our known unworthiness from perseverance and importunity of prayer. He, who enjoined "men always to pray, and not to faint," knew well what would be the tendency to faint, and what should be the inducement to pray. And if he is present in the midst of us, not as an inflexible judge, but as a merciful Saviour—what hinders that we appropriate for our own the language of the apostle: "If we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him;" and, being in the midst of us, how can he fail to hear us? and, hearing and heeding, how can he but answer and forgive? Easier were it for heaven and earth to pass, than for one tittle of his word to fail. And what is the result of his presence but the assurance we have heard: "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Brethren, outwardly at least we *have* agreed. We have united in one confession, one acknowledgment, that we have erred and strayed from God's ways, and there is no health in us: we have united in one supplication, that God would have mercy on us, miserable sinners: we have implored him to incline our hearts to keep his law: we have besought him to cleanse our hearts by the operation of his Holy Spirit, that we may perfectly love him, and worthily magnify his holy name; and we have repeatedly, in the language of the church, expressed our full and entire conviction that, in order to obtain what God hath promised, we must be taught to love that which he hath commanded. Now, therefore, let us be assured whether there is the like agreement, not only of the lips, but of the heart; whether we sincerely and heartily desire the increase of faith, hope, and charity; and look upon these sister graces as the brightest ornaments of this life, sources of present happiness, and instruments of preparation for the glories of the life to come. Do we really expect, and do we sincerely intend, that our prayers shall exercise a like influence over duties and trials, circumstance and associations; over our own personal conduct, and our intercourse with the world around us? Do we think that we have this day been attracted more powerfully towards God; more detached and withdrawn from the vanities and the wickedness of the world; more concerned to regard things as they are, not as they seem; and more sensible of the state of perilous uncertainty in which we live, knowing not what a day may bring forth, and instructed that there is no way to be fully prepared for the death that may come upon us in an instant, except to be always prepared? O, let us not conceal from ourselves that which is among our dearest privileges, as also among our most serious and solemn responsibilities; the fact, that we cannot meet together thus in vain. Our meeting must be for the better or for the worse. Jesus is in the midst of us by his Spirit, and the Spirit beareth witness, and records alike what we have done and what we have left undone, against the great decisive day. No curse can fall more heavily than a blessing perverted and abused. They who have entered within consecrated walls only to display their own guilt, and provoke their own condemnation, O, what can we say of them but that better were it not to have known the way of righteousness, than after they have known it to turn from the holy

commandment delivered to them; and, after having outwardly adored the Son of God in the house of prayer, to crucify him afresh; to forsake him in the world, and to put him to open shame? O, then, let each make each a personal test; let each make his own conduct and conversation in the week the standard of his holiday or sabbath worship; and then let him say whether Jesus Christ is in him, or whether he is a reprobate; and whether his place is among those who profess indeed that they know God, but whose works do deny him, and to all of whom the very profession of that knowledge will in the end be greater condemnation.



1. Jaw of Megalosaurus.
2. Skull of Mososaurus.
3. Teeth of Iguanadon.

FOSSIL REMAINS.

No. III.

THE MOSOSAURUS—THE MEGALOSAURUS—THE THE HYLŒOSAURUS—THE IGUANADON.

Of organic remains, those of the mososaurus next claim our attention. It has been called the great animal of Maestricht, from having been found in the calcarious freestone of that place. A head of this animal, now in the Paris museum, was discovered in 1780. The geological epoch when the mososaurus existed was at the close of that period when, according to Dr. Buckland, "the inhabitants of our planet seem to have been principally marine, and some of the largest creatures were saurians of gigantic stature, many of them living in the sea, and controlling the excessive increase of the then existing tribes of fishes." Remains have also been found at Lewes, and in Virginia. It appears to have been a marine animal, allied to the monitor genus—a form of lizard frequenting the banks of rivers in hot countries. It had little in common with the crocodile, but resembled the iguanas in having teeth in the roof of its mouth, which prevent the escape of its prey. Instead of legs, it appears to have had four paddles, like those of the plesiosaurus and the whale; one use of which may have been to assist the animal in rising to the surface to breathe, as it had not the horizontal tail by which the cetacea ascend for that purpose. The mososaurus is conceived to have been fully twenty-five feet in length.

The megalosaurus was a lizard of great size; probably upwards of forty feet in length, and eight in height. Dr. Buckland discovered specimens at Stonesfield, in Oxfordshire, and has had no difficulty in arriving at a correct notion of the animal. Dr. Buckland states that Mr. Mantell discovered some remains of the same animal in the Wealden fresh-water formation of Tilgate forest; and that he himself, in 1826, saw fragments of a jaw, containing teeth, and of some other bones, in the museum of Besançon, from the oolite of that neighbourhood. It partakes of the structure of the crocodile and monitor. It appears to have lived chiefly on land. The bones are not solid at the centre, as is the case with aquatic quadrupeds; but have medullary cavities, like the bones of terrestrial animals: from the character of the teeth, it must have been carnivorous. There is a remark of Dr. Buckland's, at the close of his section on the megalosaurus, which is well worthy of being habitually borne in mind, as testifying the mercy

of a beneficent Creator, and conveying a most important practical lesson: "In a former chapter (chap. xiii.) I endeavoured to show that the establishment of carnivorous races throughout the animal kingdom tends materially to diminish the aggregate amount of animal suffering. The provision of teeth and jaws, adapted to effect the work of death most speedily, is highly subsidiary to the accomplishment of this desirable end." We act ourselves under the impulse of true humanity when we provide the most efficient instruments to produce the instantaneous and most easy death of the innumerable animals that are daily slaughtered for the supply of human food. It is notorious, however, that there are some breasts total strangers to such impulses. I refer not to the monsters in human shape whom disappointed rage would cause to roast a live cock which had been unsuccessful in the "pit," or nearly lash to death a losing race-horse; nor those reptiles which crawl about the knackers, deaf to the groans of the suffering animals by which they are surrounded; but to those who, without scruple, remorse, or shudder, increase the lingering tortures of some dying animal, that the food produced may be better flavoured, and the appetite of some wretched gourmand be more highly pampered. It is sickening and debasing to think to what extent savage cruelty is exercised on the brute creation, to supply the fictitious and depraved wants of man.

The hylœosaurus was discovered in Tilgate forest, in Sussex, in 1832: hence it is sometimes designated the lizard of the weald. It is calculated to have been twenty-five feet long. "Its most peculiar character," says Dr. Buckland, "consists in the remains of a series of long, flat, and pointed bones, which seems to have formed an enormous dermal fringe, like the horny spines on the back of the modern iguana. These bones vary in length from five to seventeen inches, and in width from three to seven inches and a half of the base. Together with them were found the remains of large dermal bones, or thick scales, which were probably lodged in the skin."

The iguanadon—for the knowledge of which science is indebted to Mr. Mantell—was an herbivorous animal, found in the Wealden fresh-water formation of the south of England. A large proportion of the skeleton of one of these huge creatures was discovered in the quarries of Kentish rag, near Maidstone. The length, from snout to extremity of tail, is calculated to have been 70 feet; length of tail, 52½; circumference of body, 14½. "The teeth of these animals must have been admirably adapted," says Dr. Buckland, "for cropping tough vegetable food. Not unlike the pincers or nippers for extracting nails from wood, or cutting blunt metallic wire, they must have possessed the same force, and that must have been a very powerful one. There is," continues Dr. Buckland, "I believe, no other example of teeth which possess the same mechanical advantages as instruments of cutting and tearing portions of vegetable matter from tough and rigid plants. In this curious piece of animal mechanism we find a varied adjustment of all parts and proportions of the tooth to the exercise of peculiar functions, attended by compensations adapted to shifting conditions of the instrument during different stages of its consumption; and we must estimate the works of nature by a different standard from that which we apply to the productions of human art, if we can view such examples of mechanical contrivance, united with so much economy of expenditure, and with such anticipated adaptations to varying conditions in their application, without feeling a profound conviction that all this adjustment has resulted from design and high intelligence."

THE STRONGER THAN THE STRONG MAN ARMED*.

SATAN, we have seen, is described in our text (Luke xi. 21. 22) as a "strong man armed," who keepeth undisturbed possession of the hearts of all unregenerate men. He is so strong that every thought, power, and faculty is subjected to his influence; and not only are his wretched victims incapable, if they were willing, of offering him the smallest resistance—for they are tied and bound with the chain of their many-linked sins—but their very wills are enthralled by him: they are in love with his commands; they obey him as his ready slaves; and place their whole delight in serving him by those "divers lusts and pleasures" which he has set over them as task-masters, to keep them to their work, and preserve them in their ignominious bondage. They resemble the unhappy man we read of in the eighth chapter of of this gospel, who was possessed by a legion of devils, and who, under their terrible influence, had his very nature so completely changed and assimilated to theirs that, instead of following the habits of such as were in their right minds, he took delight in every thing that was contrary to these, gratifying his fierce and melancholy inclinations by shunning the habitations of men, wandering naked in the wilderness, and dwelling among the tombs.

Precisely similar is the case of all unregenerate men, who, instead of glorifying God in their body and in their spirit, which are God's, and so fulfilling the purpose for which they were made, instead of delighting to do his will, and serving him continually in holiness and righteousness, with all the faculties he has bestowed upon them, delight only in the gratification of their own selfish inclinations, shun all communion with their gracious Creator, banish him from their thoughts, hate the restraints of his commandments, and prostitute the powers which he designed for his glory. And as no human effort, either of his own or others, was able to reclaim the demoniac to habits of civilized life, so none of those who are kept by the "strong man armed" can be delivered by a merely human arm. He leads them captive at his pleasure: he holds them under absolute subjection: they helplessly and hopelessly lie within his mighty grasp: "When a strong man armed keepeth his palace, his goods are in peace."

* From Sermons preached in St. Mary's episcopal chapel, Dumfries; by the rev. Wm. Pitt M'Farquhar, B.A., incumbent of St. Mary's episcopal chapel. Gallie and Bailey, Edinburgh; Hatchards, London. Pp. 320. We rejoice to find that from the pulpits of the Scottish episcopal church such scriptural and faithful sermons are preached as those contained in Mr. M'Farquhar's volume; and we think that it is extremely important that the spiritual character of the various feasts and festivals should, in Scotland, be especially noticed. That is done by him. The extract here given is from the last sermon in the volume, "The Palace of the human Heart."—ED.

But while Satan is thus strong, we learn also that there is a stronger than he: "When a stronger than he shall come upon him, he taketh from him all his armour wherein he trusteth, and divideth his spoils." Now, it is Christ who is here spoken of as stronger than the strong man; and Christ is stronger than he, because, while he with all his power is only a dependent creature, Christ is the almighty Creator. Satan, we know, was one of those fallen angels who kept not their first estate; and, therefore, however glorious and admirable were the characteristics of his original nature, and however formidable the qualifications he continues to possess, he was indebted for them not to his own inherent and self-existent excellence, but to the Maker and Preserver of all things visible and invisible. He is, in fact, as much dependent on his Maker for the endowments which belong to him, and as much subjected to his Maker's power, as the weakest of created beings. But how different is Christ, "the mighty God, the everlasting Father," who "laid in the beginning the foundations of the earth," created also the heavens, and "upholdeth all things by the word of his power;" in whom not only we, but all creatures endowed with life in every part of the universe, continually "live and move and have their being!" Christ is, therefore, stronger than Satan—as Satan's Creator "the true and only Potentate."

But he (Christ) is likewise so, inasmuch as he waged war against him (Satan) and baffled him at every point. Christ and Satan contended in the wilderness, when the latter was foiled in all his assaults. Christ and Satan contended together from the first moment that the human reason of our Lord began till the period of his death, and the enemy "found nothing in him." Christ and Satan contended together when our Lord assaulted him in his strongest holds, and drove him from the bodies of men. And, finally, Christ and Satan contended together when Satan came upon him in his last and desperate effort, with all his hellish forces to support him, and when by that very success which appeared to crown his adversary's attempt he defeated him for ever; "and, having spoiled principalities and powers, he made a show of them openly, triumphing over them in his cross." Here, therefore, it is also manifest that Christ is stronger than Satan.

But it is further stated in the text that, being stronger than he, our Lord "cometh upon him, and taketh from him all his armour wherein he trusted, and divideth his spoils;" by which we are to understand that, in like manner, as our Lord formerly assaulted Satan, and drove him from the bodies of men, so now he assaults and drives him from their souls, "taking from him all his armour," or depriving him of those resources whereby he fortifies himself in his stronghold, "and dividing his spoils;" that is, supplanting him in the possession of this castle, and making it from the habitation of devils a temple of the Holy Ghost. There is, however, this difference between our Lord's assaults upon Satan now in his spiritual house, and formerly in his bodily house; that now the victory is but gradual, whereas in former times it was immediate. By a single word of almighty power, he compelled the great enemy of men to depart from the body; but it pleases him to expel him from the soul, not by an overwhelming and decisive energy exerted at once, but by a series of continual attacks, in which the evil one rises up against him with formidable array; but yet, like the ebbing waves, however frequent his advances may be, his receding influence gives back by degrees to its rightful Lord the possession of the converted heart.

Thus, then, we perceive the happy deliverance accomplished in behalf of those who are made partakers of the salvation of Christ; and we see also, that it is effected by the almighty power of Christ working in the heart by his Spirit, going forth through all its sin-enslaved, corrupted faculties, conquering and to conquer, and gradually redeeming it into the glorious and perfect liberty of the children of God.

The Cabinet.

No Surrender of Truth.—We must not surrender important truths from the fear of misrepresentation and the possibility of misconstruction. Justification, through faith only, by the merits of the adorable Saviour; holiness as the necessary fruit and only evidence; the image of our Lord transfused, according to our measure, into the souls of those who are virtually united to him; the sole authority of scripture as the rule of faith; and the pious ministry of the church as instruments, divinely ordered indeed for the promotion of the inward transformation of the soul, but valuable in no other sense—these are the principles which are designed to underlie the following discourses, and by which alone they are to be measured. —*Parochial Sermons, by the Rev. J. Garbett.*

The Saviour's Love.—Dear is the price, and inappreciable by human heart the length, depth, breadth, and height of that love which has purchased this salvation for us. The very angels would fain penetrate into that mystery of grace by which the chains of the powers of darkness are undone from our limbs, and the love of them from our souls; and by which the inheritance of saints redeemed and seraphs who have never fallen has been opened to those who are by nature only the children of wrath, and made of sinful dust and ashes. Then think for an instant of that machinery which has been set in motion for this purpose. No simple act of power, no creative fiat—"Let there be light and there was light;" but wheels within wheels, intricacies not to be unravelled but only by infinite wisdom, and contrivances impossible but for Omnipotence. What stir in heaven and earth to establish this kingdom! What commotion throughout the universe and all its intelligences! Think of the determinate will and foreknowledge of God, the decrees fixed for eternity, and the Lamb slain from the foundation of the world; and the commands issued forth to the hierarchies of heaven, and the princedoms, dominations, and powers, made to minister unto us who are the heirs of salvation; and the lips of prophets touched with coals of fire from off the altar; and the calling of saints; and the warnings of inspired teachers; and the rod of visitation upon the people, the pestilence and the fire and the sword;

lastant nations made the instruments of Pro-
s; and the chosen of the seed of Abraham; and
eended Godhead, and the despised and rejected
, and the bloody sweat of Gethsemane, and the
rable anguish of Calvary, and the triumph
e pangs of the grave, and captivity led captive
ascending Conqueror; and the cloven tongues
, and the blood of martyrs crying like Abel's
be ground, and the church militant and the
triumphant; and nations tried in the furnace
's judgments, till the earth smokes to heaven
, yet still blaspheming; and God's preachers
g the last times to repentance, and the con-
ition of all things at hand; and the reign of the
and the infidel, and the terrible wrath to
—*Garbett's Parochial Sermons.*

IAN MERIT AND ANTINOMIANISM.—I have
at some of the worst practical abuses of the
of Rome arise out of the doctrine of human
which is founded, as we have seen, on the no-
an infused righteousness. It causes men to
ht of Christ as the author, the continuer, the
of their justification, and to place their reli-
their own works and deservings. The learned
ist may assert that, when rightly understood,
produce no such effect, since Christ is con-
kept in view; the merits of man being declared,
his own, to be the gifts of God through
The learned Romanist may make this dis-
, but it is too subtle and refined for the great
mankind. They are told that their works are
ious, meriting grace here and glory hereafter;
y, consequently, rely on their own works for
nce with God. Let us not, however, conceal
urselves the fact that gross abuses have also
from the perversion of the doctrine of imputed
usness. Men may turn the grace of God into
usness; may make that which Christ has done
n a plea for being careless about their life and
ation; may pretend that all endeavour to ad-
personal holiness, to grow in grace, and to go
erfection, is derogatory to the merits of Christ,
g that there is something wanting in his
usness which our righteousness must supply.
y, in a word, fall into that most deadly of all
, antinomianism. Still, this error and that
omanist, how widely soever different in ap-
e, spring from the same source—the aversion
atural man to the spiritual life; his desire to
from the obligation to enter upon the task of
ning his heart with its affections, of bringing
to an unreserved subjection to the divine will;
re to devise some mode of reconciling the con-
dulgence of his appetites, with the persuasion
has not forfeited the favour of God. The Ro-
applies an opiate to his conscience, through
ef that, by acts of mortification, by fastings,
ages, almsgiving, he can make compensation
violations of God's law, of which he is guilty;
inomian, through the persuasion that, clothed
with the robe of Christ's righteousness, God
no sin in him.—*Bishop of Lincoln's Charge*
, *pp.* 52-54.

TE.—Waste of wealth is sometimes retrieved;
health seldom; waste of time never.

Poetry.

"CHRIST DIED FOR THE UNGODLY."

ROMANS v. 6.

(*For the Church of England Magazine.*)

WHY, perishing sinners, your hearts will ye harden,
And reject the commandments of God, in your pride?
O, seek ye from heaven forgiveness and pardon;
For it is for your sins that the Saviour has died.

And will ye live on, still no Saviour revering,
And still refuse Christ as your king and your guide?
O, why are ye thus in your sins persevering,
When it was for those sins that Christ suffered and died?

How sweet to the Christian, in moments of sadness,
To know there is one in whom he can confide!
How oft will this thought fill his spirit with gladness—
That his sins are forgiven, since Jesus hath died!

And when, the death-bed of the Christian surrounding,
His friends and his kinsmen watch life's ebbing tide,
They rejoice that the Saviour, in mercy abounding,
Has come down from above, and for sinners has died.

F. B.

Birmingham.

THE INQUIRY.

TELL me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more,
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity, as it answered, "No."

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favoured spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lies,
And friendship never dies?
The loud waves, roaring in perpetual flow,
Stopped for a while, and sighed to answer, "No."

And thou, serenest moon,
That, with such holy face,
Dost look upon the earth
Asleep to night's embrace,
Tell me, in all thy round,
Hast though not seen some spot
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in woe;
And a voice, sweet but sad, responded, "No."

Tell me, my sacred soul,
O, tell me, hope and faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
Faith, hope, and love, best boons to mortals given,
Wav'd their bright wings, and whispered, "Yes, in heaven!"

—From an American publication.

THE DYING CHRISTIAN.

(For the Church of England Magazine.)

E'EN now, the grave is o'er me shadows flinging,
And death has cast his cold embrace around me;
But nought dismays me, to my Saviour clinging:
Jesus will save, though thousand foes surround me.
I come, I come, ye spirits of the blessed,
Who ever hymn his praise in courts above;
By whom his name and glory are confessed!
I come, I come!
Another proof of his eternal love.
My spirit heavenwards now its flight is winging,
And, soon its song in those blcss'd seats shall raise;
Soon will it join th' angelic choir in singing
Eternal songs to our Redeemer's praise:
To join the blest, who tread heav'ns golden ways,
I come, I come!

F. B.

Birmingham.

Miscellaneous.

AMERICAN DUELLISTS.—Some noted duellists have been pointed out to me here. There is one gentleman who wears a green shade over his eye, in consequence of a contusion which he received the other day from the rebound of a bullet, in practising for an affair of this kind. I had a good deal of conversation with some American gentlemen upon the subject, and heard some stories which astonished me not a little. The American system of duelling is quite different from ours, and far more consistent and rational. They never think of apologies on the ground, or firing in the air, or separating after a harmless interchange of shots; which, in England, throw an air of bombastic absurdity over most proceedings of the kind. In America they mean "business," not child's play, when they fight duels; and never separate till one is killed or wounded. The usual plan is to fire at ten paces, and to advance one pace each shot till the desired effect is produced (the newspapers lately gave an account of a duel where the parties fired six times each). The challenged has the choice of weapons; and pistols, muskets, or rifles, are usually selected. Not long since, a well-known individual, who, I see, figured as second in an affair that took place about a month ago, challenged another man, who had objected to his vote at an election for personation (which, of course, involved a charge of perjury), to walk arm-in-arm from the top of the Capitol with him. As this was declined, his next proposal was to sit upon a keg of gunpowder together, and apply a match. However, even in this country these were considered rather strong measures; and, through the mediation of pacific friends, it was at length amicably arranged that they should fight with muskets at five paces. Each piece was loaded with three balls; and, of course, both parties were nearly blown to pieces. The challenger, however, unfortunately recovered, and is now ready for fresh atrocities. Of course, such a case as this is rare; but I think I am right in stating that a bloodless duel is almost unknown. Now, there is some sense in this, whatever one may say of its Christianity. A man is injured by another: he wishes to be revenged upon him, and takes the only method of effecting this which society will allow. In England we superadd absurdity. Our duellist, generally speaking, goes out upon the speculation that there is hardly, without avoiding guilt, any chance of a serious result. He commits what is confessedly and notoriously a breach of every law, divine and human; not at the instigation of overpowering passion, which, though of course it cannot excuse the crime, any more than it could that of assassination, at least reasonably accounts for its commission; but at the command of a perverted public opinion which he has not manliness or courage to defy, or for the gratification of a miserable vanity which aims at obtaining (at a very cheap rate) the reputation of a hero at Limmer's or the Saloon. I think some late transactions have contributed to cast upon the practice some of the ridicule which it deserves. There is, too, a stricter feeling of morality and religion growing up; so that I do not despair of seeing this paltry caricature of a barbarous custom totally given up.—*Godley's Letters from America.*

MARRIED CLERGY IN THE TWELFTH CENTURY.—When this bishop (Herbert Losinga) was in this see (Norwich), Anselm, archbishop of Canterbury, held a great synod at London, in which, among other things, it was enacted that no archdeacon, priest, deacon, &c., should from thenceforth marry a wife, or keep her if he were married (two direct violations of God's word); or, if he did, should say no mass; or, if he said mass, he should not be heard. This bishop was very zealous in pressing these canons upon his clergy (a worthy zeal in one who got his bishopric by simony); but they as stoutly refused, and would neither leave their wives nor benefices; whereupon he writes to Anselm for his counsel what to do, and by him was advised that he should persuade the people of his diocese, as they professed themselves Christians (rather papists, for as Christians they were under no such obligation), to subdue them as rebels against the church, and utterly drive both them and their married wives out of the country with rebuke and shame, placing the monks in their room (who generally kept concubines instead of wives).—*Mag. Brit.*, vol. iii. p. 368.

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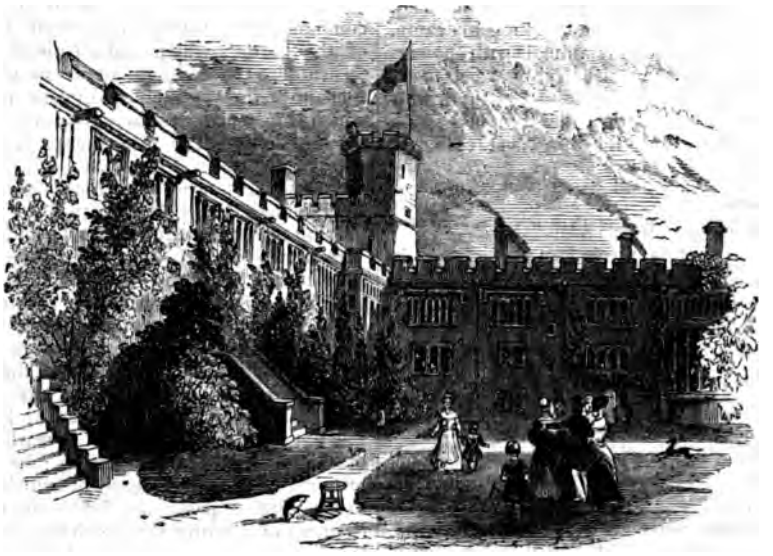
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 476.—JULY 31, 1844.



REMARKABLE PLACES.

No. VII.

NAWORTH CASTLE.

NAWORTH castle, the old baronial mansion of the lords of Gilsland, is situated about a mile south of the river Irthing, which flows through the vale of St. Mary. Its ruins stand about two miles east of the market-town of Brampton, supposed to be the site of the Roman station *Metenracum*. It was one of the most interesting edifices in the county of Cumberland, and, consequently, generally visited by the tourist. It was this stronghold that was pointed out as a suitable place of security for retaining the unfortunate Mary queen of Scots, when she had taken refuge at Carlisle, but it was determined that her imprisonment should be further removed from the border. It is painful to speak of it as a ruin; but the destructive fire of the 18th of May last has almost levelled it with the ground. The earliest notice of it on record, is in the reign of Richard II. Naworth was originally possessed by one branch of the noble family of Dacre; whose original mansion, however, appears to have been at Dacre castle. The origin of the name has been referred by some to one of their ancestors having distinguished himself at the siege of Acre; by others from their having acquired possessions near the river Dacor*.

* The well known name of Dacre is derived from the exploits of one of their ancestors at the siege of Acre, or Ptolemais, under Richard Cœur de Lion. There were two powerful branches of that name. The first family, called lord Dacres of the south, held the castle of Dacre, about four miles south-west of Penrith; the main body of which, consisting principally of four towers, is still complete. It was sold by the family in 1716. They were the ancestors to the present lord Dacre. The other family, descended from the same stock, were called lord Dacres of the north, and were barons of Gilsland and Greystock. Of Gilsland an account will be given hereafter. Greystock is situated some

Lord Dacre was present with many troops at the storming of Jedburgh, conducted by the earl of Surrey, when that town was taken, having been set on fire, after a desperate resistance, and a severe loss to the besiegers. "I assure your grace," said Surrey, in his letter to Henry, "I found the Scots at this time the boldest men and the hottest that ever I saw any nation; and all the journey, upon all parts of the army, kept us with so continual skirmish that I never saw the like." The day after the capture, Dacre was sent to attack the castle of Ferniehurst, on the river Jed, the ancient seat of the Kerrs, the seneschals of the abbey of Jedburgh, by one of whom the abbey had been bravely defended during the siege. The castle was taken and pillaged, and garrisoned by English soldiers*. In the evening, Dacre, contrary to Surrey's commands—for, though "there was no hardier, nor better knight, often time he doth not use the most sure order" —encamped with his cavalry some way from the general encampment; and while at supper, after a day of toil, his quarters were suddenly attacked by the borderers, and the horses cut loose. The terrified animals, to the number of about 1,500, scampered down the hill at full gallop to Surrey's camp; who, imagining the borderers had rallied, and were now on the eve of attacking his camp, in the utmost alarm, met the animals with showers of arrows and volleys of musketry, by which many of them were killed. The remainder of the frightened animals, as if under the influence of a stampede†, galloped into the burgh of Jedburgh, which was still burning, where they naturally excited much alarm; but many were seized and carried off by the Scottish women. So great was the turmoil and confusion, that the English imputed the occurrence to infernal agency; and Surrey himself declared that the devil was visible six times during the conflagration. "I dare not write the wonders that my lord Dacre and all his company do say they saw that night, six times of spirits and fearful sights. And universally all their company say plainly the devil was that night among them six times; which misfortune hath blemished the best journey that was made in Scotland many years.—Surrey."

George, the last lord Dacre of this line, *i. e.*, of Greystoke, was killed by accident, at Thetford, at the seat of sir Richard Fulmerstone, May 17th, 1559. To him succeeded lord William, the duke of Norfolk's son, in right of family intermarriage. He was appointed by queen Elizabeth warden of the west marches; and his firmness and intrepidity in repressing the lawless assaults of the moss troopers have handed him down to posterity as the belted Will Howard. His will was law; his command instantly obeyed: none dared to question it. His firmness and intrepidity did much to repress the riotous proceedings so common in all districts contiguous to either side of the border, which had so direct a tendency to brutalize the feelings, to do away with all notions of just government and proper restraint, and which threatened destruction to the existence of the kingdoms. The means employed were, however, of the severest kind, as might be proved by numerous instances. "Prompt execution on a lofty gallows," says Mr. Warner*, "followed the hearing of his dreadful tribunal; and, till his leisure allowed investigation, the prisoners were confined in the dungeons—four horrible apartments, that still exhibit the rings to which criminals were chained, to secure them during the dreadful interval that passed between capture and death." At the cruelties practised in those times the mind naturally revolts, even allowing that severity was absolutely necessary. The time of lord William was not spent alone, however, in warlike deeds, or in the coercion of the lawless: he devoted no little attention to literature—of which he appears to have been a passionate lover—in the quiet retirement of his own private chambers. These, it is unnecessary to say, were made as secure as possible. And it was needful that they should be, for his own personal security; for he was hated, as might have been expected; and to have achieved his death would have been the sure path to renown. These consisted of a bed-room, library, and oratory. These used to be an object of deep interest to the visitor; but are now, of course, destroyed. "They impress us," says sir Walter Scott, "with an unpleasing idea of the life of a lord warden of

miles north-west of Penrith, and came into the family by the marriage of Thomas lord Dacre to the heiress. The castle being demolished in the parliamentary wars, a new one, at a short distance, was erected by the Howard family about 1670.

* In 1549, this castle was wrested from the English by the efforts of the borderers, aided by the French; and those taken in it were treated with the most horrible cruelties. In Westmoreland's rebellion, it served him as a hiding-place.

† The effect produced by a stampede, or flight of horses, in the American prairies, is thus described:—

"'A stampede!' shouted some of the old campaigners, jumping from the ground, and running towards their frightened animals; 'a stampede! Look out for your horses, or you'll never see them again!' was heard on every side. Fortunately for us, the more intractable horses had been not only staked, but hobbled, before the panic became general, and were secured with little difficulty; else we might have lost half of them irretrievably.

"It is singular the effect that sudden fright has, not only upon horses, but oxen, on the prairies. The latter will, perhaps, run longer and farther than the former; and although not so difficult to 'head,' because they cannot run so fast, their onward course it is impossible to stay. Oxen, so I was once informed, have been known to run forty miles without once stopping to look back; and, when they did finally hold up, it was simply because exhausted nature would allow them to go no farther. Not one in fifty of them had seen the least cause for fear, but each ran simply because his neighbour did. Frequent instances have occurred where some worthless but skittish horse has caused the loss of hundreds of valuable animals. In the instance I have above alluded to we did not lose one; but, on a subsequent occasion, no less than eighty-seven were irrecoverably lost by one stampede.

"Nothing can exceed the grandeur of the scene when a large cavallada, or drove of horses, takes a 'scare.' Old, weather-beaten, time-worn, and broken-down steeds—horses that have nearly given out from hard work and old age—will at once be transformed into wild and prancing colts. When first seized with that indescribable terror which induces them to fly, they seem to have been suddenly endowed with all the attributes of their original wild nature. With heads erect, tails and manes streaming in air, eyes lit up and darting beams of fright, old and jaded hacks will be seen prancing and careering about with all the buoyancy of action which characterises the antics of young colts; then some one of the drove, more frightened than the rest, will dash off in a straight line, the rest scampering after him, and apparently gaining fresh fears at every jump. The throng will then sweep along the plain with a noise which may be likened to something between a tornado and an earthquake, and as well might feeble man attempt to arrest either of the latter.

"Were the earth rending and cleaving beneath their feet, horses, when under the terrifying influence of a stampede, could not bound away with greater velocity, or more majestic beauty of movement. I have seen many an interesting race, but never anything half so exciting as the flight of a drove of frightened horses. The spectator, who may possibly have a nag among them which he has been unable to get into a canter by dint of spur and whip, sees his property fairly flying away at a pace that a thorough-bred racer might envy. Better 'time,' to all appearance, he has never seen made; and, were it not that he himself is as much astounded as the horses, there might be very pretty betting upon the race."—*Kelland's Texas.*

* "Tour through the northern counties of England and of the borders of Scotland. By the rev. Richard Warner. 2 vols. 1802.

the marches. Three or four strong doors, separating these rooms from the rest of the castle, indicate apprehensions of treachery. In the castle, and in the vaults and dungeons, were many hiding places; and it is supposed that now many more will be discovered. The following incident, recorded by Mr. Warner, will fully illustrate the correctness of these remarks:—"His lordship was one day deeply engaged among his schoolmen or fathers, when a soldier, who had captured an unfortunate moss-trooper, burst into the apartment, to acquaint his master with the circumstance, and inquire what should be done with the captive? 'Hang the fellow,' said lord William, peevishly; an expression intended to convey no other meaning than displeasure to this intrusion upon his privacy. The servant, however, accustomed to the most implicit obedience, immediately construed this passionate expression into a command; and, a few hours afterwards, when lord William directed the fellow to be brought before him for examination, he was told that, in compliance with his orders, the man had been hanged." It is difficult to conceive, under the most abject state of the feudal system, a more striking instance of the unwarrantable exercise of a dangerous and destructive power.

Naworth castle—according to Mr. Pennant, "a true specimen of ancient inconvenience, of magnificence and littleness"—was built in a quadrangular form round an extensive court-yard. It was only to be reached from the south, and on that side it had formerly been protected by a double moat, whilst a barbican defended the drawbridge. Here the principal front extended 208 feet. It was guarded at each end by a lofty battlemented tower, from a corner of which arose a slender watch turret. The grand gateway led into the outer court, and above it were boldly sculptured in stone the armorial bearings of the Dacres and Howards. To gain admission to the great court-yard, it was necessary to pass through a low narrow archway, piercing the main building not quite in a line with the grand gateway. From this court-yard many entrances led to the interior of the mansion.

The great hall was upwards of seventy feet by twenty-four, chiefly lighted by a large bay window. The ceiling was divided into a great number of wooden panels, containing portraits of the English monarchs down to Henry VI., said to have been brought from the castle at Kirkoswald. Lord William Howard's suit of armour hung in the hall. At one end was a large wooden gallery. The dining-room was lined with tapestry, stored with faded and undecipherable designs. Many valuable portraits hung on the walls. Amongst them were those of Philip earl of Arundel, Charles I. by Vandyke, &c. It was constructed entirely in the ancient style, the windows being narrow and grated, the doors almost entirely incased in iron.

The chapel was in the lower part of the castle, containing panels, on which were painted many scripture characters. Splendid armorial bearings were also emblazoned. On the window were represented, kneeling, Thomas lord Dacre and his wife, the heiress of Greystoke.

Reference has been made to the private apartments of lord William. His library, in which he spent much time, contained a varied collection of the standard works of the age, and some manuscripts, on various subjects. His oratory—for he had not renounced the popish faith—was richly ornamented with coats of arms and wooden carvings. There was in it a painting of the Saviour's flagellation, crucifixion, and resurrection, together with various pieces of sculpture in white marble. These were happily not consumed, but other memorials of the keeper of the west marches—his belt, cradle, &c., which used to excite the curiosity of visitors—have either fallen by the flames or been most seriously injured. The fire commenced near the great hall, and burning with the utmost fury, rapidly spread, the wood being perfectly dry; and every exertion to save the building and the valuable furniture was to little or no purpose. Powerful engines were employed to arrest the progress of the flames, but in vain. Whatever may be the determination of its noble owner, whether to rebuild the castle or to suffer it to remain a ruin, Naworth will always be an object of interest; but no effort will ever restore its former attraction, as affording a noble specimen, internally as well as externally, of the grandeur of long by-gone days. M.

SYRIA AND THE HOLY LAND*.

The traveller, whose good fortune it has been to make his first approach to Syria by sea, and to land at Beyrout, must always esteem it a happy coincidence that the most frequented port on all the coast is likewise precisely the point where a man of taste and quick feeling would choose to receive his first impressions of the country. Long before the vessel nears the shore, the sunlit peaks and wavy ridges of Lebanon are seen marking the blue sky, while its sides are hid from sight by the haze upon the waters: by and by the craggy masses of the mountain come forth like airy promontories: the eye gradually distinguishes the deep and dark valleys that cleave its flanks; the rocky crests assume a bolder outline; and you half discern villages scattered on the mountain sides, and monasteries, like feudal fortresses, crowning their summits. Each object caught sight of is hailed with delight: all hands are on deck: every eye is strained; and each gazer has continually some new discovery to impart to his companions. It is always an exciting thing to have a mountain-land in view as the termination of a sea voyage; but here the charm is felt with tenfold strength, for the land before you is endeared by a host of associations linked with your earliest and most hallowed recollections.

Meanwhile, the vessel holds on its course: the land grows beneath the eye: the white walls of the country houses, spread all along the plain at the foot of the mountain, peep out with a look of welcome from between their clustering trees; and the air is loaded with the perfumed breath of orange and lemon blossoms. At last the anchor is dropped; and you are riding in the bay of Beyrout, in front of a long promontory, rising gradually from the water, above which are seen the minarets and towers of the town, and beyond them the summits of the Jebel Sunnin and the Jebel Kneese, and the long lines of the Jebel el Drus.

* From a work published weekly by Messrs. Chapman and Hall. Edited by W. K. Kelly.

If you have the good fortune to escape being condemned to quarantine (supposing that any is still enforced), a boat conveys you a distance of about a mile to the *marina*, or quay, thronged with Arabs in all the gay diversity of their picturesque costumes and bristling weapons. The scene exhibits all the lively bustle of a European sea-port. Boats are continually plying between the shore and the trading vessels from Europe anchored in the roads: porters are carrying bales of merchandize to and fro: you hear the shrill cries of the Arabs wrangling on the quay, and the uncouth and dismal sounds uttered by the camels as they are made to kneel down to be loaded. Before you can step out of your boat on the wet sands, you are caught up by some bare-legged Arabs, who carry you in their arms to the entrance of a narrow, gloomy street, built on the side of a rapid slope. Everything about you gives you indisputable assurance that you are treading on eastern ground.

Your officious friends now beset you with a clamorous demand for *bucksheesh, bucksheesh!* perhaps, at the same time, significantly rubbing together the tips of their thumbs and forefingers. You gather from this pantomime, that *buchsheesh* is Arabic for those familiar sounds of Frangistan, "summat to drink," "pour boire," "trinkgeld;" and, having thus learned the first word of a new vocabulary, you need not fear that you will be allowed to let it slip very soon from your memory.

And, now that we are fairly landed, it will be expedient that we call to mind some general facts respecting the country in which we are about to sojourn, before we begin to explore it in detail.

The name of Syria is, in modern times, applied to the country bounded by the Mediterranean on the west, by the Euphrates and the desert on the east, and extending from the confines of mount Taurus on the north to about the thirty-first parallel of northern latitude, where it meets Arabia Petræa and the Syro-Egyptian desert. Thus defined, it of course includes ancient Phœnicia and the Holy Land within its limits. On turning to the map, we observe that this space consists essentially of little more than a range of mountains, a long narrow isthmus between a watery and an arid sea. The great central ridge, the back-bone as it were of the land, may be followed, almost without an interruption, from its entry by the north, quite into Arabia. It first runs close to the sea, from the borders of ancient Cilicia to the Orontes; and, after opening a passage to that river, recedes a little from the shore, and stretches in a continuous chain of summits as far as the sources of the Jordan, where it divides and encloses the valley of that river, and the basins of its three lakes. In its course it detaches from this line, as from a main trunk, numerous ramifications; some of which vanish in the desert, where they form various enclosed hollows, such as those of Damascus and the Haouran; while others, advancing to the sea, frequently end in steep declivities, as at Carmel, Nakoura, Ras-el-Abiad, or the white cape, and along much of the extent from Beyrout to Tripoli; but, in general, they gently terminate in plains, such as those of Antioch, Tripoli, Tyre, and Acre.

There is not, perhaps, in the world, a country so remarkable as Syria for the lustre of its early glories, the vicissitudes of its fortunes, and the blood that has drenched its soil. Its admirable fertility, the variety and beauty of its climate, and its advantageous position in the very heart of the ancient world, rendered it the chosen abode of early commerce and civilization; but these very advantages excited the ambition of conquerors, and many a time brought down on Syria the desolating ravages of war.

The traveller treads at every step on the remains of perished cities, and of monuments of art and industry, that testify the vast population, the wealth, energy, and grandeur of the land, in days gone by. To Syria we owe the origin of our written characters: here commerce and navigation began their humanizing career, and a multitude of useful arts and discoveries had birth, or were carried to the highest degree of perfection; and—infinitely more momentous thought to the Christian—here was prepared, developed, and consummated, that stupendous series of events on which he rests his hopes for eternity.

Formerly one of the earliest abodes of almost all religions, Syria still teems with the mute memorials of their living representatives. On the eastern side of the hills of Jordan, and over the plains of Manasseh and Gad, are found monuments apparently of Buddhist origin. They resemble those of the druid age in England, and carry us back in imagination to the times when the adventurous ships of Tyre and Sidon transplanted into that remote island the elements of civilization and a hierarchical polity. It would be erroneous to suppose that Christianity, Judaism, and Mohammedanism, monopolise the land between them: the Anzary mountains still shelter in their fastnesses the rites and the descendants of ancient paganism: there still subsist in Syria the mysterious initiations of the Druse, the infamous rites of the Ismeylee, the adoration of the devil by the Yezedee, and the practical pantheism of the Koord; whilst, in a part of Sechem, or the modern Naplous, three-and-twenty families, descended from the revolted tribes, preserve their ancient pentateuch, and still offer upon Gerizim the rites and sacrifices of the Samaritan worship.

It would seem, as though by a perpetual law, Syria were peculiarly marked out as an arena whereon to determine mighty issues, such as involve the destinies of mankind at large. How often has the lot of empires and nations been decided there, from the grey dawn of time down to our own days! Jews, Assyrians, Chaldæans, Macedonians, Romans, Saracens, western Christians, Tartars, Turks, and Egyptians, have all left their bones to bleach upon this common battle-ground of the nations. It was the resistance offered to Napoleon, by the petty fortress of Acre, which rolled back on Europe the tide of conquest that otherwise had swept over Asia.

ST. GEORGE'S CHAPEL, WINDSOR.

WINDSOR, so called from the nature of the windings of the river (Windleshore), according to the charter of Edward the Confessor, belonged to the monks of Westminster. William the Conqueror, struck with the extreme beauty of the situation, obtained it from them in exchange for some lands in Essex. Old Windsor continued to be a royal residence until the reign of Henry I. The Saxon kings had a palace there; and there Edward the Confessor sometimes held his court.

New Windsor, according to Camden, "enjoyed a most delightful prospect round about; for, right in the front, it overlooked a vale, lying out far and wide, garnished with corn-fields, flourishing with meadows, decked with groves on either side, and watered with the most mild and calm river Thames: behind it arise hills every where, neither rough nor over high; attired, as it were, with woods, and ever dedicated, as it were, by nature to hunting and game." It cannot be wondered at, therefore, that it should have attracted the attention of the sovereigns.

The chapel of St. George, Windsor, was built by Edward III., on the site of a smaller chapel, erected by Henry I., dedicated to Edward the Confessor. It will be recollected that it was by this monarch that the great improvements took place on the whole buildings, under the direction of William of Wykeham, in honour of whom there is one tower called the Winchester. The chapel was enlarged by Edward IV., and materially enriched by Henry VII.; and repaired by George III., after having remained for many years neglected. These repairs commenced in 1774, and were finished in 1791, at an expense of more than £20,000.

It is an elegant cruciform structure, in the pure English style. The transepts project in an octagonal form from the main building; and at the extremities of the aisles are lateral octangular projections, forming sepulchral chapels. The interior is splendidly arranged. The nave is separated from the aisles by seven pointed arches and piers. Its roof, as well as that of the choir, is elaborately groined, and embellished with tracery, shields, armorial and heraldic devices. It is lighted by clerestory windows continued round the transepts; the great west window over the entrance being peculiarly elegant. The choir is in most respects very similar to the nave, from which it is separated by a screen of artificial stone. On each side are the stalls of the sovereign and knights of the garter, now thirty-one in number, enriched with emblematical carvings, and with the names of the knights richly emblazoned. The cushions and curtains are of blue velvet with gold fringe, and on the canopies of the stalls are deposited the various insignia of the knights. The sovereign's stall is on the right hand, the velvet banner mantled with silk being longer than the rest.

At the communion table is a painting, by West, of the "Last Supper." On the wainscoat surrounding the presbytery are the arms of Edward III., and of the knights who originally composed the order*. In the east window is a representation of the "Resurrection;" from a design of West. Other windows contain scriptural illustrations. At the eastern extremity of the northern aisle is a chapter-room, forming an approach to the royal closet, on the north side of the communion table.

The monumental chapels are separated from the aisles by light screens. The font is in the south transept.

St. George's chapel must be regarded with more than ordinary interest, as the earthly resting place of the remains of so many of the kings and others connected with royalty. Edward IV. and his queen, Elizabeth Widville, were buried at the east end of the north aisle, a black marble slab being over the tomb. An iron monument, representing a pair of gates between two antique towers of elaborate workmanship, formerly covered it, but has been removed to the choir. In the opposite aisle, near the choir, were deposited the remains of Henry VI.; which had previously been interred in the abbey of Chertsey, in Surrey, but were removed thence by order of Henry VIII. Near the ascent of the communion table is the entrance to the royal vault, in which were interred the bodies of Henry VIII. and his queen, Jane Seymour, and also that of Charles I. With respect to the latter, doubts had been entertained. In 1813, while the workmen were constructing a subterraneous passage from the entrance in the choir to the new mausoleum, for the interment of the duchess of Brunswick, they broke away, by accident, a part of the vault of Henry VIII.; which being thus ascertained, there was a strong desire to discover, if possible, whether the opinion was well founded that the coffin of Charles was in the same place. The regent, being at Windsor, gave orders that the attempt should be made, and the coffin opened in his presence. The body was found wrapped up in cere cloth; which being stripped off, the features of Charles appeared perfect. His head had been carefully adjusted to the shoulders. The oval face and pointed beard exactly coincided with those delineated in his portraits. After an examination which perfectly convinced those present that the remains were those of the unfortunate monarch, the coffin was soldered up. Of those of Henry nothing more was found than the skull, with some hair on the chin, and the principal limb bones†.

At the east end of the chapel is one erected by Henry VII., as a royal place of interment. Having changed his purpose, it was neglected; until,

* At the meeting of the Society of Antiquaries, held May 2, T. W. King, esq., *rouge dragon*, pursuivant of arms, communicated some remarks upon the stall plates of the Order of the Garter existing in St. George's chapel, Windsor. It appears that, on an examination of those plates in 1757, there were no plates for 146 of the ancient knights; and of those which exist, many are not contemporary with those of the knights whose achievements they represent. Mr. King's remarks were directed first to the points of the shields of arms being surmounted by the Garter, which is not the case in the oldest plates. The first so represented is that of the duke of Burgundy, K.G., from 1469 to 1477. The plate of lord Lovel, in 1 Rich. III. is the first English subject whose arms are so enriched; and many of later date have no Garter. The fashion became prevalent in the reign of Henry VII., and constant in the next reign.—*Gent. Mag., June*, 1844.

† The king of Prussia, during a visit to Quedlenburg, at the end of Nov., inspected the vaults under the chapel of the castle, which are formed entirely in the sand-stone, and which are said to preserve for ages the bodies which are buried in them. Having determined to ascertain the facts, he ordered the tomb of Henry I., who died in 930, to be opened; but his remains were all dried up, leaving his features discernible, and his vestments were all turned to dust. Those of the countess of Königsmark, mother of marshal Saxe, buried in 1728, were next inspected. The body was in a perfect state, retaining the beauty for which she was so much admired. Her garments, consisting of a robe of silver brocade, a cap, in the fashion of Mary queen of Scots, of white velvet, trimmed with silver and pearls, white silk stockings and white satin shoes, were all as fresh and brilliant as when they were new.—*Gent. Mag., March*, 1844.

by permission of Henry VIII., cardinal Wolsey, at a most sumptuous expense, began to erect a splendid tomb. Wolsey died before it was completed, which his disgrace had prevented, and he was buried in Leicester abbey; and the parliamentary troops in the civil war made sad havoc with it*. The infatuated James II. converted the building into a chapel, and had it ornamented with paintings; but the celebration of the mass infuriated the multitude, that they destroyed the windows and paintings†. In the ruinous state in which it was then left it continued until 1800, when the outside was partially repaired by order of George III. Towards the close of 1810, it was resolved to convert it into a royal cemetery, which was immediately set about. The workmen employed in removing the earth then discovered two coffins in a stone recess about three feet from the surface; one containing the remains of Mary, daughter of Edward IV., and his queen, Elizabeth; the other those of George, the third son of the said king and queen. The remains were reinterred in the same tomb with those of their father and mother. George III. and IV., and William IV., and other members of the royal family have been there interred. The chapel above the mausoleum is intended as a chapter-house for the knights of the garter. It is lighted by a range of handsome windows, with tracery surrounding the building, and forming a beautiful group at the east end, which is hexagonal: at the west end is a large window.

During the last year extensive alterations and embellishments took place in the chapel. New stained windows were added; the defective parts were restored, and the whole thoroughly cleaned; the paint being judiciously removed from many places, where it hid the beauty of the carving. A highly wrought lectern, upwards of six feet in height, which had long lain in a neglected state in a vault, having been discovered by the dean, underwent a complete restoration, and is now placed in the centre of the choir.

The chapter consists of a dean (who is also dean of the collegiate church of Wolverhampton and registrar of the Order of the Garter), eight canons (twelve, until reduced by the ecclesiastical commissioners), seven minor canons, &c. &c., and is patron of fifty-five benefices.

THE OLD CHURCHMAN.

I HAVE often thought of writing a little record of a humble friend, whom, when a district visitor, I frequently saw—"my old churchman," as I then familiarly called him; and whose memory is on that account particularly pleasing. And, though several years are past since he was laid to rest, and seen no more, and recollection of him is becoming faint, I can still recall his reverent, quiet demeanour, his constant welcome, his fervent blessing, and patient suffering.

Old Thomas Shellard we first met toiling up one of our stony and unfertile lanes; and, as an entire stranger to us, we were arrested by his courteous bow and respectful address. He told his name, and said that he had lately come to live with his niece; that, whenever he could, he went to church; for, added he, "I am a member of the church of England." It need not be told that we were delighted to find one of good taste and feeling to inquire for "the old paths, and to walk therein;" and then we remembered a pale stranger who had for the few last Sundays sat with our poor. We soon visited him; and it was our pleasure ever after, when, with much pain and weariness he could reach the church, to render him more comfortable by furnishing him with a chair and hassock near the communion-table, where he could have a quiet resting-place. He gave us his simple history; that he had lived at Badminton, and had worked for the duke of Beaufort; but now, his strength being quite gone, and having a very small weekly allowance from his parish as his only support, his niece had kindly taken him to lodge with her. He delighted to talk of the duke and his family, and we learnt more from him than we had ever heard before, of the trees, and flowers, and greenhouses; of the marble chimney-piece that cost 5,000*l.*, and the beautiful chapel; of the kind lady Blanche and her sisters, who would visit him; and of the many privileges attendant on that princely abode. In comparison with former bounties, how little to him must have seemed our small donations! yet his homely but well-meant remark, that for our station no young women could be kinder, shewed that he wanted not gratitude. Poor old Thomas! He well used the talents his Master had given him. I have met him at the cottage of the sick, reading the word of life; seen him exerting all his little strength in the garden, because he would not be idle; assisting in the care of the children; and, as his favourite employment, teaching his little nephew to read. As long as possible he would creep to church, his young companion leading him; and, when unable, he felt the deprivation. "The people next door," he said, "want me to go in to their prayer-meeting. I tried it once, but it does not suit me: such a loud noise is not reverent: I was never used to it.'"

His bible and prayer-book were his daily companions, and his intimate acquaintance with all our services shewed that he had joined with the spirit and with the understanding. "What can equal this?" said he: "'Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name."

As he slowly went on through this sublime doxology, I could not repress a heavy sigh that, of the thousands in our parish, scarce any were found of a like mind with him. He was also a politician, full of loyal and protestant feeling, and one day, quite surprised me by his eloquent indignation at the passing of the catholic emancipation bill. And with free good will did old Thomas give his missionary halfpenny every week: the paper was merely given to amuse him, and the remark made that he could not afford any offering; but he urged us to accept one halfpenny, and his niece

* A beautiful sarcophagus has remained, since the days of Henry VIII., in a building attached to St. George's chapel, at Windsor, built by cardinal Wolsey as a mausoleum for himself; the sarcophagus was also intended for the reception of himself: it is plainly formed out of a block of black marble, highly polished, but the entablature is embellished with the most exquisite sculpture, designed and executed by an Italian artist of the first eminence, whom this ambitious churchman brought over solely for this work. The building having been recently appropriated by his majesty to a chapter-room for the Knights of the Garter, this curious sarcophagus has been removed.—*Monthly Mag., March*, 1806.

† The same monarch acted the same part at the royal chapel of Holyrood, which led to even a worse dilapidation.—*See No.* 473, *p.* 19.

kindly gave another, and induced two more relatives equally poor to subscribe likewise; and thus years having past, my old friend's halfpenny has been the seed of pounds put into this treasury. Surely a blessing must attend money thus devoted to God's service; and yet we can name some who, with "to-morrow shall be as this day, and more abundant," refuse the poor subscription of one shilling a quarter.

Perhaps my reader is becoming tired of hearing about this poor old man, but an anecdote of his conscientious feeling I must notice. We had been talking of man's sinfulness and of God's mercy; and, on his condemning himself in very strong terms, I asked if any particular sins dwelt on his mind, reminding him that "the blood of Christ cleanseth from all sin." "Yes, I have," was his reply; for, when in the duke's employ, after I was past hard labour, they put me to look after the women who picked the stones and cleaned the walks; and when they were idle, and would not work, I used to threaten to tell the steward of them; but I never kept my word. I hope, however, God will forgive me."

And now each succeeding visit found my old churchman more and more failing. His diseased leg gave him continual pain, his sight became very dim, and his speech indistinct. But he would welcome his visitors, and respectfully take off his hat when we came in; and, when urged to keep it on, as it was cold and chill, he would meekly say he had never been used to it before gentlefolks. I one day thought, "Poor old man, you may probably linger on till some may be almost impatient for your departure;" but it needed not—I never saw him more. The next walk that way, I glanced in passing the house, and saw all looked as usual, so I went further, intending to call on my return; but the first words addressed me in the neighbouring cottage were, "So the poor old man is gone." "Whom do you mean?" I inquired. "Why, poor old Thomas: he was as well as usual, and was gone in an hour." So my look at the house on returning was a different one. My old friend was gone, with whom I had taken pleasant counsel; he who had laid claim to my regard, by prizing what I trust I prize as my life, the blessed church of England, he was gone to join "angels and archangels, and all the company of heaven." "The memory of the just is blessed."

S. G. E.

HINTS TO THE YOUNG*.

Among the habits which a young person should more especially endeavour to acquire are the following, which are of the utmost importance to him.

First: An habitual sense that he is never alone; that God is always present with him, discerning his inmost thoughts and the movements of his affections. That God is thus constantly present all rational people admit as an abstract truth, but very few attain to anything like a constant practical consciousness of it. Some directions for acquiring this desirable habit of the mind, and further observations upon the subject, must be referred to note B.

Secondly: An habitual attention to the thoughts and imagination. By repeated exertion, we attain that most important power of fixing the attention strongly upon any particular subject, to the exclusion of other thoughts and a wandering imagination; as well as the power of withdrawing at will our thoughts and imagination from the objects which occupy them, or that would intrude upon them. On the attainment and vigorous exertion of this power depends, in a considerable degree, the great results of a young man's life, whether considered in relation to his abilities, his learning, or virtue. By an habitual vigour of attention, the counsellor penetrates rapidly the most intricate cases, the scholar advances rapidly in whatever he pursues, and the man of God meditates profoundly on holy things; and, by his acquired power over his thoughts and imagination excludes the beginning of evil, the first taints of vice, which enter by the thoughts: while "the man who has no rule over his own spirit is like a city broken down and without walls." Self-government, which is so essential to weak and fallible man, cannot subsist with constancy without attaining and exerting this power.

Thirdly: Closely allied to the last mentioned is the habit of determined industry, not to be discouraged by difficulties; and of vigorous application to every worthy subject. It is essential to the scholar, and very important to all.

Fourthly: The habit of useful reflection on all he reads, hears, or sees; and of exercising his own judgment, without which he will become a mere repository of the ideas and opinions of others, as is the case with most young persons.

As you are to love God supremely, so your whole course of action must proceed pre-eminently from a principle of obedience to him, a wish to serve and please him to whom you are under such unspeakable obligation. You will study his will, imitate his example, and do all to him and for him, with a continual reference and regard to your ever present Lord; laying out yourself, your talents, and means in his service. And, acting on this principle, you will devote your time, your understanding, your wealth, your influence, and all your faculties, in doing good to the utmost, with increasing energy, and to the latest period of your existence here. And what an extensive field of service there is open before you in this world of sin and misery! Much good you may do if you exert yourself. Whilst men in general sit still, or walk carelessly through life till opportunity crosses their path, and misery, as it were, beards them, and so do little for their Lord, you should make it a part of your constant occupation to devise and plan and search out ways and means of pleasing him by serving the community and the members of it with enlarged and comprehensive beneficence.

Note B.

Not to break the concise current of important matter in the body of this little work, a few additional observations will here be introduced in a note. We are instructed in scripture, that "he that cometh to God must believe that he is, and is a rewarder of those that diligently seek him." It is not a merely speculative assent of the under-

* From "Hints on Study and the Employment of Time addressed to young persons setting out in life. With a supplementary view of the several professions and commerce, and remarks for assisting the selection." By a late Member of the Honourable Society of the Middle Temple. London: Taylor and Walton.

standing that is intended, but a practical belief, or habitual sense of the existence and constant presence of him who, as St. Paul expresses it, "is above all, and through all, and in us all." This lies at the foundation of all vital religion, and hence the writer has placed the attainment of this habitual sense of the presence of God as of the first importance to youth; and it is by the use of means that the mind is strengthened in it. Frequent communion with God in prayer; meditation on spiritual passages expressly confirming the doctrine, and close reasoning from effects to the Almighty cause of them, gradually impress the mind with a deep feeling of this fundamental truth. And this latter is the more necessary to young persons on account of the ordinary forms and abuses of speech by which people too commonly exclude, as it were, the divine Creator and Upholder of all things from his own works, or at least from their own sense of his presence and operations. We appear to have discovered that nature does all things in us and around us. We talk of the course of nature, of the productions of nature, of the prolific nature of the earth, of plants and fruits growing by occult mysterious causes or properties, till we gradually lose all practical apprehension of that great Spirit who, as we are assured in scripture, "is in us, and around us, and minutely observes all our way."

The writer, therefore, anxiously advises his young reader to accustom himself, in conformity with an important rule in logic, "to reason upon things without the intervention of unmeaning terms," from effects to the great cause, the Creator and Sustainer of all things; and his mind, by God's blessing, will gradually open, and become impressed with an awful sense of the constant presence and agency of the living Jehovah, the self-existent, the omnipresent; that he, who created the world at first, and all things upon it, continues to create every living thing, and every blade of grass; and that their growing means, in fact, nothing less than that God is continually exerting his creative power upon them; that the "laws of nature," as they are called, are nothing else but the orderly operation of God*. He is pleased to operate in a regular manner, that his rational creatures may depend upon his faithfulness; and not that they may become practical atheists, and exclude him from their apprehensions of his presence and benign operations.

In this way, also, his young mind will become assured that God's providence is perfect over all his works, and that "not a sparrow falls to the ground without him;" and, having attained a deep impression, an awful assurance of these fundamental points, he will fear to offend, by thought, word, or deed, him "in whom he lives and moves and has his being."

Miscellaneous.

THE MIRACULOUS DISPERSION OF THE JEWS†.—Go where you will, and in every nation under heaven, in the east and in the west, in the north and in the south, in the snowy mountain and in the sandy desert, in every city and almost in every village, you will behold the face of some exiled Israelite, fulfilling, in his destiny, the prophecy of the Lord. There is something peculiarly remarkable, and apparently providential, in this universal dispersion of the people of God. They are to be found in all nations; and in all nations they are found despised and rejected of men, without a home and without a country, without the rights or the protection of other citizens. Still, there are some places in which they are less hated and oppressed than in others; and, under the mild and paternal government of our native land, they have nothing to fear, and less to suffer than in any other country in the world. Why, then, do they not gradually quit those lands of their oppressors, to seek for safety in this rock of comparative refuge and peace? It is the common dictate of human nature to flee from distress, and seek comfort and security wherever they may be found, no matter in what country or in what clime. Why, then, does not the Jew avoid the fury of a German populace, the barbarity of the chieftains of Africa, and the grinding exactions of Turkish avarice, by raising the tabernacle of his rest under the influence of the freedom and protection of Britain's laws? Or why, if in all countries he is condemned to suffer, why does he not turn his steps towards the land of his fathers, after which he sighs, and endeavour to console his sorrows by living and dying in that Judæa and beside that Jordan which he loves? Such would be the natural conduct of common men. But the Jew acts not thus. Oppressed and persecuted, he still continues to live where he has lived; and grows and multiplies in adversity without the thought of change. Neither tribulation, nor anguish, nor hatred, nor distress, nor even the fear of death itself, can drive him away from the soil in which chance has planted the habitation of his misery. Now, it is for this singularity in his conduct that we have to account. That the Jew alone should remain uninfluenced by those motives which operate upon the mass of mankind; that the Jew alone should act contrary to our general experience of the rest of the world; to what can we ascribe it, but to the providential dispensation of God? why is it, but that he is immovably fixed and rooted, as it were, by the never-failing word of prophecy, to the soil on which he dwells? Why is it that he flees not back to the land of his fathers, but because Jesus hath said that he shall be led captive into "all nations?" And why does he not strive for the possession of Jerusalem again, but because the same Jesus hath said that "Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled?" Yea, and for the same reason it is that he, that did once strive to restore it to these children of vengeance, did strive in vain.

* It is observable how constantly David in his psalms refers all the works of nature (as it has become the custom of the present times to term them) to the immediate operations of God. See the 104th psalm in particular.

† From the rev. C. Benson's "Hulsean Lectures."

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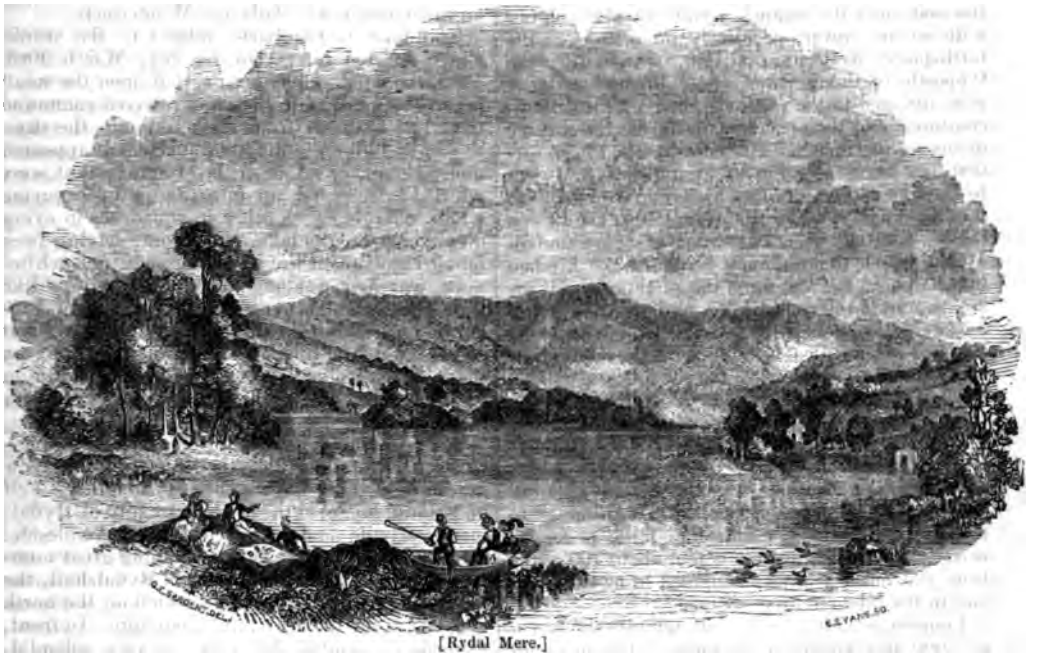
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 477.—AUGUST 3, 1844.



[Rydal Mere.]

A MONTH AT THE ENGLISH LAKES.

No. II.

RYDAL MERE*.

"O vale and lake, within your mountain urn,
Smiling so tranquilly, and set so deep!
Oft doth your dreamy loveliness return,
Colouring the tender shadows of my sleep
With light Elysian; for the hues that steep
Your shores in melting lustre, seem to float
On golden clouds from spirit-lands remote,
Isles of the blest; and in our memory keep
Their place with holiest harmonies. Fair scene,
Most loved by evening and her dewy star!
O, ne'er may man, with touch unhallow'd, jar
The perfect music of the charm serene!
Still, still unchanged, may one sweet region wear
Smiles that subdue the soul to love, and tears, and prayer!"

MRS. HEMANS.

THE tranquil smiling of the lake scenery is, indeed, peculiarly soothing. "During five days which we spent among the lakes," says Mr. Gilpin, "we saw one of them only, and that but once, under the circumstance of a perfect calm; when there was neither wind to ruffle, nor cloud to obscure, the resplendency of the surface. * * The majestic repose of so grand, so solemn, and splendid a scene, raises in the mind a sort of enthusiastic calm, which spreads a wild complacence over the breast—a tranquil pause of mental operation—which may be felt but not described." "When we take a view of such a glorious scene in all its splendour," he continues, "we regret that it should ever be deformed by the rough blasts of tempests; and yet I know not whether, under this latter circumstance, it may not have a still greater power over the imagination. Every little idea is lost in the wild uproar and confusion of such a scene. Nor is it, in this disturbed state,

* This view of Rydal Mere is from Messrs. Black's Tour.

less an object of picturesque beauty. The sky floating with broken clouds, the mountains half obscured by driving vapours, and mingling with the sky in awful obscurity, the trees straining in the blast, and the lake stirred from the bottom, and whitening every rocky promontory with its foam, are all objects highly adapted to the pencil" (Picturesque Beauty).

Ambleside, anciently written "Hamelside," probably from the Saxon "hamol," a sheltered situation, is a small and irregularly built market town, containing 1,000 inhabitants, partly in the parish of Windermere and partly in that of Grasmere. It is situated on steeply inclined ground, a mile from the head of Windermere, upon or near to the spot formerly occupied by the Roman station, Dictis. The earth-works of the fortress remain, and various Roman relics and foundations of buildings have been discovered. Lying immediately under Wansfell, and surrounded by mountains on all sides, except towards the south-west, the situation is most beautiful. The town received a charter from Charles II.

In the vale of Kentmere, a very few miles to the east, near the chapel, stands an old building with square tower, peculiarly interesting as the birth-place of Bernard Gilpin, A.D. 1517, the "apostle of the north," whose life and energies were directed to the spiritual good of his fellow-creatures, and their emancipation from the slavery of the see of Rome*. His ancestors had been settled here since the reign of king John. "It is a tower-like edifice, under a mountain browed with mighty crags. When it was building, the 'Cork lad of Kentmere,' a barbarian of the name of Herd, lifted the chimney beam of the kitchen into its place, six feet from the earth. It still remains, and is thirty feet long, and thirteen inches by twelve and a-half thick. At the age of forty-two this man killed himself with the Herculean task of tearing up trees by the roots."

The valley of Ambleside, on the border of which the town stands, is well wooded, and watered by several streams: the principal river is the Rothay, which flows from Grasmere and Rydal lakes, and joins the Brathay, shortly before entering Windermere†. Upon Stock Gill, a tributary to the Rothay, there are four fine falls, or forces, seventy feet in height, in a copse, about 700 yards from the market cross; supposed to be as fine as any in the lake country.

Loughrigg Fell, a rocky hill opposite the town, is 1,000 feet above Windermere. It commands extensive views of the vale and surrounding mountains, as well as of Windermere, Grasmere, and Rydal lakes, and, with its tarn‡, should not fail to be visited. Of this class of miniature lakes that of Loughrigg is the most beautiful example. It has a margin of green meadows, of rocks and rocky woods; a few reeds here, a little company of water lilies there, with beds of gravel or stone beyond; a tiny stream issuing neither briskly nor sluggishly out of it; but its feeding rills, from the shortness of their course, so small as to be scarcely visible. Five or six cottages are reflected in its peaceful bosom, rocky and barren steeps rise up above the hanging enclosures, and the solemn pikes of Langdale overlook, from a distance, the low cultivated ridge of land that forms the boundary of this small quiet domain (Hudson's Tour).

At no great distance is Elter water, near which are extensive gunpowder works.

From the summit of Wansfell pike, which is 1,590 feet high, and which is on the east, may be seen the whole expanse of Windermere, with its islands; but, on account of the height, the view is not so fine as that from another part of the pike, Troutbeck hundreds, a little to the south.

RYDAL LAKE is a small but beautiful sheet of water, surrounded by mountains: on its surface are two wooded islets, which add much to the scene. The stream Rothay, winding round a promontory, enters it on the north; and, leaving it on the opposite side, falls into Windermere.

The lake is peculiarly subject to the storms above referred to. "On this day, March 30th, 1822, the winds have been acting upon the small lake of Rydal, as if they had received command to carry its waters from their bed into the sky: the white billows in different quarters disappeared under clouds, or rather drifts of spray, that were whirled along and up into the air by scouring winds, charging each other in squadrons in every direction upon the lake. The spray having been hurried aloft till it lost its consistency and whiteness, was driven along the mountain tops like flying showers that vanish in the distance. Frequently an eddying wind scooped the waters out of the basin, and forced them upwards in the very shape of an Icelandic geyser, or boiling fountain, to the height of several hundred feet" (Hudson's Tour, p. 178).

The village of Rydal, supposed to be a contraction of Rothay-dale, is situated in a narrow gorge, formed by the advance of Loughrigg Fell and Rydal Knab, at the lower extremity of Rydal-mere, a mile and a quarter from Ambleside. Here, in the midst of a park containing great numbers of noble forest trees, stands Rydal-hall, the seat of lady Le Fleming*, and which on the north and east is sheltered by lofty mountains. In front, towards the south, the view is very splendid, taking in the vale of Windermere, bounded by that lake. The mountain on the east is covered with wood. The celebrated falls are within the park, and strangers desirous to view them must take a conductor from one of the cottages near the hall gates. The fall below the house is beheld from the window of an old summer-house.

"The sylvan, or say rather the forest scenery, of Rydal-park," says professor Wilson, "was, in the memory of living men, magnificent; and it still contains a treasure of old trees. By all

* See Church of England Magazine, vol. ii. p. 5.

† A circumstance very interesting to the naturalist should be mentioned here. The char and trout, at the approach of the spawning season, may be seen proceeding together out of the lake up the stream to the point where the Brathay and the Rothay meet; when they uniformly separate, as if by mutual arrangement, the char taking the Brathay, and the trout the Rothay.

‡ Tarns are bodies of still water, numerous on the mountains and sometimes found in the valleys. "In the economy of nature they are useful as auxiliars to lakes; for, if the whole quantity of water which falls upon the mountains in time of storm were poured down upon the plains, without intervention in some quarters of such receptacles, the habitable grounds would be much more subject than they are to inundation" (See Hudson's Guide, second edit., p. 130).

* "Rydal-hall has been long in possession of this family. Sir Michael le Fleming, relative to Baldwin, earl of Flanders, brother-in-law of the Conqueror, was sent to the assistance of William, then newly arrived in England; and, for his services, that monarch gave him large grants of land in Furness. His descendants obtained possession of Rydal, in the reign of Henry VI., through marriage; and it has remained with them ever since" (Fisher's Picturesque Illustrations).

means, wander away into those old woods, and lose yourselves for an hour or two among the cooing of cushats, and the shrill shriek of startled blackbirds, and the rustle of the harmless glow-worm among the last year's red beech-leaves. No very great harm should you even fall asleep under the shadow of an oak, while the magpie chatters at safe distance, and the more innocent squirrel peeps down upon you from a bough of the canopy, and then, hoisting his tail, glides into the obscurity of the loftiest umbrage."

Here, says West, nature has performed every thing in little, which she usually executes on her larger scale; and, on that account, like the miniature painter, seems to have finished every part of it in a studied manner: not a little fragment of a rock thrown into the basin, not a single stem of brushwood that starts from its craggy sides, but has its picturesque meaning; and the little central stream, dashing down a cleft of the darkest-coloured stone, produces an effect of light and shadow beautiful beyond description.

The chapel arrests the stranger's notice the moment he arrives at the village. It was erected by lady Le Fleming, in 1824, at her own expense.

Rydal mount, the dwelling of Mr. Wordsworth, stands on a projection of the hill called "Knab Scar."

The road to Rydal, on the banks of the Rothay, under Loughrigg fell, is extremely delightful. Though more circuitous than the highway, it presents finer combinations of scenery. The tourist, intending to take this round, should pursue the road to Clappersgate for half a mile to Rothay-bridge, and, having crossed the bridge, enter the first gate on the right. The road leads alongside the river, passing many handsome villas, to Pelter-bridge, two and a-half miles. Rydal-hall, with its park, and Rydal-mount, will be frequently in sight. Behind, Ambleside, backed by Wansfell, has a picturesque appearance. On the right are the heights of Fairfield and Kirkstone. By crossing the bridge, the Keswick road will be gained, and the tourist can then either return to Ambleside, or proceed to Rydal, which is 300 or 400 yards further. Rydal-mere being passed, the road ascends the hill-side steeply for some time, until it reaches a splendid terrace, overlooking Grasmere lake, with its single islet; and then, climbing again, joins on Red-bank the Grasmere and Langdale road. This is by far the best station for viewing the lake and vale of Grasmere. In this vale, in the middle of the three roads leading to Ambleside, is the "Wishing gate," so called from a supposition that the wishes here formed will assuredly be accomplished. The tourist can now proceed to Grasmere village—a sweet village, at the head of the lake, four miles from Pelter bridge, and three and three-quarters by the nearest road from Ambleside. The church is a neat structure, lately repaired—it formerly belonged to the abbey of St. Mary, in York—dedicated to St. Oswald, who was bishop of York in the twelfth century.

SHORT READINGS FOR FAMILY PRAYERS.

No. XIX.

By the Rev. Henry Woodward, M.A.,

Rector of Fethard, Tipperary.

ON THE RICH FOOL.—1.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?"—Luke xii. 16, 17.

The word which is here translated "ground" may signify also an extensive territory; and, if we so render it, the person spoken of in this parable was a large land-proprietor, and one in a high station of life. But it is more natural to suppose, from the description given, that what we should call a thriving farmer is intended. And this is one of those many and affecting incidental proofs with which scripture abounds of our Lord's not only positive but relative humiliation as man. To the incarnate God, the Prince of life and glory, in his human associations and habits of feeling, and when measured by himself and his own familiar friends, one whom the great would look down upon, was no unimportant personage. Compared with him who had not where to lay his head, and with those who had left all the little that they had to follow him, a wealthy cultivator of the ground was in an exalted and enviable position. How affecting then, in this view, is his exhortation to his disciples, in the twenty-second verse! He had been warning them against covetousness: he had been showing them the folly of heaping up treasures that perish; and now, when he comes to make the application to his little flock or family upon earth, in what shape or mode were they assailable by the temptations against which he has guarded them? Could it have even entered into their imaginations to expect, in the present dispensation, any of the glittering prizes of the world—to have large possessions, to be gorgeously apparelled, or to live delicately, as those in king's houses? No: their covetousness went no farther than the humble hope that they might have food to eat, and raiment to cover them from the cold: "He said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."

In the first of these verses we have a picture, drawn to the life, of what the world esteems a happy man. That money is the great idol of mankind is a lesson which we learn from every day's experience of these busy scenes around us. It is true the children of this world have lords many, and gods many; but still to mammon is paid the chief homage of their heart, and mind, and soul, and strength. Other idols have strong and powerful attractions; but their altars are quickly deserted when their votaries are summoned into the courts of mammon. The softest blandishments of pleasure, the most stirring objects of ambition, yield at once to his superior claims. All crowd around the portals of his temple: "the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces:" high and low, rich and poor, young and old, all are gathered together to the dedication of the image which the prince of the world hath set up; all fall down and worship before his

shrine. For money, amongst the humbler classes, life is perilled, health is sacrificed, youth is blighted in the bud. In the higher orders, among the other proofs of this blind devotion, we see how young men, touched with the loadstone of this magic power, can, in the article of marriage, master their feelings and conquer their instincts, and leave all by which nature can be most powerfully attracted; nay, how, though filled with vanity, they can disregard rank and title and brilliancy of station, and all flock around and all become suitors to some favourite or rather victim of mammon, that they may lead a cheerless life, unloving and unloved, thus immolating themselves upon the altar of the inexorable god.

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THE POET LAUREATE.

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gravings. His conversation has that simplicity and richness for which you are prepared by his writings. He led me around his grounds, pointing out the improvements which he had made during the last thirty years, and the trees, hedges, and shrubbery which had been planted under his direction. Snatches of the gorgeous scenery of lake and mountain were visible from different points; and one of the walks terminated with the near view of a chapel built by his neighbour, the lady Elizabeth Fleming, on whose domain are both the upper and lower falls of Rydal water. In this beautiful combination of woods, cliffs, and waters, and solemn temple pointing to the skies, we see the germ of many of his thrilling descriptions: for his habit is to compose in the open air. He loves the glorious scenery of his native region, and is evidently pleased when others admire it.

"And so we turned,
And through romantic glades pursued our way,
Where Rydal water spreads its thundering force,
And through the dark gorge makes a double plunge,
Abruptly beautiful. Thicket, and rock,
And ancient summer-house, and sheeted foam,
All exquisitely blent; while deafening sound
Of torrents battling with their ruffian foes
Filled the admiring gaze with awe, and wrought
A dim forgetfulness of all beside.
Thee, too, I found within thy sylvan dell,
Whose music thrilled my heart, when life was new,
Wordsworth! 'mid cliff, and stream, and cultured rose,
In love with nature's self, and she with thee.
Thy ready hand, that from the landscape cull'd
Its long familiar charms, rock, tree, and spire,
With kindness half paternal, leading on
My stranger footsteps through the garden walk,
'Mid shrubs and flowers that from thy planting grew;
The group of dear ones gathering round thy board,
She, the first friend, still as in youth beloved,
The daughter—sweet companion, sons mature,
And favourite grandchild, with his treasured phrase,
The evening lamp, that o'er thy silver locks
And ample brow fell fitfully, and touch'd
Thy lifted eye with earnestness of thought,
Are with me as a picture, ne'er to fade
Till death shall darken all material things."

GERMAN FUNERAL, AND THE DEAD ROOM AT MUNICH.

WHILE bargaining one day in a bookseller's shop, I observed preparations making for a funeral procession in a house on the opposite side of the street; and, as I had not seen anything in Munich the least after the manner of a churchyard—a place above all others I delight to visit—I remained till the coffin was brought out. It was a rich, massive piece of workmanship, of a port-wine colour, having on the lid of it the sign of the cross. No mort-cloth was put over it, or any kind of covering whatever. A band of mourners took the advance in the procession, holding each in his hand a wax candle lighted, and larger and longer than a scroll of paper. These were followed by about a dozen personages, apparently of some order of the priesthood. Each bore in his hand an open book, the bible? probably; and from it they read, or rather sang, portions with loud and plaintive tones. Now and then, as they went along, they chanted a prayer, or a hymn, or an ave Maria, or a grand "miserere," not only with the most earnest solemnity, but with great simplicity and beauty. Next in procession was the corpse and coffin, carried shoulder-high; and behind, the relations and acquaintances all uncovered. Their step was solemn and slow; and, as they passed along, everybody on the street stood still, and uncovered their heads till the procession passed. Wreaths rested on the coffin, and were carried in the hands of the friends and followers. Forward we advanced through the city into the suburbs; and, fairly out of them, I asked if they were proceeding to some town in the country where the deceased might have been born, in which case I had made up my mind to turn back; but I was told that the cemetery was just at hand, and, almost on the instant, the deep, long toll of a large bell confirmed the fact. In three minutes more we stepped up the broad stairs, and entered a gate; and there I saw at one glance where I was—at what in German is emphatically called "God's acre," or sometimes "the court of peace;" and a more interesting spot than this silent city of the departed my eyes never beheld; interesting not in any respect from the surrounding scenery, of which there is none, but from the manner in which things are managed within; so unlike in every respect, and so superior, to anything of the kind in Britain. The foliage of a few trees is seen around the outskirts, to relieve the eye, like a salvage to a garment. There are walks at right angles, and laying off the field in such a way that the graves of others need not be trampled upon by the stranger seeking the narrow bed of the remains of his own affectionate recollections. The first impression which arose in my mind was, how spacious, how neat, approaching almost to elegant, and, in a word, how comfortable an abode for the dead! Quite in the German style, there was nothing frivolous in the place: all was melancholy and massive, being a most judicious mixture of the useful, the ornamental simplicity, and, although last not least, the impressive, taken as a whole; for, far beyond, and on both sides of the very extended square field, grave after grave was ranked in close succession; but there was no crowding or confusion. Here was the turf, rich in its greenness as velvet itself: there the sod had been lately wounded by the rough spade of the sexton, the edges of it having not yet been skinned over. Yonder the red soil, remaining neatly broken and scattered on the surrounding turf, pointed out the grave of a day or two's existence; and that heap of bare mould, surmounted by skulls and other bones, and that hole in the earth beside, with boards propping up its sides, and planks placed along its edges, must, of course, be the long home of that rich apothecary whose funeral I am now attending without having been invited. There was a vast number of crosses and grave-stones of various shapes, and other monuments of modest pretensions, crowded together; yet not one of them was out of order. This, I thought, must be the grave of a schoolmaster or a scribe, for there are two pens engraved on the stone; that of a blacksmith, with hammer and tongs; and there, too, is our own *tempus fugit*, with the winged sand-glass. But how beautiful, how sweet, and how fresh those flower-beds and borders which adorn every grave appear! and how touching to the heart of the living are those wreaths of flowers entwined around the grave-stones as tokens of affection and respect! There were groups of visitors, old and young, at various places, and here and there a solitary individual bending in silence and

sadness, each over the grave of his or her own friend; but, by the side of the main walk, as we passed, there was a scene true to nature, and worthy of being painted by one of our best artists. There were two boys and a little girl, weeding the flower-bed on their father's grave; and there was the widowed mother, taking off the chaplet already faded, and in its stead placing another of flowers fresh and in bloom. The woman was neither very beautiful nor very handsome, but she was deeply affected; and the children were dividing their little anxieties between the dead and the living parent, and that with singular activity and soothing composure. I had observed stone basins filled with water, and placed carefully by the side of every grave: I took it to be holy water, to enable the [Roman] catholics to cross themselves with it when visiting the home of the departed. There was a hair-brush, too, attached to the basin, with a little chain; and it also, I thought, must have some use, and that not in the mere performance of any religious rite. But the conduct of the little girl explained it all. She had finished the weeding of her flower-pot, and now, while the mother was still watering the grave with her tears, the child took the brush and sprinkled the grave over with water from the font. It was well timed; for the soil was dry, and the sun was burning, and the delicate buds had become sickly; but the water instantly made them look up with renewed vigour. There was something very affecting in these acts, the effusions of a minute; for they were all that the living now could do to express their feelings of esteem and grief for the departed.

While the procession was still proceeding up the broad centre walk to the open grave, as I supposed, I had unconsciously lingered, with a bleeding heart, beside this family group, who lost themselves in grief; but, when I looked along, and saw that the procession had gone far past the open grave, and seemed as if proceeding out of the burial-ground altogether, I quickened my pace, and came up to it just as the mourners, with their wax candles and open books, were filing off to the right and left, to allow the coffin to advance between. Here the song of wailing was raised louder and in full chorus, and the crossings and sprinklings of holy water, and the perfumery of incense, were all redoubled. There was right in front of us a splendid building, with piazzas, porticoes, and pillars; under which and within there was a glass front, through which were seen ladies and gentlemen dressed in the gayest colours, apparently of all ages, as if reclining at their ease, while a brilliant flood of light blazed from hundreds of large wax candles. The doors were instantly thrown open to receive the body; and the large procession returned down the same broad walk, very much like people in our own country retiring from a funeral. The doors were then shut, and I mounted the flight of steps to the platform, which was partly crowded by silent spectators and some officials; but what was my surprise on pressing forward, and looking into the interior through its glass front, to see that all who, at a little distance, looked so like a gay assemblage in a ball or supper-room, were neither more nor less than dead bodies, dressed for the grave, seated in their coffins, and surrounded each with six or eight wax candles! There were old men and women, withered and toothless: there was youth and beauty, with the hectic flush scarcely yet faded: there was the vigour of manhood cut down in the midst of his days, with milk in his breasts and marrow in his bones: there was the countenance of the weather-beaten rustic, and the inviting smile of the city merchant: there was the stern, grim, death-defiance attitude and expression of the soldier still in his regimentals; and beside him the peaceful, tender sleep of an infant, whose eyes had scarce ever opened on this world: and already had they bolstered up my friend, who exhibited a full face, aged about sixty, with hair combed, linen pure as drifted snow, clothes new and fine, and silk stockings, such as he would have put on had he risen from his medicine and mortar, and dressed for dinner. Awed by what I had seen, I turned round to retire, as darkness was gathering fast, when, at my very side, there stood a coffin, with the lid off, and the body of a man, apparently about seventy, was exposed. He held in his hand a small wooden cross. He had a clean skin, a finely-arched forehead, a Roman nose, and long chin. His expression seemed determined, and somewhat as if he had been disappointed in life. He had evidently been a person in the lower ranks of society; yet everything was suitable, though coarse. Several poor people now advanced and blessed the body, and watered with their tears, and kneeled around it and crossed their own forehead, and prayed for a time for both the living and the dead. And when, at length, the officials stepped up and put the lid on the coffin, screwed it down, and lifted it on their shoulders, then they walked to the grave, the followers raising the same melancholy song, or rather sounds, as before; but there were no large, long wax candles.

I again joined the procession, glad and grateful in my heart that even the dead body of the poorest man in Germany had friends to lament his death; and still more gratified to see the priest and his attendants advance to the grave which I had seen open when I first entered the cemetery. The body having been lowered, the relations in succession threw in a small quantity of earth, which rattled on the coffin. The priest went through his service at the grave, and retired with great solemnity.

The grave-digger then set to work in the usual business-like manner; the friends waited till the grave was covered in, then they crossed themselves and went away. In going back towards the main gate, I saw arcades, and some simple but sumptuous monuments, pointing out the wealth or rank of the occupiers. Some of these had been newly erected, and others but lately painted. In various parts there were wooden, worn-out, triangular monuments on the totter; while others had evidently been so long exposed to the sun and rain, the wind and storm, that they had decayed into rottenness, like the body of the departed below, whose life and death they had vainly presumed to commemorate. Although the inscriptions recorded by these flattering, frail historians, were scarcely legible, yet the roses and annual flowers blooming on the graves plainly showed that there was still in existence some friendly hand, some foot, some heart that moved with kindly recollections towards the dead. To my mind these roses, blanched as some of them seemed to be, and these little flowers, sullied as they were, spoke a language of deeper and more lasting affection than our large, cold, white marble monuments. Marble

is dull and dead, and children and females can do nothing for it; but flowers live as if along the dark avenue between time and eternity; and thus to bestow a little care in weeding and in watering is seemly, and must afford a hallowed sort of pleasure to the survivors. On leaving the gate, I cast my eye back the last time to the gay and glittering chamber where the dead bodies were sitting in their coffins, awaiting the time appointed for their interment. But the twilight, now thickened into darkness, gave it a glare as if of triumph, very humbling, and somewhat terrifying, especially to a solitary wanderer so far from home; nay, so much so, that for more than a week I never put out my candle at bed-time without remembering the expression of every feature of the departed druggist of Munich. When I returned to the city the lamps were lighted; within-doors many were laughing and talking amid mirth and music; and the streets were crowded with thousands all busied about time, as if there were to be no eternity. Much solemnized, and even awed by the contrast, which was not pleasant, I bent my steps to a house and home which I knew I was destined to occupy for a very short time, as a mere stranger and sojourner; and I felt even *that* to be a fit emblem of my own journey through life, and of the short step which might, and ever must, remain between me and that country "from whose bourne no traveller returns."

I afterwards learned that, within twelve hours after a death happens in a family, the public authorities step forward thus to remove the body of the deceased to this kind of intermediate state, even upon earth. Should the connections be poor, the dead-cart calls at the door at an appointed time, and the body is thus conveyed to an inferior sort of dead-room, lighted only by a dismal lamp; and there the fingers of the corpse are placed in the loops of a bell-rope attached to an alarum clock, which is fixed in the apartment of an attendant, appointed to be on the watch: the least pulsation or quiver of the body would give the alarm, and medical aid would be on the spot in a minute. In the cases of those who can afford the expense of decorations, a funeral such as I saw takes place as soon after the death as the necessary arrangements can be completed; and, instead of the mechanical apparatus already mentioned, matrons and medical men sit night and day for the time appointed by law. With all our pretensions to good sense and fine feeling, every Englishman must admit that in the whole affair such matters are better managed abroad than at home*. Should there have been any suspicions of foul play in the death of the departed, here are means afforded to detect the fact; or should there be one chance in a hundred thousand of animation being merely suspended, the dead and living have both the benefit of it, in the wonderful precautions which they adopt to guard against the possibility of premature interment.—*Eight Weeks in Germany.*

* We cannot quite agree in this: it is well to take precautions against premature interment; but the exposure of corpses in gay clothing is not what we should wish to see practised at home.—Ed.

WALKING IN CHRIST:

A Sermon,

By the Rev. M. M. Preston, M.A.,

Vicar of Cheshunt.

Col. ii. 6, 7.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

The church of Colosse appears to have been infested by teachers who, professing superior knowledge, endeavoured, by additions of their own, to corrupt the simplicity of the faith in Christ. Similar attempts have been since made, and with too much success, in every age of the church. Indeed, there is in human nature such a liability and proneness to error in relation to that doctrine which prescribes the only remedy for all its disorders, as has given too much occasion and encouragement to those who would pervert the gospel. It was also to be expected that Satan, the great enemy of God and man, would put forth all his strength and employ all his subtilty to render ineffectual that which is the grand means appointed by God for overturning his dominion in the world. He has, in fact, incessantly waged war against the true faith, sometimes by tempting men to reject or deny it, but more frequently by causing them to mix up with it doctrines, which, while they profess friendly aid, do in fact make it void. The exhortation of the apostle in the text cannot therefore be unseasonable or unnecessary to us of the present day, and in our actual circumstances. If we are "in the faith" of Christ, and walking agreeably to our profession, we are hereby put in remembrance not to give heed to seducing spirits and every wind of doctrine; but whereto we have already attained, to walk by the same rule and to mind the same thing. Or, if we have unhappily declined from the true faith, or grown remiss in obedience, we are called back to first principles, and exhorted to "be watchful, and strengthen the things which remain, that are ready to die."

"As ye have therefore received Christ Jesus the Lord," says St. Paul, "so walk ye in him." Of the manner in which the gospel had been preached to the Colossians—whether by Epaphras or by some other evangelist—and had been received by them, we are not particularly informed; only, as approbation thereof is implied in what St. Paul here says, we cannot doubt that it had been preached to them, and received by them, in a manner agreeing substantially with what we know of its introduction and reception into

other places, where it was planted by the apostle Paul himself. We learn from repeated specimens of his preaching, and of that of other apostles, recorded in the book of the Acts, the manner in which they fulfilled the ministry which they had received of the Lord Jesus, "to testify the gospel of the grace of God." "When I came to you," thus he writes to the Corinthians, "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and him crucified." They testified "unto all repentance towards God and faith toward our Lord Jesus Christ." They came not to seek fame or emolument for themselves, but to seek out the souls whom Christ had bought with his death, and to gather them into the fold of the redeemed. They addressed all to whom they were sent—Jews and Gentiles, Greeks and barbarians, rich and poor, learned and unlearned—as alike needing the salvation which they were come to publish. They taught that all men without exception were sinners, guilty before God, who had revealed his wrath from heaven against all ungodliness and unrighteousness of men, and had declared that he would judge the world in righteousness; that all men, Jews and Gentiles, had sinned against the light either of revelation or of natural conscience; consequently, that all needed pardon, and without it would perish eternally. They further testified that all men were by nature spiritually dead, dead in trespasses and sins, revolted and alienated in heart from God their rightful sovereign; and that therefore all needed to be quickened to a new life, in order that thenceforth they might live unto God, seeking his glory and in obedience to his commands, as before they had lived to themselves after the rules and maxims of the world; that so, being renewed in the spirit of their mind and restored to the image of God, they might be restored also to the happiness which they had forfeited, being made meet to be partakers of the inheritance of the saints in light.

For these necessities, which were common to all men, they set forth the gospel of Christ as containing a sufficient and the only provision. They proclaimed that God had sent his only-begotten Son into the world to be a propitiation for sins through faith in his blood; to die in the stead of sinners, "the just for the unjust;" to be "wounded for their transgressions and bruised for their iniquities," to the end "that whosoever believeth in him should not perish, but have everlasting life." That God, having raised him from the dead, had exalted him to be a Prince and a Saviour, to give repentance and forgiveness of sins to all who should come unto God by him (Acts v. 31): and that "by him all that believed should be justified from all things from which they could not be justified by the law of Moses" (Acts xiii. 39). They declared, moreover, that the same Jesus had received from his Father the gifts of the Holy Spirit, to be bestowed upon those who should believe him. These gifts they exhorted their hearers to pray for in the name of Christ, and to expect, according to the tenor of the new covenant which God had promised to make with his people through him, viz., that he would "put his laws into their mind, and write them in their hearts (Heb. viii. 10). They directed them to Christ as the source of all spiritual strength and consolation, by the supply of whose Spirit they would be enabled to do and to suffer the will of God. They pointed to him also as the pattern of all godliness; exhorted men to walk as he walked, to aspire after the mind that was in him, to "put on the Lord Jesus Christ," to aim incessantly at a growing conformity to him in all things; and, while thus aspiring to be like him, to take refuge continually, under the consciousness of all their short-comings and backslidings, in his intercession, who was still their advocate with the Father, and the propitiation for their sins.

This gospel of rich grace had doubtless been published in all its fulness and freeness to the Colossians. And that they had received it in the love of it, and endeavoured to walk agreeably to it, we have good reason to conclude; for, otherwise, the apostle would scarcely have addressed them, as he did in the beginning of the epistle, in these words: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth" (Col. i. 3). These commendations of their faith and its fruits, expressed by St. Paul, show that they must have received the gospel with a simplicity corresponding to the fidelity with which it had been preached to them. And, seeing that they had thus begun well, and were bearing the fruits of the right faith, he further prayed for them that they "might be filled with the knowledge of God's will in all wisdom and spiritual understanding; that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness" (Col. i. 9-11).

But, knowing that these his prayers for them could be effectually answered only by their holding fast the faithful word as they had been taught (Titus i. 9), he earnestly exhorts them to proceed as they had begun, in Christ Jesus the Lord. Some, in other churches at least, who had begun in Christ, depending upon him alone for pardon, sanctification, and eternal life, had, through the deceitfulness of their own hearts and the craftiness of men lying in wait to deceive, been drawn aside to trust in part to other dependences, which rendered void the faith of Christ. Some had joined with it the observance of certain Jewish ceremonies now no longer needful: others had pretended to improve, by philosophical refinements, what could not but be injured by any human admixture. Some had even turned the grace of God into lasciviousness, making the gospel an occasion of sin; "continuing," as they said, "in sin that grace might abound."

As the best and only preservative from these and other departures from the faith of the gospel, St. Paul exhorts the Colossians, as they had received Christ, so to walk in him. He did not retract or qualify any thing that had been taught them respecting the freeness and the sufficiency of the salvation which is in Christ Jesus: he only exhorted them to proceed in the course in which they had begun; regarding Christ in his various offices as the grand object of their faith, through whom all the promises of God were made to them, and by whom alone they could be kept from falling, till they should receive the end of their faith, even the salvation of their souls.

Now, my dear brethren, in endeavouring to derive from this passage the instruction which it is calculated to convey to us, can I address *you* as having received Christ Jesus the Lord? As Christians, we all profess to be his disciples; but, whether or not we have received him as they had to whom the apostle wrote must be tried by other tests than that of bearing his name. Our Lord himself has distinctly told us that many will claim connexion with him in the day of judgment, whom he will not acknowledge as belonging to him; that some will say to him in that day, "We have eaten and drunk in thy presence, and thou hast taught in our streets;" to whom he will say, "I tell you I know you not whence ye are" (Luke xiii. 26-27). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." No profession of faith in him, which is belied by the spirit and conduct, will be owned by him as sincere in that day, which will try every man's faith as well as his work, of what sort it is. "To as many as received him," saith St. John, "to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12-13).

But who are sons of God? for such only have received Christ. They are described (Phil. ii. 15) as being "blameless and harmless, living without rebuke in the midst of a crooked and perverse nation among whom they shine as lights in the world, holding forth the word of life;" that is, professing and exhibiting its efficacy in their own persons before the eyes of men. Whether or not this description will suit all of us who bear the name of Christ, "judge ye, brethren, that ye be not judged of the Lord."

It requires very little acquaintance with the scriptures to know that they have not received the Lord Jesus Christ who are not materially different in their outward conduct from what they would be, living as they do in a Christian country, if in their hearts they disbelieved the gospel; for many considerations, besides a full conviction and cordial reception of the truth of the gospel, may be sufficient to account for a certain measure of outward conformity to the profession, and to some of the precepts of it. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. v. 17). O, much more is implied in this description than is found in many who are called Christians. They who are Christians only because their lot has been cast in a Christian land, but who have never cordially received Christ into their hearts, in the offices in which he is set forth to us in the gospel—nor, indeed, felt their need of him in any of his offices—they would not have been included by St. Paul among the persons to whom he spoke in the words of the text; neither can I address them as having already received Christ. I can only warn such persons that hitherto they have neglected him who alone can save them from the wrath to come. Such persons, though called Christians, we must still command in the name of God to "repent and believe the gospel." Yet, not content with commanding in the name of God, we would also pray them, in Christ's

stead, to be reconciled unto God, yea, we would beseech them not to receive the grace of God in vain; because "now is the accepted time, now is the day of salvation." If they neglect their day of grace—a day on which the shadows of the evening may close very soon—they will find that it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them.

But the text leads me rather to speak to those who have received the Lord Jesus Christ.

That some of you, dear brethren, have received the Lord Jesus Christ, I cannot doubt: there is, I trust, amongst you, as there was amongst the Colossians, fruit to which an appeal might be made as evidence of the faith from which it has grown. You will permit me, though ye know these things, to put you in remembrance that, in having already received Christ, you have not yet exhausted all that he has to bestow upon you, or done for him all that he requires and will enable you to do.

You are required to continue to "walk in Christ." The precept is short, but it is of very extensive import; so extensive that I fear to limit it by any attempt to explain its signification. It bids you renounce for ever all dependence on any other ground of acceptance with God than that to which you have already trusted, the sacrifice of the death of Jesus Christ, "in whom we have redemption through his blood, even the forgiveness of sins" (Eph. i. 7). You must continue to cling to that as your only hope, as the anchor of the soul that will sustain you against all your conscious guilt, and all the false accusations and assaults of Satan, under the sorrows and afflictions of this life of trial, in the hour of death, and in the day of judgment. But, while you are forbidden to trust in whole or in part to any other hope, you are permitted and commanded to glory in the sufficiency of this: "Being justified by faith, we have peace with God, through our Lord Jesus Christ," "and rejoice in hope of the glory of God" (Rom. v. 1, 2). "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1). "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 15-17). "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" said St. Paul, "shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 34, 35, 37-39). In the freedom and enlargement of mind resulting from these views of that complete deliverance from the condemning power of sin which is given us in Christ Jesus, you are permitted and encouraged to participate and rejoice—only to rejoice with trembling and deep humility. The exhortation to "walk in Christ" calls us to take the comfort of such cheering and elevating views, to "stand fast in the liberty wherewith Christ hath made us free," and not to be "entangled again with the yoke of bondage" (Gal. v. 1). But this exhortation to "walk in Christ," calls us also to continue to regard him and to apply to him as the only source of spiritual life and grace. We need indeed to have recourse to him continually for pardon; for, in our very best estate, "if we say that we have no sin, we deceive ourselves and the truth is not in us" (1 John i. 8).

But the need of continued forgiveness, though a very urgent want, is by no means the only want of those who have received Christ. You want also, Christian brethren, ability to do the will of God, to walk worthy of your high calling, to show forth the praises of him who hath called you out of darkness into light, to fulfil the purpose for which Jesus Christ redeemed you to himself, viz., that you might be to him "a peculiar people, zealous of good works;" but you will in vain seek this ability from any other source than that from which you have already derived a measure of it.

With him is deposited the residue of the Spirit. He hath received gifts from men, that the Lord God might dwell among them. "Of his fulness," said St. John, "have all we received, and grace for grace."

To him, brethren, you must look for strength to overcome temptation; for patience to endure affliction; for ability to discharge faithfully the duties of your station, whether ordinary or extraordinary, agreeably to your Christian profession; for an increase of faith and hope and love and every Christian grace. Hear what the apostle Paul says of the course which he took when he was sharply tried by an affliction which he calls "the messenger

of Satan." "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." "Most gladly, therefore," adds he, "will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for, when I am weak, then am I strong" (2 Cor. xii. 8-10).

Here was the secret of his strength. Under a deep consciousness of his own weakness he was "strong in the Lord and in the power of his might." "The life," said he, "which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. ii. 20). As his spiritual life was first derived from Christ, so was it sustained by him. And so, brethren, must ours. "Without me," said our Lord to his disciples, "ye can do nothing" (John xv. 5): "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit" (John xv. 4, 5).

But further: the exhortation to "walk in Christ" directs us also to him as the pattern of all godliness, according to which we should endeavour to walk. In this view he is frequently held forth to us, both in the gospels and epistles, as having left us an example, that we should follow his steps. And surely, in the precept to "walk in Christ," taken in this sense, there is work enough set before us to employ the longest life, without any turning aside to vain jangling. If we all endeavoured more thus to walk in Christ, we should find less time for disputes and idle controversies, which minister no profit to the hearers.

By striving to be like him in his devotedness to the work of his heavenly Father, and in his unwearied and disinterested love to men, even to his enemies, we should learn more than in any other way the immeasurable distance at which we stand from the perfection at which we ought to aim. But, while we grew more like him, through the supply of his Spirit, and thus really made progress in personal holiness, we should desire, like the apostle of the Gentiles, after all, to "be found in him, not having our own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 9). We should not think that we had already attained, either were already perfect, but, "forgetting the things which were behind, and reaching forth unto those which were before," we should press "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14). Giving all diligence, we should add to our "faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity;" and should "not be barren or unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. i. 5-8).

Christian brethren, "let us therefore, as many as be perfect, be thus minded; and, if in any thing ye be otherwise minded, God shall reveal even this unto you" (Phil. iii. 15). "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. iii. 12-15).

Mark that, my brethren, "be ye thankful:" we read in the text, "abounding therein with thanksgivings." O, who has so much cause for thankfulness as they who have received Christ Jesus the Lord? Who, but they, are delivered from the distressful fear of death, through which so many are all their lifetime subject to bondage? Who, but they, can habitually regard God as their Father; a Father almighty, all-merciful; who has loved them with an everlasting love, and is making all things, even afflictions, work together for their good (2 Cor. iv. 17)? Who, but they, can say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory?" "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1). "Rejoice, brethren, in the Lord alway; and again I say, Rejoice" (Phil. iv. 4). "Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you" (2 Thess. v. 16-18). "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (2 Thess. ii. 16, 17). "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen" (Jude 24, 25).

TREES AND SHRUBS.

No. V.

Forest Trees.

THE BEECH.

(Fagus Sylvatica).

The beech is a large tree, running up to a great height, with a clean, straight stem. The bark is thin, and smooth even upon the oldest trees. The leaves are thin, of a deep shining green in summer, and of an orange brown in winter. Those of the young trees generally remain until the spring. Though indigenous to England, it is not so in Scotland and Ireland, where it was introduced about A.D. 1550. It is found in Asia Minor and other Asiatic districts.

The wood of the beech, although much employed in common carpentry, such as the manufacture of bedsteads, &c., is apt to warp, is extremely tough and difficult to work; kept constantly sunk in water, however, it is very durable. Hence it has been used as piles in bridge building: and many curious specimens are constantly discovered of piles perfectly fresh which have been immersed for an almost incredible number of years. It is very liable to decay from the attacks of insects of the beetle kind, as will be found in furniture made of it if not varnished or saturated with oil.

"In Northumberland, about fifty or sixty years ago, the beech was extensively planted, as at that time its timber was used almost exclusively for making the tram or waggon ways belonging to the collieries. The introduction of iron rails has, however, done away with its use, and the beechen woods are now almost valueless to their proprietors" (Note to Selby).

There is a variety of the common beech (fagus purpurea) which forms an elegant ornament to our groves. The leaves are purplish red, which strikingly contrasts with the surrounding foliage. The original tree is said to be still in existence, and was discovered about eighty years ago in a wood in Germany. Sometimes there is a deviation from the purple colour, the leaves are more of a reddish, whence it has received the name of (F. S. Cuprea) the "copper-coloured beech," of which several beautiful specimens are to be found.

Beech trees are usually reared from seedlings. The masts are preserved through the winter in their husks, mixed with dry sand. About the beginning of March they are to be sown in shallow drills, about eighteen inches asunder.

The seed of the beech tree, or mast, has been of service in the fattening of swine and deer. It has also been used in the manufacture of bread; and, according to Evelyn, the inhabitants of the island of Chios were saved from famine, and enabled to endure a siege, from being supplied with it. The seed also yields, by expression, a sweet oil. The leaves are not unfrequently used to stuff mattresses.

The beech is thus described by the late Mr. Loudon, in his "Arboretum et Fruticetum Britannicum:"—"As an ornamental tree for the park and the lawn, especially near the mansion, the beech has many important advantages. Though its head is more compact and lumpish than that of the oak, the elm, or the ash, yet its lower branches hang down to the ground in more pliant and graceful forms than those of any of these trees. The points of these branches turn up with a curve, which, though not picturesque, has a character of its own which will be found generally pleasing. The leaves are beautiful in every period of their existence: nothing can be finer than their transparent delicacy when expanding, and for some weeks afterwards. In summer, their smooth texture, and their deep yet lively green, are highly gratifying to the eye; and the warmth of their umber tint, when they hang on the trees during the winter season, as contrasted with the deep and solemn green of pine and firs, has a rich, striking, and most agreeable effect in landscape. Hence, a few beech trees are very desirable on the margin of pines and fir woods, or among evergreens generally; more especially when the soil is somewhat good and moist; under which circumstances alone will full-grown beech trees retain their leaves during the winter. So desirable is the effect produced by the beech with its leaves on in the winter season that, when the trees, from age or any other cause, drop their leaves in autumn, we would recommend the substituting of young trees, which seldom fail to retain their leaves during winter, till they approach towards a timber size. It is certain, however, that some individual beeches are much more apt to retain their leaves through the winter than others; for which reason a sufficient number of young trees ought to be planted, to allow of the rooting out of those which do not answer the end

in view. Beech trees under thirty or forty years' growth, when cut to the ground, push up again; and the leaves on the shoots so produced seldom fail to remain on during the winter. Low growths of this sort will, in many cases, produce the desired effect as well as trees; a circumstance which may afford a useful hint to the possessors of grounds of limited extent.

"The leaves of the beech are less liable to be eaten, either by insects or by cattle, than those of almost any other tree. The first circumstance renders the beech very desirable for situations near the eye, and for avenues and hedges; and the second renders it one of the best park trees, since its branches, though they are injured by cattle, are far less so than those of the oak and elm. Two other circumstances which render this an excellent park tree are, the food which its mast affords to deer and squirrels, to peacocks and other ornamental poultry, and to pigeons, thrushes, blackbirds, and other birds. The density of its head makes it an excellent nightly shelter for singing birds. The smoothness and light colour of the bark, and the circumstance of the trunk being clothed with branches to within a short distance of the ground, render it a desirable tree to place a seat under; the eye feeling the light colour of the smooth bark to be more enlivening than the dark, rough-furrowed bark of the oak or English elm, the dark, smooth, gloomy bark of the Scotch elm, the lichen-covered hoary bark of the ash, or the reddish-brown, cracked, and scaly bark of the Scotch pine. The only tree which can be compared to the beech, as one to sit under, is the platanus; but the shade of this last tree is much less dense. The ancients supposed the shade of the beech to be as wholesome as that of the walnut was the reverse.

"The purple beech and the other varieties are trees of singularity, which produce a striking effect when judiciously introduced among other scenes composed of foreign trees, and mark, in an especial manner, wherever they are seen, the hand of art and refinement.

"For the picturesque properties of the beech we shall resort to our usual authority, Gilpin. 'After timber trees,' this author observes, 'the beech deserves our notice. Some, indeed, rank the beech among timber trees; but, I believe, in general it does not find that respect, as its wood is of a soft, spongy nature, sappy and alluring to the worm. In point of picturesque beauty, I am not inclined to rank the beech much higher than in point of utility. Its skeleton, compared with that of the trees we have just examined, is very deficient. Its trunk, we allow, is often highly picturesque. It is studded with bold knots and projections, and has sometimes a sort of irregular fluting about it which is very characteristic. It has another peculiarity also, which is sometimes pleasing—that of a number of stems arising from the root. The bark, too, wears often a pleasing hue. It is naturally of a dingy olive, but it is always overspread in patches with a variety of mosses and lichen, which are commonly of a lighter tint in the upper parts, and of a deep velvet green towards the root. Its smoothness, also, contrasts agreeably with those rougher appendages. In a chequered grove we sometimes see very beautiful effects produced by the brilliant sparkling lights which are caught by the stems of beeches; but, having praised the trunk, we can praise no other part of the skeleton. The branches are fantastically wreathed and disproportioned, twining awkwardly among each other, and running often into long, unvaried lines, without any of that strength and firmness which we admire in the oak, or of that easy simplicity which pleases us in the ash: in short, we rarely see a beech well ramified. In full leaf it is equally unpleasing: it has the appearance of an overgrown bush. Virgil, indeed, was right in choosing the beech for its shade: no tree forms so complete a roof. If you wish either for shade or shelter, you will find it best—'patulæ sub tegmine fagi.' This bushiness gives a great heaviness to the tree, which is always a deformity. What lightness it has disgusts. You will sometimes see a light branch issuing from a heavy mass; and, though such pendant branches are often beautiful in themselves, they are seldom in harmony with the tree. They distinguish, however, its character; which will be seen best by comparing it with the elm. The elm forms a rounder, the beech a more pointed, foliage; but the former is always in harmony with itself. Sometimes, however, we see in beeches of happy composition the foliage falling in large flocks or layers, elegantly determined; between which the shadows have a very forcible effect, especially when the tree is strongly illumined. On the whole, however, the massy, full-grown, luxuriant beech is rather a displeasing tree. It is made up of littlenesses, seldom exhibiting those tufted cups or hollow dark recesses which disport in the several grand branches of the beautiful kind of trees. Contrary to the general nature of trees, the beech is most pleasing in its juvenile state, as it has not yet acquired that heaviness which is its most faulty distinction. A light, airy, young beech, with its spiry branches hanging, as I have just described them, in easy forms, is often beautiful. I have seen also the forest beech, in a dry, hungry soil, preserve the lightness of youth in the maturity of age. After all, however, we mean not to repudiate even the heavy, luxuriant beech in picturesque composition. It has sometimes its beauty, and oftener its use. In distance, it preserves the depth of the forest; and even on the spot, in contrast, it is frequently a choice accompaniment. We call a forest deep when we cannot see through it; so that, at a distance, a thin wood of beeches will have the effect of a large one. In the corner of a landscape, when we want a thick heavy tree, or a part of one at least, which is often necessary, nothing answers our purpose like the beech. But at present we are not considering the beech in composition, but only as an individual; and in this light it is in which we chiefly conceive it as an object of disapprobation.

"'We should not conclude our remarks on the beech without mentioning its autumnal hues. In this respect it is often beautiful. Sometimes it is dressed in modest brown, but generally in glowing orange; and, in both dresses, its harmony with the grove is pleasing. About the end of September, when the leaf begins to change, it makes a happy contrast with the oak, whose foliage is yet verdant. Some of the finest oppositions of tint which perhaps the forest can furnish arise

from the union of oak and beech. We often see a wonderful effect from this combination; and yet, accommodating as its leaf is in landscape, on handling it feels as if it were fabricated with metallic vigour' (Gilp. For. Scen. vol. i. p. 50)."

SABBATH MEDITATIONS.

No. V.

AUGUST 4.—NINTH SUNDAY AFTER TRINITY.

Morning Lessons: 1 Kings xviii.; Acts ii.
Evening Lessons: 1 Kings xix.; Heb. vii.

MORNING.

"How long halt ye between two opinions? If the Lord be God, follow him."—1 KINGS xviii.

Meditation.—"Let us take heed and be wise, O ye beloved of the Lord, and let us have no strange gods, but one only God, who made us when we were nothing, the Father of our Lord Jesus Christ, who redeemed us when we were lost, and with his Holy Spirit, who doth sanctify us. For this is life everlasting, to know him to be the only true God, and Jesus Christ, whom he hath sent" (Hom. ii. tome ii.).

Prayer.—O Lord God of Abraham, Isaac, and of Israel, who, in the days of thy rebellious servant Ahab, didst punish thy people with extremity of famine, cast not the fury of thy wrath upon us, neither deliver up our souls to a spiritual famine; but save them alive and nourish them with the true bread which thou alone canst give. Tarry not, O Lord, before whom we stand, lest the enemy of our souls devour us; but mercifully show thyself unto us this day, by him that is more than a prophet; for, "behold, now is the accepted time; behold, now is the day of salvation:" "we know not what shall be on the morrow." O, remember not against us our former iniquities; but let thy tender mercies, in Christ Jesus, speedily prevent us, so that the land be not troubled, in that we forsake thy commandments and follow after the idols of our own hearts. O, strengthen us with might, by thy Spirit in the inner man, and let us not halt between two opinions; for we would serve and follow thee only, our Lord and our God. Hear us, Lord, hear us; and turn thou our hearts back again: gird thou our loins by the arm of thy strength, and let thy hand be upon us: so shall we, thy servants, keep thy word in an honest and good heart, and bring forth fruit, with patience, unto life everlasting.

EVENING.

"He is able also to save them to the uttermost that come unto God by him."—HEB. vii.

Meditation.—"Yes: to the uttermost extent of guilt, to the uttermost stage of sanctification, and to the uttermost period of time. He 'hath the keys of hell and of death.' Who, then, can plunge you into the abyss of torment, when the keys of that accursed prison-house are in the possession of thy Saviour?.. Go, then, to Christ: cast yourself at his feet; and say, "If I perish, I will perish here." There you are at the very fount and well-spring of salvation. And Christ casts none away that go unto him, but counsels all the ends of the earth to look unto him and be saved. With him there is not only redemption, but 'plenteous redemption;' not only a sufficiency, but a redundancy of grace" (Hull).

Prayer.—O Father, who, in thy tender love to faithful Abram, didst bless him by the mouth of Melchisedek, thy priest and king, bless us, we beseech thee, in him who arose after his similitude as a surety unto all the families of the earth of a better covenant; bless us even in Christ Jesus, the everlasting Melchisedek, the King of righteousness, and Prince of peace. Give us ever to draw near unto thee with a true heart, in full assurance of faith that he who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, hath by his own blood entered once into the holy place, and obtained eternal redemption for us. Give unto us, that we may with our hearts believe unto righteousness, and with our mouths make confession unto salvation. And do thou, eternal Son of the eternal Father, who art consecrated for evermore unto an eternal priesthood, vouchsafe unto us, of thy free love and grace, the faith and hope of thine elect; that faith which is "the substance of things hoped for," and that hope which thou hast set before us as an anchor of the soul, sure and stedfast. Hear our cry, O thou who hast offered one sacrifice for our sins: hear the cry of thy penitent ones, who come unto thee for pardon and salvation, even unto thee that art able to save them to the uttermost who come to the Father of mercy by thee. Hear us, thou Son of the Highest; for we fly for refuge to thee: draw us, and we will run after thee; yea, we will wrestle with thee until thou bless us and subdue us wholly unto thyself.

S. K. C.

Poetry.

THE SABBATH MATIN-BELL.

FOUNDED ON A REAL INCIDENT.

(*For the Church of England Magazine.*)

BY MRS. ABDY.

IT is the early sabbath-bell: it floats upon the air,
Announcing to the villagers the day of peace and prayer.
Their pastor once rejoiced to hear that dear familiar strain,
Which called him to his duties in his Master's hallowed fane.

But now life's sands are ebbing fast; in weariness he lies:
The dark and gathering shades of death fall heavy on his eyes.
Still, still the deep-toned bell proclaims its summons o'er and o'er,
Though never shall he seek the courts of earthly worship more.

Alas! and must this well-known sound be destined to divide
The fond and grateful people from their kind and faithful guide?
Once it drew him to their presence on this calm and hallowed day,
And now it seems to bear him from his weeping flock away.

He goes to praise his Maker, in a tearless land above,
Where nought shall mar the sinless strains of pure and perfect love;

And where the dear Redeemer, whom he long has served and known,
Shall place him with the pardoned band who throng around his throne.

His last faint sighs are mingled with the music of that bell.
O, deem it not a mournful sound, a sad funereal knell:
It called him once to holy rites, though mixed with earthly leaven;
But now it heralds him to join the angel choir of heaven.

St. John's Rectory, Southwark.

Miscellaneous.

THE UPBRAIDINGS OF CONSCIENCE.—About eighty years ago, according to popular report, a pedlar, who had the character of being possessed of a large sum of money, which he always carried about with him, entered a farm-house above Rothbury, at which, in his regular visits to that part of the country, he had been accustomed to call. From that hour he was never more seen, and tradition ascribes his murder to the farmer's wife. She was the only person at home when the pedlar called; and, as she and her husband had before spoken of killing him for the sake of his money, she resolved to avail herself of the present opportunity of executing the foul deed. As he was sitting in the kitchen, with his back to the door, eating some food she had set out, she came suddenly behind him, and felled him to the ground with a blow from a churn-staff; and, after taking the purse out of his pocket, threw him into a deep well in the yard. On her husband's return from the field, she informed him of what she had done; and the next day, when the servants were absent, they drew the body from the well and buried it. Though their neighbours noticed that their worldly circumstances were much improved, and that they had much more money at command than formerly, yet they were never suspected of having murdered the pedlar. Their ill-got gain, however, brought them not happiness. The husband, a few years afterwards, fell from his horse and broke his neck; and at times the widow was seized with fits of terror, which appeared to deprive her of reason. She survived her husband several years; and on her death-bed communicated to a person who attended her the circumstances of the pedlar's murder, and the cause of her terrors. Frequently, when she entered the kitchen where the deed was done, she fancied that she saw the pedlar sitting at the table; and after she had removed to another house, he used sometimes to seat himself opposite to her, with his hair wet and hanging down over his face, as he appeared when she and her husband drew him from the well. In passing a cottage, in which I remembered that an old woman had dwelt who was suspected of having caused the death of one of her children, I inquired of a person, a native of the village, who was with me, if he knew anything of the circumstance, and received from him the following account. "I knew the woman, who is now where the Lord pleases, very well. She was the wife of a day-tale* man, and they had more small bairns than they could well provide for; and in harvest she used to go out a-shearing. One year, about the harvest-time, she had a young bairn at the breast, which she thought was one too many; and that she might not be hindered of the shearing by staying at home with it, and that she might get rid of it altogether, she smothered it in the cradle. There was no public inquiry made, nor inquest held, but all her neighbours, especially the women-folk, believed that the bairn was wilfully made away with, for she had the character of being a cold-hearted mother. She never did well, though she lived for nearly forty years afterwards. She fell into a low way, and was at times almost clean past herself. She was always at the worst about the time of the harvest moon; and would then often walk about the house, and sometimes go out and wander about the common, all night, moaning and greeting in a fearful way. I have many a time seen her holding her head atween her hands, rocking herself backwards and forwards on a low chair, groaning and sighing, and every now and then giving an awful sort of shriek, which folks who knew her best said was her way, when she fancied that she heard the bairn cry out in the same way that it did when she was smooring it. About the harvest time, she often used to see the spirit of the innocent that she had put to death; and her neighbours often heard her talking to it, bidding it to be gone, and not to torment her longer with its cries. She is now dead and in her grave, and has been many years; and whatever may be her punishment in the next world for taking away the life of a harmless bairn of her own flesh and blood, she certainly dreed a heavy penance in this."—*Rambles in Northumberland.*

REAL EDUCATION.—If we look to the nature of the human mind itself, if we consider its longings, how comprehensive is its range, how great its capabilities, how little its best and highest faculties are satisfied with the objects that are placed before us upon earth, how many marks this dispensation bears of being a temporary, and, as it were, an initiatory dispensation, is it not monstrous to pretend that we are giving to the human being such a cultivation as befits his nature and his destiny, when we put out of sight all the higher and more permanent purposes for which he lives, and confine our provision to matters which, however valuable (and valuable they are in their own place) yet of themselves bear only upon earthly ends? Is it not a fraud upon ourselves and our fellow-creatures; is it not playing and paltering with words; is it not giving stones to those who ask for bread, if, when man, so endowed as he is, and with such high necessities, demands of his fellow-men that he may be rightly trained, we impart to him, under the name of an adequate education, that which has no reference to his most essential capacities and wants, and which limits the immortal creature to objects that perish in the use.—*W. E. Gladstone, esq.*

* A day-tale man is a labourer not engaged by a master for a certain time, but working for any person who will employ him by the day or by the week.

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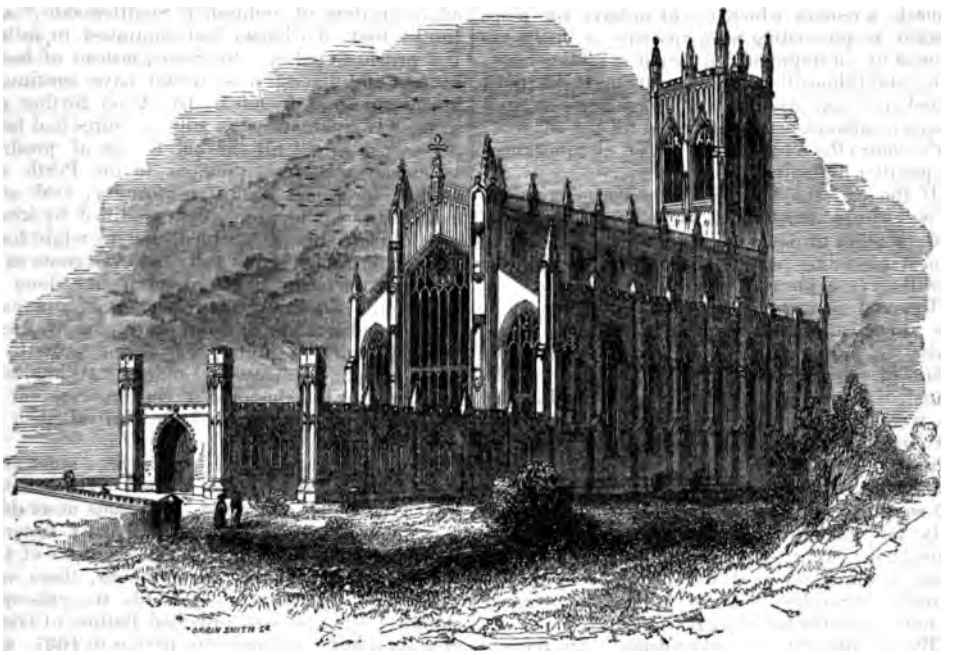
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 478.—AUGUST 10, 1844.



SCOTTISH EPISCOPACY.

No. II.

ST. JOHN THE EVANGELIST'S CHAPEL, EDINBURGH.

THE position of the episcopal church of Scotland, at the present moment, is peculiarly momentous. The late schism which has arisen within the pale of the established church "will afford it (the episcopal) a great opportunity to extend its influence*." Its proceedings are scrutinized with a watchful eye, and its rapidly-increasing numbers are admitted by those who can certainly have no interest in over-appreciating that influence or bringing others to join its ranks. The deep-rooted prejudice entertained against it is in many quarters vanishing.

In attestation of the truth of this statement may be adduced the sentiments of one of the most eminent ministers of the Scottish establishment, Dr. M'Farlan, principal of the university of Glasgow, as set forth in his speech on university tests, on May 24th, at the general assembly of the national church. The principal object was to show that the tests should be retained. "Let the assembly consider the reasons which had been given in the resolutions of the secession church, which he had read, or anywhere else, for the great change demanded. It was said that the privilege was granted as a precaution against episcopacy alone, which at the time was dreaded; and that, as the influence of that body was gone,

* See Lit. Gazette, May 25, 1844, p. 336.

the protection was now unnecessary. Was it, indeed, gone by? That was not so certain. Much to the praise of the Scottish episcopal body, they had taken no direct steps to alter in any degree the church as established. But were there no other dangers to be apprehended? Yes, there were other predominating influences which might exercise themselves upon the mind of the country, and prejudice the church. In fact, history showed that it was not so much against episcopacy as an instrument of arbitrary power, not so much against bishops and curates generally, as against the Scottish bishops and curates, who were ardently devoted to the house of Stuart, that they were excluded from benefices in Scotland, and the privileges in question secured to the presbyterian church. The same obligation and necessity still remained for the church of Scotland; for all felt that, under the blessing of God, the privilege which the church of Scotland enjoyed was the happy instruction of combining two elements; namely, devoted loyalty to the sovereign, and a zealous regard for the civil and religious liberties of the people."

There is much good sense and much truth in this remark, a remark which ought to have the more weight as proceeding from one who is justly esteemed by all unprejudiced members of the Scottish establishment as ranking amongst its most sound and able and well-informed members, and who was unanimously selected to fill the moderator's chair (the second time) under circumstances of peculiar difficulty and delicacy.

If the principal's statement be borne in mind, it will throw much light on many of the dark and on other grounds incomprehensible events of a most interesting portion of ecclesiastical history; it will serve to unravel many a tangled web.

Devoted as were the episcopalians generally to the Stuart cause, it is certain it was not a cause likely to promote their interests in a religious point of view. The fact has been correctly stated, "that the reigns of Charles II. and James II. were distinguished by measures extremely unfavourable to the interests of episcopacy in North Britain. They showed undue severity and undue indulgence, irritating the disaffected subjects without suppressing them, and yielding to their wishes only far enough to encourage new demands. During the twenty-eight years, accordingly, that these monarchs swayed the English sceptre, the church of Scotland derived very little support from the countenance of government."

But to advert to an earlier period: On the accession of Charles I., in 1626, the episcopal church was in a state not calculated to have long rendered it unpopular. In appointing the bishops, James had taken the most effectual method of securing a succession of the most eminent and pious men. It was his custom, when a bishopric fell void, to appoint the archbishop of St. Andrew's to convene the others, and name three or four well qualified, so that there could not be an error in the choice; and then, out of the list, the king selected one whom he preferred" (Stephens).

Archbishop Spottiswoode was by no means a violent, hot-headed man: quite the reverse. He seems to have been quite willing to have acceded to the popular wish, and by no means to have been anxious to run adverse to popular opinion.

"The year 1617 was memorable for the visit of king James to Scotland, and particularly to his native city of Edinburgh. Due preparations were ordered for the king's reception. It was found necessary to repair Holyrood house and its chapel royal, in which bishop Cowper officiated as dean. It was intended to ornament the interior of that venerable edifice by some gilt and carved work in wood, consisting of statues of the apostles; and an organ was intended to be placed in the gallery above the west or grand entrance. Some of the citizens, incited by the presbyterian party, actually thought that such ornaments were so many intimations of the introduction of the Roman mass, and even bishop Cowper was infected by the unnecessary alarm. Archbishop Spottiswoode and several of the bishops signed a letter of remonstrance, prepared by bishop Cowper, to the king on the subject, and the ornamental decorations were omitted, though the primate regarded the clamours of the people as altogether groundless. The king censured their contracted views, and intimated to them that some English doctors in his train would enlighten them on these matters" (Lawson's History).

"Dr. Aiton mentions with approval 'the able administration of archbishop Spottiswoode;' and thinks that, if Charles had continued to follow the primate's policy, 'the Scots, instead of being his first and fiercest foes, would have continued his last and best friends.' Dr. Aiton further asserts—'If Spottiswoode's mild measures had been persevered in till all the old heroes of presbyterianism, who had, previous to the Perth assembly, preached against conformity, died out, and till the young were either mollified by kindness or altogether disregarded, prelacy might have been fairly rooted in our soil, and even come to as full a growth in Scotland as it has done in England.' These are mere matters of opinion; but it is ludicrous to find the biographer of Alexander Henderson writing about the growth of what he calls 'prelacy' in England. When was 'prelacy,' or the episcopal succession, ever out of England since the time of the early British or Anglo-Saxon church?

"The condition of the people was much the same as during the reign of James. The country was wretchedly cultivated, the roads miserable, and the ignorance of the people greatly fostered by the religious dissensions and clamours of the presbyterian preachers. Nevertheless, there was no general dissatisfaction towards the episcopal church. We find even principal Baillie, of Glasgow, in a letter to one of his friends in 1637, declaring—'Bishops I love; but pride, greed, luxury, oppression, immersion in secular affairs, were the bane of the Romish prelates, and cannot have good success in the reformed.' The several presbyteries and kirk-sessions continued to occupy themselves with cases of scandal, immorality, quarrellings, strolling on Sundays, wilful neglect of public worship, deserting the parish churches, and, though last not the least in that age, prosecutions for witchcraft. In that matter it cannot be denied that the episcopal clergy were fully as zealous as their presbyterian opponents" (see Lawson's "History of the Episcopal Church of Scotland").

It is to be borne in mind, in taking a fair view of the circumstances which led to the opposition made by many to Charles's measures for the firm

establishment of the episcopal church, that he wished to restore the ancient patrimony which belonged to the church; and that such a measure would have called upon the nobility and other influential persons to restore those lands which had fallen into their hands. The natural consequence of this might easily be divined.

"When the earl of Nithsdale came down, in 1628, to offer merely the king's favour to those who surrendered the church lands, and to wrest them from those who refused, open resistance was in an instant determined upon; and the old cry of 'popery' was raised, to serve the purpose of those interested in these grants. At a secret meeting, it was settled that, if no other argument should induce Nithsdale to desist, the barons should at once knock out his brains, after the good old Scottish manner. When the parties came to a conference in Edinburgh, the dark scowl of the nobles, patiently waiting for vengeance, terrified the court party so much, that they did not even disclose their instructions, but sent back Nithsdale to London to declare that the service was desperate. From this time the nobles suspected the king, and began to play underhand the game against his government. With a view to coalesce with a powerful opposition party, they became avowed champions of presbytery; and, from pecuniary motives, in their opposition to the bishops, artfully laid the blame of every misfortune on episcopacy. By thus making religion a mere stalking-horse to their own interests, they verified the general remark that, at the bottom of the purest boilings of patriotism, there often lies a thick sediment of gross selfishness*.

"Such are the admissions and representations of a presbyterian writer. A well-known anecdote illustrates the dangerous, lawless, and unprincipled character of the Scottish nobility, in reference to this great measure of the revocation of the teinds, at the conference in Edinburgh. Sir Robert Douglas, of Spott, in Haddingtonshire, created lord Belhaven, in 1633, who had received favours both from James I. and Charles, was at that conference; and Burnet narrates the conduct of this personage, who, though blind, was as ferocious as any of the others, on the authority of sir Archibald Primerose, father of the first earl of Rosebery. When the earl of Nithsdale, whose brains the worthies had resolved to knock out 'after the good old Scottish manner,' appeared with the commission for the resumption of the church lands and tithes, it was agreed that he and his companions should be assassinated. One of them was the first viscount Ayr, created earl of Dumfries in 1633. Lord Belhaven, by which title he is better locally known, desired to sit near one of the earl of Nithsdale's party, of whom, notwithstanding his blindness, he said he would 'make sure.' He accordingly was placed next to the future earl of Dumfries, whom he firmly grasped by the hand during the meeting. When the other asked him the meaning of this extraordinary conduct, Belhaven replied that, since his blindness, he was always so much in danger of falling that he was obliged to hold fast to any one who happened to be near him. His other hand, however, rested on a dagger, with which he intended to stab his companion if any disorder had occurred" (Lawson's History).

"It is not easy," says a writer in the early numbers of the "Theological Review" (No. III. p. 259), "to account for the disaffection and turbulence which prevailed in many parts of Scotland, both before and after the restoration. The distracted state of the country during the grand rebellion, the habits of war and pillage to which many of them were inured, the want of employment, and the secret incitement which, it is suspected, was practised by many in the higher ranks, who dreaded the restoration of the church to the full enjoyment of the wealth and privileges which had formerly belonged to her, might, perhaps, be assigned as the probable causes of that seditious humour which was ever and anon breaking out among the inhabitants of the western counties. At all events, it cannot be denied that a large body of the people had become at once factious and miserable in the extreme. Fletcher of Saltoun, one of the most figuring of Scottish patriots, calculated that, about the time of the revolution, there were no fewer than two hundred thousand sturdy beggars threatening the property and disturbing the peace of the kingdom; and recommended, as every one knows, that this enormous evil should be forthwith remedied by the general adoption of domestic slavery. In such circumstances, it may be presumed that religion was, in many cases, the pretext rather than the cause of those armed tumults, which repeatedly called forth the severity of the government, and thereby so grievously implicated the character of the established episcopal church."

It is proposed in this series of papers to give more especial attention to the means at the present moment afforded to members of the Scottish episcopal communion for worship, education, &c., with illustrations, commencing with the chapel of St. John the Evangelist, Edinburgh.

The late bishop Sandford, having in early life undertaken the charge of a small congregation in Edinburgh, and finding the accommodation too limited, removed with his flock to Charlotte-street chapel, better calculated for service. Here he remained twenty-one years, and in 1816 commenced public worship in the chapel now to be described.

ST. JOHN'S CHAPEL.

This elegant chapel stands at the west end of Prince's-street, in a wide space, and forms a most interesting object, attracting the notice of strangers, more especially when contrasted with some of the buildings in the neighbourhood, or with those hideous square buildings usually occupied by the dissenters of the land, and not unfrequently by the established church. It was begun in 1816, and finished in 1818, at an expense of 15,000*l.*; partly raised by the sale of shares in the property. It is in the florid gothic style.

* The evils resulting from the alienation of that patrimony were manifold. It reduced the number of officiating clergy to a most ruinous extent. The indifference shown to the religious instruction of the people is well known, and looked more like an extinction than a reform of religion; for at that period two or three, or in some cases four parishes were united into one, numberless chapels were destroyed, and tracts of forty or fifty miles in extent were left without a church or minister of the gospel. The churches of the neighbouring parishes of Fortingall, in Perthshire, and of Lismore, in Argyleshire, are seventy-eight miles distant. The parish of Appin was suppressed and annexed to Lismore, and Kilchonan annexed to Fortingall. Nine chapels in these four parishes were totally suppressed, and thus where thirteen clergymen were established formerly, the economy of the rulers allowed only two. Four parishes were united under one clergyman at Blair Athole (Gen. Stewart's Sketches of Highlanders, App.)

The architect was Mr. Burn. Its form is oblong, with a tower at the west end 120 feet in height. The length of the chapel is 113 feet, the breadth 62. Around the building is a terrace, under which, on the south side, is a range of arched vaults. The sides of the chapel are divided into compartments by buttresses, between which, with the exception of the two in the eastmost division, are handsome gothic windows; above which, the walls terminate with a cornice and battlements. The tracery-work of the niches, which occupy the vacant spaces, is minutely executed. The principal entrance is by a gothic western door over which is a window similar to the others. The great eastern window is 30 feet high, containing stained glass, by Mr. Egginton, of Birmingham. The upper windows are also fitted with stained glass. There is no gallery, and two rows of light gothic columns support the roof. There is at the east end a walled-in cemetery.

The constitution, if it may be so termed, is that of the great majority of episcopal chapels in Scotland. In things temporal, the lay-vestry is supreme; and how far the influence of such a lay body to the chapels is a benefit, or the contrary—how far it tends to strengthen the hands of the minister, or to shackle him in his aim to do good—is not fit matter for inquiry here. One thing may be advanced, however—that, by the confession of many of the most eminent nonconformists in the south, such lay bodies have a direct tendency to reduce the minister to a mere nonentity.

It may be as well to remark that the object of this series will not be so much to enter on the spiritual condition of the Scottish episcopal church, as on the means provided for its members in the way of schools, institutions, and other subjects bearing upon its outworks. O.

SHORT READINGS FOR FAMILY PRAYERS.

No. XX.

By the Rev. Henry Woodward, M.A.,
Rector of Fethard, Tipperary.

ON THE RICH FOOL.—2.

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"—Luke xii. 18-21.

After anxious and painful thought, this child of fortune at last makes up his mind. He has first of all to demolish what he, or his father before him, had spent, perhaps, many an anxious week, or month, or year, in building. "He said, This will I do: I will pull down my barns." What had been erected with so much cost and care, must now come to pieces and be levelled with the ground. Fit emblem of every scene of earthly happiness, and of every structure framed beneath the stars! However firm their foundations may appear, however closely our hearts may cleave to them, and "our inward thoughts may be that they will continue for ever," yet all are included in the sentence passed upon the temple at Jerusalem: "The days will come, in the which there shall not be left one stone upon another that shall not be thrown down."

But the demolition of his former buildings was but the beginning of labours: "I will pull down my barns," said he, "and build greater." All past perplexities and toils were now to be repeated, only upon a more extended scale, before this rich man could secure his property, or feel that it was his own. As to present enjoyment, the semblance or shadow of it does not seem to have entered into his mind: nothing yet had been reaped but apprehension, care, and trouble. Well, but the remote future was to compensate for all immediate losses. When the wearisome process has been gone through, "I will then," says this blinded mortal, "sit down and rest, and breathe from all my toils; and I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." Alas, what gratulations are these to offer to an immortal soul! What trifling with the wants and woes and miseries it feels, while, deprived of its own connatural food, it thirsts for the streams of living water, and hungers for the bread which came down from heaven! If to a spiritual essence it seem like derision to say, in the sense here proposed, "Eat and drink," still more keenly must it, while enslaved to sin, feel the mockery which invites it to "take its ease, and be merry." Alas, "there is no peace, saith my God, to the wicked." The soul was formed for God, and it cannot rest until it rest in him. The immortal spirit in her captivity finds heaviness in the midst of all that mirth in which her earthly companion riots and rejoices. "By the rivers of the mystical Babylon she sits down and weeps when she remembers Zion. They that waste her may require of her mirth, saying, Sing us one of the songs of Zion." But how can she be happy in uncongenial climes, or "sing the Lord's song in a strange land?"

Such, nevertheless, was the delusion of the individual whose character here is drawn. His mind was filled with dreams of joys to come: his whole soul was divided between calculations and schemes of business, and anticipations of ease and honour, of an abundant harvest after all his toils, a rich reward for that self-denial which had risen above the mere pleasures of the moment, and, with a long look out, "laid up his goods for many years." With a mind thus occupied and absorbed, did he, as the passage leads us to suppose, lie upon his bed at night. The world, in full possession of his soul, the thoughts of eternity quite shut out, no ray of light entering through the crevices of those barriers of flesh and blood, erected to exclude the everlasting day—all secure, as if this earth were every thing, as if there were no heaven above, no hell beneath, no God that sees, or hears, or reads the language of the heart—when suddenly, without warning, without any thing to break the fall, the soul is hurried down the precipice of death. The floods of eternity rush in at once upon the vessel, and sink her to rise no more. Barns, and stores, and fruits, and goods, projects for the future and dreams of bliss to come, all are scattered by the breath of God, all flee before that voice which says, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" One thing at least was certain, that they and their present possessor must part for ever: "so is he that layeth up treasure for himself, and is not rich toward God."

[Tomb of bishop Hacket, Lichfield Cathedral.]

ANCIENT MONUMENTS IN COUNTRY CHURCHES.

No. II.

I NOW proceed to the second grand division of tombs, namely, those with stone effigies. As far as imposing appearance goes, these most decidedly have the preference, when compared with stones inlaid with brass. By far the greater proportion of them appear to have been erected in the decorated age of English architecture; and, although a general similarity exists in the disposition of their members, yet their ornaments display innumerable differences. They are usually found either in private chapels or chantries, or in the chancel of churches; and their feet are turned towards the east. Some are laid upon a large, flat stone on the floor; others on altar tombs, or brackets; and a great number are deposited in a capacious niche in the wall, with a plain, trefoiled, or cinquefoiled arch above, terminated by a pediment, as described before, in the notice of blank monuments.

The feet of these effigies almost invariably rest upon some animal, sometimes of most grotesque form: the lion, however, seems to have been the most favourite device, especially in the monuments of knights: the dragon also was frequently used. In the case of ladies, their feet usually rest on a dog or hare. A very fine effigy of a crusader, in Norton church (Durham), has the feet resting upon two lions, struggling with each other, and executed with great spirit and delicacy of sculpture. By far the majority of stone effigies consist of knights and their ladies; as ecclesiastical personages are seldom found commemorated in this manner in churches, although they occur very frequently in cathedrals and abbeys (see engraving of tomb of bishop Hacket, in Lichfield cathedral, erected to his memory by his son, sir Andrew, some time one of the masters in chancery).

Let us now run over the principal features of these warriors grim, whose monuments preserve in death the semblance of the accoutrements their owners prided themselves on in life. The head rests on a cushion, and is also occasionally surmounted by a canopy of decorated gothic, or supported by angels and other figures. It is mostly enclosed in a headpiece formed of chain armour, although frequently found without any covering: in the latter case the hair runs down the sides of the face in long flowing locks (Norton, Durham). The rest of the body is defended by chain or other armour, with a surcoat, confined by a belt round the waist, and descending to the knees, or, in some cases, even lower (St. Nicholas, Newcastle-upon-Tyne). The hands are almost universally clasped in prayer, though sometimes the figure is represented as drawing his sword (Temple church, London)*. The sword is very often richly ornamented, as also the belt by which it hangs. The shield is nearly always found at the left side of the body, sometimes plain, at other times charged with the arms; and, in one instance (Norton), the arms have evidently been added at a date much posterior to that of the figure, so that the name of the individual represented cannot be satisfactorily ascertained: there are two shields of arms, also, behind the head in this example. The knees are also usually ornamented by small blank shields at each side. The legs are either laid exactly parallel with each other, or they are crossed. In this latter case the figures are termed crusaders; but the mere vow to serve under the banners of the cross, without the actual performance, appears to have given them a right to be represented in this posture†. The spurs of knighthood often adorn the feet‡.

* The figure is that of William le Mareschal, earl of Pembroke, who died A.D. 1219. The shield, slung on the right arm, was charged with a lion rampant, which formed part of his arms: this, however, is now nearly illegible. Camden says, "Upon William the elder his tomb, I some years since read, in the upper part, 'Comes Pembrochiæ;' and upon the side this verse—

"'Miles eram Martis
Mars multos vicerat armis.'"

† "The origin of our cross-legged monuments is not known; and the meaning is supposed to denote performance of a crusade. It is certain that the emperor Frederic Barbarossa is so represented in a sitting position, upon a basso rellevo, on the Porta Romana, at Milan. Strutt, in his Dresses (pl. vii.), gives us an illustration of the eighth century, where a personage of distinction is seated in a similar cross-legged position; and Montfaucon gives us a figure of Dagobert, who reigned ann. 628-644, and has his feet resting upon dogs. We shall make no other observation upon the subject, than this, viz., that the fashion with sitting figures is antecedent to the crusades" (Gent. Mag., vol. ci. part 1, p. 614).

‡ It is utterly out of the question to give any thing like a catalogue of extraordinary monuments, which would fill volumes. Interspersed, however, in the various ecclesiastical buildings, hereafter to be described in the magazine, many will come under notice for particular description. There is, one which at this moment suggests itself to the writer of this note, erected to the memory of Nicholas Raynton, lord mayor of London, who died A.D. 1646, in the vestry-room of Enfield, Middlesex. "Under a canopy of two pillars of black marble of the Corinthian order is the figure of a man in armour, with a close black cap or coif, and a ruff, his head resting on his right hand and a cushion, wearing the robe of a lord mayor,

There are sometimes other figures observable near these effigies: amongst others, I have noticed small monk-like personages, holding an open book on their knees; near the feet of the effigy (Norton, Durham) small lions and other devices. Inscriptions on or below them on the slab are rare, but they are nevertheless occasionally presented. On the left side of the effigy at Norton church, alluded to above, there is the letter "I" and three links of a chain, or perhaps three O's interlaced: this may be the monogram or device of the sculptor. Sometimes the slab on which the figure rests is inlaid with a brass inscription (see the monument of William de Wykeham). At Joscelines church, in France, there is a black-letter inscription disposed in this manner, which I give as an example of a French inscription:—

"Chi gist noble et puissant seigneur, monsigneur Olivier de Clisson, jadis connestable de France, seigneur de Clisson, de Porthorvet, de Belleville et de Lagernache, qui trepassa en Aparil le jour saint Jorge lan MCCC. et VII. Prier Dieux pour son ame. Amen."

The ladies, whose effigies frequently accompany those of their lords, are clothed in long flowing robes, generally with a kind of hood descending to their arms on each side; and, like the knights, their hands are clasped in prayer. The head rests on a cushion, and angels frequently support it. Other effigies occasionally occur, beside those of knights. For instance, in the church of Birkin*, Yorkshire, there is a cross-legged figure, apparently in a penitential robe†. T. Q. J. V.

a collar of SS., and a portcullis with badge appendants; in his left hand the handle of a sword, the blade of which is gone; over the feet his crest. Below the man the figure of a lady, habited as a lady mayoress, with ruff and chain: her right hand comes out from under her: her left hand holds a book. Below these two large figures are smaller figures, of a man and woman kneeling at a desk, with books before them. Behind the man are two sons kneeling: behind the woman are three daughters, also kneeling; and an infant in a cradle at the foot of the desk between the man and woman; and over the desk is an inscription in Roman capitals. When alderman Raynton was lord mayor of London, he was committed to the marshalsea, and several noblemen were committed to other prisons, for neglecting to procure the king the loan of £2,000 in the city, and the attorney-general was ordered to prosecute them" (Robinson's History of Enfield, Gent. Mag. xciii., part 2, p. 200).

* There is a house in this parish which used to be the residence of a knight templar.

† "We are astonished that families do not have drawings made of the sepulchral memorials of their progenitors, and have them entered in their bibles, with copies of the inscriptions. We also think that vellum registers might be kept by officiating ministers, and epitaphs be copied for a suitable fee" (Gent. Mag., vol. xciii. part 1, p. 622). This remark is not without value. Unquestionably in very many cases the destruction or mutilation of such monuments has led to important mistakes, not merely in historical researches and family lineage, but in the appropriation of valuable property. Cases innumerable might be adduced, where suits long pending might have been briefly brought to a close, had some monumental inscription been found entire, which might have served as a clue of escape from the labyrinths of genealogy. It frequently happens, however, that no shadow of a record remains of who they were whose effigies bear testimony that they were of exalted rank; and that some absurd tale is currently handed down from sexton to sexton, of persons who never could have been honoured with a monument because they never existed. Might not an additional column in our parochial registers of burials be inserted for the purpose of noting down the apparent cause of the person's decease, or some interesting circumstance connected with it? Notes of this character are often appended in old registers. At all events, it is in the power of every minister to keep a private book in which such remarks might be made, and which, though of no official authority, would yet be interesting and useful, if handed down from one to another. The death of an old clerk or sexton is often the obliteration of any memorial of the mansions of the dead.

"An exact portraiture of life was not indispensable; the effigy sometimes fell below the natural figure, and was sometimes made to exceed it. The former, however, seldom occurred in statuary, and the latter was still more rare in engraved brasses. . . . Several recumbent effigies of warriors are above seven feet in length; but this, of course, affords no just ground for believing that the men so far surpassed the common stature. . . . Others, again, are of very small stature. On the slab for instance, of a piscina in Wittenham church, Berks, reposes the figure of a cross-legged warrior, which, though only twenty-six inches long, is completely armed, supporting a shield on the right arm, and holding a sword on the breast with the right hand: his head rests on a pillow, and his feet on an animal, and it is not a little remarkable that the figure lies with the head towards the east" (See Gent. Mag., Ap., 1833, p. 306).

A MONTH AT THE ENGLISH LAKES.

No. III.

GRASMERE.

"Tranquil, and shut out
From all the strife that shakes a jarring world."

The vale of Grasmere is beautifully described by the poet Gray:—"Its margin is hollowed into small bays, with eminences, some of rock, some of soft turf, that half conceal and vary the figure of the little lake they command. From the shore a low promontory pushes itself far into the water; and on it stands a white village, with a parish church rising in the midst of it: hanging enclosures, corn fields, and meadows, green as an emerald, with their trees and hedges and cattle, fill up the whole space from the edge of the water; and just opposite to you is a large farm-house, at the bottom of a steep, smooth lawn, embosomed in old woods, which climb half-way up the mountain-sides, and discover above a broken line of crags that crown the scene. Not a single red tile, no staring, gentleman's house, breaks in upon the repose of this unsuspected paradise; but all is peace, rusticity, and happy poverty, in its sweetest, most becoming attire." "It was well for the undisturbed pleasure of the poet," writes a more recent pen, "that he had no forebodings of the change that was so soon to take place; and it might have been hoped that these words, indicating how much the charm of what *was* depended not upon what was *not*, would of themselves have preserved the ancient franchises of this and other kindred mountain retirements from trespass or (shall I dare to say?) from profanation. The lakes had now become celebrated: visitors flocked here from all parts of England: the fancies of some were smitten so deeply, that they became settlers; and the islands of Derwent water and Windermere, as they offered the strongest temptation, were the first places seized upon, and were instantly defaced by the intrusion*."

Wordsworth has also sketched Grasmere in the following lines:—

"Upon a rising ground a grey church tower,
Whose battlements were screen'd by tufted trees,
And towards a crystal mere, that lay beyond,
Among steep hills, and woods embosom'd, flow'd
A copious stream, with boldly winding course;
Here traceable, there hidden—there again
To sight restored, and glittering in the sun:
On the stream's bank, and everywhere, appear'd
Fair dwellings, single, or in social knots;
Some scatter'd o'er the level, others perch'd
On the hill sides—a cheerful, quiet scene."

EXCURSION.

The custom of rush-bearing (to be adverted to hereafter) is here kept up as at Ambleside; the church being annually strewn with rushes.

* "Guide to the Lakes, with Mr. Wordsworth's Description of Scenery, and Three Letters on the Geology of the Lake district;" by the rev professor Sedgwick. Second edition. Kendal: J. Hudson. 1843. 8vo, pp. 159.

"The view from the road near the head of the lake, looking forward, is extremely fine. Silver How is seen over the south-west angle of the water: right onward is Helm Crag, the summit of which is strewn with large blocks of stone, presenting many eccentric forms. Green thought he saw a likeness to a lion and a lamb; West, to a mass of antediluvian remains; and Otley says, that, viewed from Dunmail-raise, a mortar elevated for throwing shells into the valley, is no unapt comparison. The road is seen to pass over Dunmail-raise, a depression between two hills: that on the left is Steel Fell, the other Seat Sandal" (Black's Tour).

On the celebrated pass, "Dunmail-raise" (or Dumhnail), 720 feet above the level of the sea, and about three miles on the road proceeding from Grasmere onwards, which divides the counties of Cumberland and Westmoreland, is a rude cairn or monument, consisting of a monstrous pile of stones, heaped on each side of an earthen mound, and appears to be little known. Gilpin says it marked a division between the kingdoms of England and Scotland, in the old time, when the Scottish border extended beyond its present bounds. It is said, this division was made by the Anglo-Saxon king, Edmund, on the death of Dunmail, the last king of Cumberland, who was here slain in battle, A.D. 945, and whose two sons were deprived of their eyes; the territory being given to Malcolm, king of Scotland. But, for whatever purpose the rude pile was fabricated, it has suffered little change in its dimensions, and is one of those monuments of antiquity which may be best characterized by the scriptural phrase of "remaining to this very day."

> "They now have reach'd that pile of stones,
> Heap'd over brave king Dunmail's bones;
> He who once held supreme command,
> Last king of rocky Cumberland;
> His bones, and those of all his power,
> Slain here in a disastrous hour."
>
> WORDSWORTH.

The following description of the valley of Easedale, the only access to which is from Grasmere, gives a far more graphic sketch of the lone wildness of that secluded vale than the writer of this paper could possibly lay before the reader: it is from the pen of Mr. De Quincey, who formerly resided at the Knab, and appeared in "Tait's Edinburgh Magazine," for September, 1839:—

"The little valley of Easedale is one of the most impressive solitudes amongst the mountains of the lake district. It is impressive, first, as a solitude; for the depth of the seclusion is brought out and forced more pointedly upon the feelings by the thin scattering of houses over its sides and the surface of what may be called its floor. These are not above five or six at the most. Secondly, it is impressive from the excessive loveliness which adorns its little area. This is broken up into small fields and miniature meadows, separated not—as too often happens, with sad injury to the beauty of the lake country—by stone walls, but sometimes by little hedge-rows; sometimes by a little sparkling, pebbly "beck," lustrous to the very bottom, and not too broad for a child's flying leap; and sometimes by wild self-sown woodlands of birch, alder, holly, mountain ash, and hazel, that meander through the valley, intervening the different estates with natural sylvan marches, and giving cheerfulness in winter by the bright scarlet of their barrier. It is the character of all the northern English valleys—and it is a character first noticed by Wordsworth—that they assume, in their bottom areas, the level floor-like shape, making everywhere a direct angle with the surrounding hills, and definitively marking out the margin of their outlines; whereas the Welsh valleys have too often the glaring imperfection of the basin shape, which allows no sense of any absolute valley surface: the hills are already commencing at the very centre of what is called the level area. The little valley of Easedale is, in this respect, as highly finished as in every other; and in the Westmoreland spring, which may be considered May and the earlier half of June, whilst the grass in the meadows is yet short from the habit of keeping the sheep on it until a much later period than elsewhere (viz., until the mountains are so far cleared of snow and the probability of storms, as to make it safe to send them out on their summer migration), the little fields in Easedale have the most lawny appearance, and, from the humidity of the Westmoreland climate, the most verdant that it is possible to imagine; and on a gentle vernal day—when vegetation has been far enough advanced to bring out the leaves, an April sun gleaming coyly through the clouds, and, genial April rain gently pencilling the light spray of the woods with tiny pearl drops—I have often thought, whilst looking with silent admiration upon this expuisite composition of landscape, with its miniature fields running up like forest glades into miniature woods, its little columns of smoke breathing up like incense to the household gods from the hearths of two or three picturesque cottages—abodes of simple primitive manners, and what, from personal knowledge, I will call humble virtue—whilst my eyes rested on this charming combination of lawns and shrubberies, I have thought that, if a scene on this earth could deserve to be sealed up, like the valley of Rasselas, against the intrusions of the world, if there were one to which a man would willingly surrender himself a prisoner for the years of a long life, this it is—this Easedale—which would justify the choice and recompense the sacrifice. But there is a third advantage possessed by this Easedale, above other rival valleys, in the sublimity of its mountain barriers. In one of its many rocky recesses is seen a "force" (such is the local name for a cataract), white with foam, descending at all seasons with respectable strength, and, after the melting of snows, with an Alpine violence. Follow the leading of this "force" for three-quarters of a mile, and you come to a little mountain lake, locally termed a "tarn," the very finest and most gloomily sublime of its class. And, far beyond this "enormous barrier" that thus imprisons the very winds, tower upwards the aspiring heads (usually enveloped in cloud and mist) of Glaramara, Bow Fell, and the other fells of Langdale Head and Borrowdale. Finally, superadded to the other circumstances of solitude, arising out of the rarity of human life and of the signs which mark the goings on of human life, two other accidents there are of Easedale, which sequester it from the world, and intensify its depth of solitude beyond what could well be looked for or thought possible in any vale within a district so beaten by modern tourists. One is, that it is a chamber within a chamber, or rather a closet within a chamber, a

chapel within a cathedral, a little private oratory within a chapel. For Easedale is, in fact, a dependency of Grasmere—a little recess lying within the same general basin of mountains—but partitioned off by a screen of rock and swelling uplands, so inconsiderable in height, that, when surveyed from the commanding summits of Fairfield or Seat Sandal, they seem to subside into the level area, and melt into the general surface. But, viewed from below, these petty heights form a sufficient partition; which is pierced, however, in two points—once by the little murmuring brook, threading its silvery line onwards to the lake of Grasmere; and again by a little rough lane, barely capable (and I think not capable in all points) of receiving a post-chaise. This little lane keeps ascending amongst wooded steeps for a quarter of a mile; and then, by a downward course of a hundred yards or so, brings you to a point at which the little valley suddenly bursts upon you with as full a revelation of its tiny proportions as the traversing of the wooded back-grounds will permit. The lane carries you at last to a little wooden bridge, practicable for pedestrians; but, for carriages, even the doubtful road already mentioned ceases altogether. And this fact, coupled with the difficulty of suspecting such a lurking paradise from the high road through Grasmere, at every point of which the little hilly partition crowds up into one mass, with the capital barriers in the rear, seeming, in fact, not so much to blend with them as to be a part of them, may account for the fortunate neglect of Easedale in the tourist's route; and also because there is no one separate object, such as a lake or a splendid cataract, to bribe the interest of those who are hunting after sights; for the "force" is comparatively small, and the tarn is beyond the limits of the vale, as well as difficult of approach. One other circumstance there is about Easedale which completes its demarcation, and makes it as entirely a landlocked little park, within a ring fence of mountains, as ever human art, if rendered capable of dealing with mountains and their arrangement, could have contrived. The sole approach, as I have mentioned, is from Grasmere; and some one outlet there must inevitably be in every vale that can be interesting to a human occupant, since without water it would not be habitable; and running water must force an exit for itself, and, consequently, an inlet for the world. But, properly speaking, there is no other; for, when you explore the remoter end of the vale, at which you suspect some communication with the world outside, you find before you a most formidable amount of climbing, the extent of which can hardly be measured, where there is no solitary object of human workmanship or vestige of animal life, not a sheep-track even, not a shepherd's hovel; but rock and heath, heath and rock, tossed about in monotonous confusion. And, after the ascent is mastered, you descend into a second vale—long, narrow, sterile—known by the name of "Far Easedale:" from which point, if you could drive a tunnel below the everlasting hills, perhaps six or seven miles might bring you to the nearest habitation of man, in Borrowdale; but, crossing the mountains, the road cannot be less than twelve or fourteen, and, in point of fatigue, at the least twenty. This long valley, which is really terrific at noon-day, from its utter loneliness and desolation, completes the defences of little sylvan Easedale. There is one door into it from the Grasmere side; but that door is hidden, and on every other quarter there is no door at all, nor any the roughest access but what would demand a day's walking."

THE DANGER OF RESISTING THE SPIRIT OF GOD:

A Sermon,

By the Rev. William Pitt M'Farquhar, B.A.,

Incumbent Minister of St. Mary's Episcopal Chapel, Dumfries.

Gen. vi. 3.

"And the Lord said, My Spirit shall not always strive with man."

The occasion of these words being uttered by the Almighty was the desperate wickedness of the inhabitants of the old world. To such a height had this arisen, that, as it is stated in the sixth verse of the chapter, it repented the Lord, that he had made man on the earth, and it grieved him at his heart. The Lord determined, in consequence, to sweep them all away, with the exception of Noah and his family, by the waters of a great flood; although, with that long-suffering, kindness, and tender compassion which make him not willing that any should perish, but rather that all should repent and be saved, he delayed the threatened judgment against that rebellious race, to give them the opportunity of turning from their evil ways. It was in reference to the determination which the Almighty had thus formed, or was, in human language, about to form, of destroying mankind, that he said, "My Spirit shall not always strive with man." His Spirit had been long striving with them, in order to bring them to repentance. His Spirit, by an endless variety of means and agents which he is able to employ for influencing the hopes, fears, wishes, and volitions of the human heart, had striven for long to reclaim them from their ungodliness and disobedience. But it was all to no purpose. The patience of the Almighty was now, in consequence, about to be exhausted. And he intimates in our text the certainty that it would be so, if those rebellious individuals continued to provoke him to wrath: "My Spirit shall not always strive with man;" which is as much as to say, that, if sinners persevere in resisting the Spirit of God, up to a certain point, his forbearance will come to an end, and his unmitigated and dreadful justice will then take its course against them.

Such, my brethren, is the important doctrine of our text; but, lest it should be thought that it was intended to refer exclusively to the men of former times, I shall endeavour,

in the first place, to establish the universality of its application; and, in the second place, to apply it successively to those who have the marks of being real believers, and to those who are decidedly impenitent and unbelieving.

I. First, then, with respect to the universality of the doctrine of our text. It is obvious that it must apply as universally as the threats of the Almighty against sinners; for, whenever he denounces final and unmitigated vengeance on those who will not turn from their sins (and this he does invariably by the preaching of the gospel), he must necessarily be understood as using the very language of our text, "My Spirit shall not always strive with man." In other words, "If rebellious sinners shall continue to resist my Spirit in his endeavours to reclaim them, he shall be finally withdrawn, he shall cease to contend with them; and they shall be hopelessly left to the ruin which threatens them." Such is the language which the Almighty must necessarily be understood as addressing to sinners, in the message of the gospel, from the very terms in which that message is conceived; and, therefore, the proclamation of this language must be equally universal with the proclamation of the gospel: it must extend to ourselves no less than to the men of former times.

But this will likewise be evident, if we consider what have been the dealings of God with men ever since the days of the flood, and what are the terms in which these dealings are spoken of by the inspired writers.

How many were the judgments with which the Almighty was provoked to visit the rebellious Israelites in the wilderness! Though long and much he bore with them, yet his Spirit did not always strive with them. Often was the anger of the Lord kindled against them; and often did it hurry multitudes of their number into sudden destruction both of body and soul. And what does the Holy Ghost himself say in the scripture? That he was so grieved with their wickedness as to swear in his wrath that they should not enter into his rest (Ps. xcv. 10, 11). He bore and strove with them up to a certain point, and then he was provoked to swear this dreadful oath: the consequence of which was, that their carcasses fell in the wilderness, and their spirits were for ever excluded from that rest which remaineth for the people of God.

In like manner did the descendants of these Israelites, even till the time of our blessed Lord, rebel and provoke the Almighty to destroy them from off the face of the earth, and to blot out their names from the Lamb's book of life. And in like manner is it declared, both by Isaiah and St. John, that, in his just displeasure, they were given up by Jehovah to the pursuit of their own destructive courses, having their eyes blinded and their hearts hardened, that they should neither see nor understand, so as to be converted and saved (Isaiah vi. 9, 10; John xii. 40).

But, to bring the matter more home to ourselves, are not we, my brethren, and all to whom the gospel is preached, expressly warned against the conduct and fate of these unhappy persons? Does not the Holy Ghost say to us, "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness" (Ps. xcv. 8)? Does not St. Paul, immediately after adverting to this provocation, warn us against the same, saying, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. iv. 1)? Does not he also, in the first epistle to the Corinthians, after mentioning many of the iniquities of the Israelites in the wilderness, declare that all these things were written for our admonition, upon whom the ends of the world are come, lest we should sin and destroy ourselves in like manner as did they (1 Cor. x. 11)? And does not our Lord, in the 24th chapter of St. Matthew, quoting the very instance which occurs in the passage whence our text is taken, warn the Jews of his own time, ourselves, and all mankind, against similar wickedness and similar ruin? "But," says he, "as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be" (Matt. xxiv. 37-39). And what is the advice which our Saviour gives us, in reference to this great event? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 34-36).

The doctrine of our text, therefore, must be of universal application; and the Almighty must be considered as addressing to us no less than to the men of former times the solemn intimation, "My Spirit shall not always strive with man."

II. I shall now, in the second place, endeavour briefly to apply this doctrine to those who have the means of being true believers, and those who are decided unbelievers.

1. And, first, with respect to those who have the merit of being true believers. In this class there may be many who possess these marks so distinctly, as to be frequently assured in their own minds that they are accepted with the Lord; and some even who can feel this assurance habitually, without any material interruption, and with as little diminution. But, alas! brethren, in the great majority of this class the work of the Spirit, even though it may have been really begun, is so low, and corruption so powerful, that it is but seldom, indeed, if at all, they can entertain the full persuasion that they are at peace with their Maker through the blood of the Saviour; and, in general, it is but an earnest trust or expectation to this effect that forms the highest exercise of confidence which they are able to put forth: so great is the tendency of sin to darken the mind, and to fill it with doubt. This, I say, would seem to be the case with the most, even of true believers, when they reflect upon what passes in their secret hearts, or appears in their outward life and conversation; and it is, in all probability, because the fact of their real condition of grace, however certain in itself, is uncertain to them as well as to others, that they are included in that general body of professing Christians having many of the marks of real conversion, who are addressed by the inspired writers in terms of the most solemn warning, lest they should be of the number of those who draw back to perdition.

Now, there is nothing which should more alarm one who is not absolutely assured (as none of us can be upon earth) of his present and eternal safety, than the fact that he is wilfully resisting that Spirit who, the Lord has said, "shall not always strive with man." And the very best of us, my brethren, when we compare ourselves with what we ought to be in the habitual tenor of our aims, our purposes, and our conduct—when we consider how lukewarm we are in the service of our divine Master, how we trifle with sin, how little we abhor and fear it, what little pains we take, in obedience to the strivings of the Spirit, to mortify and subdue it in every one of our members—have reason to listen with a deep-felt interest and solemnity to such passages as the following: "If we sin wilfully after that we have received the knowlege of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 26-29). And, again: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. vi.4-8). And, if holy St. Paul even had that degree of doubt as to say, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away" (1 Cor. ix. 26, 27), O, how careful should we be so to run as to obtain, by constantly surrendering our hearts to the will of the gracious Spirit, and not resisting his strivings!

2. But it is especially in reference to those who are decidedly unconverted or unbelieving that the warning of the text is applicable; and to them it is indeed a warning of the most fearful import; for, if they shall continue as hitherto to walk in their courses of heedlessness and disobedience, and if they shall attain the point, as very speedily they must, at which the measure of their iniquities shall be filled and the forbearance of God will terminate, there can be nothing for them afterwards but to endure to the uttermost the terrors of his awakened anger: nay, even the very next step they shall take in the path of destruction may be that which shall plunge them into its unfathomable gulf.

And what an awful condition of danger is this, brethren, for a sinner to be placed in! O, let us seriously contemplate its unspeakable horrors! O, let us anxiously and solemnly ask ourselves if this be the condition which any of ourselves are at present contented to occupy! Are there amongst us any who, while they know they are by nature miserable sinners, exposed to the wrath of the Almighty, have never in good earnest sought to escape from this danger, never fled for refuge to the hope set before them in the

gospel? Are there any who, while they know they must be saved by Christ, if saved they shall be at all, have never in truth and sincerity believed on him, for pardon, for peace, for acceptance with their Maker? Are there any who, while they know they must trust in him alone for salvation, putting no trust whatever in themselves, are yet fatally deluding their hearts with the persuasion that God will accept their own imagined righteousness, as though it were effectual either wholly or in part for putting away their guilt, and establishing a claim upon his bountiful favour? Are there any who, while they know they must be born again before they can enter the kingdom of heaven, live on contentedly in that natural unregenerate state which is as much opposed in its essential characteristics to the new creation through grace as darkness to light, as sin to holiness, as the service of Satan to the service of God? Are there any who, while they know they must in sincerity seek for glory, honour, and immortality, and that too by patient continuance in well-doing, if ever they would enjoy these inestimable blessings, habitually neglect and overlook them, as unworthy of their serious pursuit, never in reality strive to possess them, but give, on the contrary, to the things that are seen and temporal the chief, if not the whole, of their cares, their desires, and persevering endeavours; and, instead of earnestly and habitually labouring to fulfil the whole will of God, either knowingly transgress its requirements, or are in a great measure indifferent whether they obey them or not, scarcely at all inquiring whether their daily conduct be or be not in accordance with them? Are there any, in short, who, by these or other similar marks, may be manifestly seen to be resisting that Spirit who is striving to bring them, in humble penitence and heartfelt, exclusive faith, to the feet of him who alone has the power of salvation? O, if there be any amongst us who are now acting in such a wicked and infatuated way, let them beware in time of that utter destruction, the very brink of which perhaps they have already approached; for, assuredly, the Spirit of God shall not always strive with them; and he is even now, it may be, preparing to depart. Often has their divine owner come to them seeking fruit, but finding none; and now, perhaps, the one last year of respite verges to its close; when, if still unfruitful, they shall be finally cut down as cumberers of the ground. Often has their divine owner come to them seeking fruit but finding none; and now, it may be, he is about to come but once again; when, if he be disappointed, he shall say, "Let no fruit grow on thee henceforward for ever;" and, awful consequence! they shall immediately wither away under his blighting imprecation. Nay, this very day, if they will not hearken to his voice, he may swear in his wrath that they shall never enter into his rest (Heb. iii. 7-11). "Now is the accepted time, now is the day of salvation." Allow this day to pass, and the next may be the day of unmitigated wrath. O, then, let them beware in time! This very day, this very hour, while the Spirit of God still strives with them, let them listen to the voice of mercy and of love; let them hear, and their soul shall live. Let them "seek the Lord while he may be found, and call upon him while he is near." Else shall they, when their fear cometh as desolation, and their destruction as a whirlwind; when distress and anguish come upon them, call upon him, but he will not answer; seek him early, but shall find him not (Prov. i. 24-28).

Biography.

REV. SILVER OLIVER, M.A., PREBENDARY OF ARMAGH, AND RECTOR OF LOUGHGALL.

THE following brief memoir of a lately departed clergyman is from the pages of "The Dublin Christian Examiner" for June last*. It is inserted as an interesting sketch of a minister of that portion of the church established in Ireland—that vilified, abused, and misrepresented church, the subversion of which is the unceasing aim of unprincipled and reckless men. That it presents an eminent instance of clerical devotion, assiduity, self-denial, and humility, every reader will surely readily admit; but, unquestionably, not a solitary one. Of those once labouring in the propagation of the truth as it is in Jesus, amidst darkness and difficulty, evil reports and relentless persecution, a very similar record might be handed down; and many living witnesses could bear attestation to the activity, energy, and faithfulness of numbers who may now be regarded as the champions of pure religion and vital godliness, in a land overspread by the opponents of scriptural truth, and burning with unhallowed enmity against all illuminated with true knowledge and understanding of God's word, and who would both by their preaching and living, set it forth and show it accordingly.

"'One star,' says the apostle Paul, 'differeth from another star in glory;' and he who 'holdeth the seven stars in his right hand' is pleased, according to his infinite wisdom, sometimes to employ the light of a more brilliant, sometimes of a milder luminary, for the direction of his church in the dark season of tempest which she experiences in this stormy world. To drop the metaphor, in the work which is wrought by the Christian ministry on earth, the great Head of the church commits 'a dispensation of the gospel' to many a patient, unobserved labourer, who is toiling constantly and usefully in the vineyard of the Lord, as well as to those bold and courageous

* Our own intercourse with Mr. Oliver was slight; but it characterised him as a man of a truly Christian temper.—ED.

men, those giants in intellect, who seem to be placed by his Providence in the fore front of the battle, to strive against the assailants of our Zion. The latter are gazed at with wonder whilst they live; and when they depart we are ready to cry, 'My father! my father!—the chariot of Israel, and the horsemen thereof!' whilst many, who, in the quietness of their ministrations, in the unobtrusiveness of their 'work of faith and labour of love,' have escaped our notice, depart as they have lived and wrought, unobserved except by him who liveth and hath seen them.

"And such a star has now set, such a labourer has now entered on his rest. Little known, for he sought not notoriety; little admired, for he put forth none of the dazzling attractions by which younger men and less experienced Christians draw around them crowds of followers, and almost of worshippers; but looked up to with affection and reverence by those who knew him as an humble parish minister, the rev. Silver Oliver has closed an honoured and useful service of more than forty years, and departed hence to be with Christ, 'which is far better.' The readers of 'The Christian Examiner' may pardon one who knew him well, and who had once the high privilege and benefit of being his fellow-worker, for setting before them the sketch—it can be no more—of so much that was excellent in the parish priest, and estimable in the private friend; and for praying that our beloved church may have many like-minded followers of him, as he was of Christ.

"When the writer of this notice first became acquainted with Mr. Oliver, he had been more than sixteen years rector and prebendary of Loughgall, in the diocese of Armagh, having previously served three different curacies. He had found the large and important parish, in which he laboured for the last thirty-seven years of his life, in a state of comparative neglect, as his immediate predecessor held another living; and the charge of a population of more than ten thousand souls, the majority of whom were protestants, was generally left to the aged and infirm curate. Many clergymen, on coming into such a charge, and under such circumstances, would have removed one who could give but little assistance, and filled his place with an active young man. But Mr. Oliver felt otherwise. He was at that time in the prime of his health and strength, and he took on himself the entire of the labour, that his superannuated brother might not be driven in his old age from the parish and the house where he had spent his youth. For thirteen years he remained without any curate, except the old man whom he had found there, and who died in a cottage belonging to Mr. Oliver, in the fifty-second year of his ministration in that parish.

"From that time forward Mr. Oliver was most anxious to secure for his flock the services of the ablest and most energetic man that he could find. It was not, indeed, easy to find any one who would undertake the cure; for the extent of the parish and the density of the population were enough to deter most from entering on a charge so laborious. And when a curate had entered on his ministry there, the example of his rector was a constant spur to him. The sick, as well as those in health; the schools, both daily and Sunday; the interests of the people, whether rich or poor, gave constant occupation to that 'man of God,' who was indeed 'thoroughly furnished unto all good works.'

"At the period when the writer of this notice was best acquainted with Loughgall, there were eleven daily and as many Sunday schools in that parish, and almost all the teachers in the latter had been educated in the very schools in which they, in their turn, imparted the instruction which they had there received. The number of Sunday scholars was upwards of one thousand three hundred, that is to say, more than one-ninth of the whole population. The order and efficiency of these schools may be best estimated from the following circumstance:—The writer called on the secretary of the Sunday School Society for Ireland, the late excellent James Digges Latouche, to ask for a slight departure from a form, in order to promote the objects of Mr. Oliver. 'Tell Mr. Oliver,' said he, 'that the committee have such confidence in him that they will do anything that he recommends. There is no parish in Ireland in which the system of the society is so well and so successfully carried out as in Loughgall.

"Along with this, the catechetical system was regularly and effectively established. Every Lord's day, after morning service, the young people, to the number of probably two hundred, were assembled in the church, to receive instruction, based on the church catechism, from their ministers. The result was, the growing up of a generation well grounded in church principles, as well as scriptural truth. The intelligence, the knowledge of the word of God, the acquaintance with the principles of the reformation, displayed by those children at the annual examinations, held in connection with the venerable Association for discountenancing Vice, could be testified by many living clergymen who examined on those occasions, and were sufficient in themselves to prove that he who presided over the entire system of instruction was a workman who needed not to be ashamed.

"He was remarkable for his method in every thing that he did; and by this means he accomplished more work than many who made a greater show; and devised many plans for the benefit of his flock, which were, perhaps are, too frequently overlooked. Amongst these was the formation of a lending library, exclusively at his own expense, and entirely managed by himself, his lady, or his curate. Many an hour which might otherwise have been spent in idleness or vice, or perhaps in the study of the worst publications of a licentious press, were profitably occupied in the reading of the works of some of our best writers, lent by him to his parishioners.

"His liberality was large and abundant—many thought that it was, in some instances, injudicious and misplaced. But this was a mistake. It is true that he often gave to the worthless and the vicious, but he gave to none but the needy. He reproved their sins, and sometimes sharply too, but he relieved their wants. A minister, who visited his flock so constantly as he did, could not be deceived as to the actual fact of the destitution of those to whom he gave; and it was enough for him to know that they really needed what he possessed, to induce him to follow the example of him

who 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'

"Such was he as a parish priest. Beyond this he aspired not to be, as he took an humble, an unduly humble, view of his other ministerial qualifications. An illness in his infancy, which, but for the blessing of God on the tender care of an affectionate female, must have deprived the church of the services of this invaluable labourer, had not only left behind a slight impediment in his speech, which became much worse whenever he was agitated, but caused a degree of nervousness which led him rather to give place to others than to put forward his own opinions, and assume the ground which he was every way entitled to take. Hence, whilst he never associated with him in his ministry any but those who held and proclaimed the doctrines of free grace, he did not love preaching: he often thought that others could do it better than himself. Whenever he did preach—and that was generally once on every Lord's day—the sound clear sense, and the perspicuous though plain language of his sermons, insured him the full attention of the crowded congregation which filled the church of Loughgall.

"His doctrines were those of the reformation. Many who knew no better called him a Calvinist: many who loved what is styled 'high doctrine' branded him as an Arminian. He was neither. He held the seventeenth article in its plain and literal sense. He preached 'Christ crucified.' He taught that without holiness no man shall see the Lord.

"His private life was a commentary on his preaching; humble, kind, consistent, self-denying; always ready to put others forward, and to draw back himself. His curates respected and loved him; and one of them, in tracing this poor record of departed excellence, feels as though it were of his father that he wrote. There were those who blamed him for his strictness, and thought him 'righteous overmuch;' but none could find fault with him except 'concerning the law of his God.'

"More—much more—might be said; but these lines may meet the eye of those who have sustained a private as well as a public loss in this dispensation. One instance of his self-devotion it may perhaps be well to mention, as an exemplification of the spirit in which he performed his ministrations. He had twice been on the point of death from typhus fever, and was therefore rather afraid of it. But, being once called on to visit a house in which the fever was, and where the husband and wife were stretched in the same bed under the full weight of the disease, on discovering that their hearing had become dull through the violence of the pain and throbbing in their heads, he laid himself on the outside of the bedclothes, between them, that they might more easily hear him; and there, in the midst of the infectious miasmata exhaled from their bodies, he read to them the word of God, and prayed with and for them.

"It pleased God to preserve him then, and for many years after, and to give him many seals to his ministry; and his life, though not eventful, has had abundant use, in the example which it gave to many of his ministerial brethren. May God, in his infinite mercy, raise up many like to him; and may he comfort the parish—the family—the widow—who have lost him."

In recording these brief, but interesting details, it may be observed that there is much to admire; and, on the part of newly beneficed clergymen, much as far as practicable to imitate in this conduct on the part of Mr. Oliver. To a rightly thinking clergyman there is always something peculiarly painful in the thought that the preferment, which is to him a cause of thankfulness and gratitude, may remove from long attached scenes of cherished and hallowed interests those who, old and grey-headed, have borne the burden and heat of the day, and who may find it difficult to obtain a new sphere of duty, from the growing incapacity of declining years, and whose infirmities and deficiencies will not meet with the same kind allowances, as amidst a flock many of whom, when young, they have carried in his bosom, and cherished in the hours of weakness, with whom they have rejoiced in their joy and sorrowed with their sorrow. Even when the hey-day of strength and energy may have gone by, every allowance should be made, nay, greater allowance is needful. Even when there is a difference in religious sentiments, such removals should be made with caution, and always with much care not to wound the feelings; and, if possible, without rendering scantier means already far too scanty. Within no great distance from the spot where these few remarks have been written, a case very similar to that now referred to has taken place. A young incumbent, presented to a benefice, found an aged curate who had long ministered there, whose days of energy were gone by, and from whose opinions he differed: his first act was to settle the old man comfortably in the parish, among his old friends, and to double the amount of the curacy as a retiring annuity. One thing is certain, that to cast upon the world an old familiar minister, is the sure way to bring a new one into dislike and contempt. Grant that the old man's views may have been cloudy, if not unscriptural; that he may have long-rooted prejudices, and even aversions; still the gentleness and forbearance of the gospel must not be violated: they will not be violated by those who have experienced the influence of its saving power, and would act upon the principle, "Whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." This is certain, that rashly to act in a different spirit is to cast down a stumbling-block in the way of the reception of the very truths which may be wished to be inculcated, and to lead to prejudices and feelings which will never be removed.

With respect to the circumstance referred to at the conclusion of the memoir, however some may doubt the prudence and even necessary caution which should be exercised in the employment of all means for the preservation of health, and consequent prolongation of usefulness, all must admire the anxiety for the souls of others which led the devoted minister to rush as it were into the very embrace of disease. His preservation by a merciful Providence was, doubtless, an increasing stimulus to exertion; and his conduct illustrates an anxiety to ministering comforts to a departing soul, or to arouse it to a value of the Saviour's mercy ere the lamp of earthly existence has ceased to burn.

SABBATH MEDITATIONS.

No. VI.

AUGUST 11.—TENTH SUNDAY AFTER TRINITY.

Morning Lessons: 1 Kings xxi.; Acts ix.
Evening Lessons: 1 Kings xxii.; James i.

MORNING.

"Thou hast sold thyself to work evil in the sight of the Lord."—1 KINGS xxi. 20.

Meditation.—"We were not redeemed and bought with a price to be idle and do nothing, but to glorify him in body and spirit that hath bought us....God delivered us to the end that, being delivered, we might now serve him, as heretofore we served Satan. 'No man can serve two masters;' we may not serve mammon, for that is made to serve us. The covetous man, which serveth his money, is justly called of Paul 'an idolater.' For he is our god, not whom we profess, but in whom we repose our trust, and whom we serve and obey.... He only serveth God in holiness and righteousness who, denying impiety and worldly concupiscence, liveth 'soberly, justly, and holily in this present world:' soberly, as touching himself; justly towards his neighbour; and holily, as concerning God" (Abp. Sandys).

Prayer.—Prevent me, O Lord, with thy grace, that I may take heed and beware of covetousness; for hast thou not said unto my soul, "Thou shalt not covet?" And shall I not find, if I enlarge a desire which cannot be satisfied, as did Ahab and his posterity, that the commandment which thou hast ordained unto life is to me unto death. O, keep me in the way of thy statutes: let me be rich only toward thee, my God, lest thou give me over, like the sons of Belial, to a reprobate heart; and, walking after the lusts of the flesh, I add unto covetousness, which is the root of all evil, slander and false-witnessing, and sell myself to work wickedness in thy sight. May it not be unto me, as unto the king of Samaria, that when, by the mouth of a faithful minister of thy sanctuary, thou warnest me against increasing that which is not mine, I say unto him, "Hast thou found me, O mine enemy?" Grant me, for Jesu's blessed sake, to love him that reproveth me of unrighteousness and convinceth me of sin; to rend my heart, and humble myself before thee; and turn from serving mammon unto the obedience of thy commandment, which is holy and just and good: so shalt thou not bring evil upon me; but at the last, having been kept by thy mighty power, by faith and repentance unto salvation, I shall, by thy grace and mercy, be exalted to thy eternal glory by Christ Jesus; to whom, with thee, O Father, and thee, O blessed Spirit, be praise and dominion, now and for ever. Amen.

EVENING.

"Blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—JAMES i.

Meditation.—"Let this encourage us to a manful resistance—that, every time we withstand a temptation, and continue inflexible, we put the prince of darkness to the rout, we bring joy and triumph to the blessed angels, and glory to Almighty God. For it is by his command that we encounter this dreadful adversary, and by the succour of his grace that we keep and gain the field. His eye is upon us throughout the conflict: he sustains us when we are in danger of being overpowered, rallies us when we give way, pours in fresh reinforcements when we are tired and spent, and crowns us when at last we have got the victory (St. Bernard).

Prayer.—O Lord Jesus Christ, the only stay and fence of our mortal state; our only hope, our only salvation; who only and alone didst utterly overcome and vanquish sin, death, the world, and the devil, give thou, we beseech thee, unto us thy soldiers, strength against the roaring lion, which continually wandereth to and fro, seeking whom he may devour. O thou Lamb, spotless as snow, the vanquisher of Satan's tyranny, give unto us, thy weak sheep, the strength and virtue of thy Spirit; that, being in ourselves weak and feeble, and in thee strong and valiant, we may withstand and overcome all assaults of the devil, so that our ghostly enemy may not glory over us; but, he being conquered by thee, we may give thanks to thy mercy, which never leavest them destitute that put their trust in thee. Grant that, neither by our negligence, nor the infirmity of our flesh, nor the subtle crafts and assaults of the evil one, we be driven from faith in thy blood and thy promises, our Lord and our God. Yea, grant unto us thy Holy Spirit, that he may bear witness with our spirit, that we be thy children and heirs of thy kingdom; and do thou, who only knowest the way, lead us the same way unto our heavenly desires; do thou, who only art the life, mercifully vouchsafe unto us the crown of life, which thou hast promised to them that love thee. Amen (Godly Prayers *a*).

S. K. C.

The Cabinet.

REGENERATION; OR, SPIRITUAL BIRTH ILLUSTRATED BY THAT WHICH IS NATURAL.—Although an infant yet unborn may be said to be in the world, yet has it no more idea of what is passing in it than if the world did not exist; not only because the senses are not yet unfolded, but because of the thick veil which surrounds it, and hinders its discovering the objects that are so near it. So is it with the unregenerate soul. In God it lives, and moves, and has its being; but it is not sensible of his presence. The things of God, which present themselves continually to the minds of the children of God, make no impression upon the unregenerate soul. God calls, but it understands not his voice. Christ offers it the bread of life, but it cannot taste that the Lord is good. The light of heaven shines around it, but it comprehends it not: the eyes of the understanding are covered with so thick a covering that it cannot see the light, or discover its excellency: the veil of ignorance prevents it from beholding the Sun of righteousness, and the ray of life eternal. Again: a child is no sooner born than he exists in a manner altogether different from before: he breathes, he feels the air that surrounds him, and by an alternate motion receives it in, and sends it forth continually. All his bodily senses are affected, and called into exercise by their proper objects: his eyes are opened to the light, and hence he perceives a boundless variety of new things; his ears are struck with a thousand different sounds; and the senses of touching, &c., discover to him continually some of those things by which he is surrounded. So, the new birth causes an equally marvellous change in the soul.

The sinner is no sooner born again than he becomes sensible of the presence of his God: he can say with David, "Thou hast beset me behind and before, and laid thine hand upon me" (Ps. cxxxix. 5). He renders back to God without ceasing, by prayer and praise, the breath of spiritual life, which he receives by faith; and, acquiring continually new strength, his spiritual senses are unfolded, and by exercise made capable of discerning spiritual objects. He has begun the life eternal: he rejoices in the light of life: he tastes the good word of God: he hears the voice of his heavenly parent, and comes at his call. All his spiritual senses are in exercise: the veil is taken away. He feels, he knows, he comprehends: he lives the life of God, which he has received from the Father, of his Spirit: he bears the likeness of his parent, from whom he received his spiritual birth: the moral perfections of God are communicated to him through the Spirit: he resembles God: he is the image of his Father: he walks in newness of life: he is "born of God:" the life of God is communicated to the soul of man.—*Rev. John Betts, B.A.*

Images.—They, who have sent the ignorant and unlearned to pictures and images, as books proper for their instruction, have not acted very wisely; nor has that expedient turned out happily or luckily for the advantage of that part of mankind. But surely this great volume or system (of creation), which is always open and exposed to the view of all, is admirably adapted to the instruction of both the vulgar and the wise; so that Chrysostom had good reason to call it "the great book for the learned and unlearned."—*Abp. Leighton.*

Self-Dependence.—When the apostle Peter began to sink in the lake, he had not become himself heavier, nor had the water altered its power of sustaining him; but he had lost that property by which he might have walked upon the waves, and through which the risen saints will, at the last day, "meet their Lord in the air." He had let go faith, nor did he regain it when he cried to Jesus for help; for, could he have laid hold on the boat, it is quite as probable he would have done so as supplicated assistance in the manner he did. The instruction to be drawn from this passage is abundantly plain. Our falling into sin is not caused by any new change in our natural character, which is prone to decline into it from our birth; but it is, that we cast away the safeguards which God bestows upon us, and walk, or essay to walk, in our own strength, as did Peter; for who can say, notwithstanding his first request of Christ, that he did not imagine that he possessed in himself a power to tread the billow?—*The Thoughtful Year. By the Rev. J. Knox.*

The Source of the New Creation.—Now that you may conceive wherein it consists, how this new man is brought forth in us, by whom it is conceived, and in what womb it is carried, I will require no more of you than to observe and understand with me what is meant by the ordinary phrase in our divines, "a new principle, or inward principle of life," and that you should do briefly thus:—A man's body is naturally a sluggish, inactive, motionless, heavy thing, not able to stir or move the least animal motion without a soul to enliven it. Without that, it is but a carcass; as you see at death, when the soul is separated from it, it returns to be but a stock or stump of flesh: the soul bestows all life and motion on it, and enables it to perform any work of nature. Again, the body and soul together, considered in relation to somewhat above their power and activity, are as impotent and as motionless as before the body without the soul. Set a man to remove a mountain, and he will heave, perhaps, to obey your command; but in event will do no more towards the displacing of it than a stone in the street could do. But now let an omnipotent power be annexed to this man, let a supernatural spirit be joined to this soul, and then will it be able to overcome the proudest, stoutest difficulty in nature. You have heard, in the primitive church, of a grain of faith removing mountains; and, believe me, all miracles are not yet out dated. The work of regeneration, the bestowing of a spiritual life on one dead in trespasses and sins, the making of a carcass walk, the natural old man to spring again and move spiritually, is as great a miracle as that.—*Dr. Hammond.*

Poetry.

THOUGHT.

Boundless, illimitable, who can trace
Thy varied journeyings through the realms of air?
Thou mock'st each barrier of time or space,
And fliest on swiftest pinion everywhere.
By thee we track the past, long ages gone,
Lost in the dark abyss of buried time;
Or strive to pierce the future, dim, unknown;
Or, soaring upward, seek th' eternal clime:
We revel 'mid the stars, in the high dome
Of God's all-glorious temple richly spread;
Make 'mid their shining hosts the spirit's home,
Among their living lights where seraphs tread;
Hold our free course unchecked, till lost, amazed,
We sink again to earth, with our bright pathway dazed.

But thou hast earthly rovings, boundless thought!
O'er the wide world thine eager wing is flying.
To vine-clad realms where fragrant winds are sighing,
To fairy-haunted grove or storied grot,
Thither thou lead'st us. Hoary mountains piled
High in the clouds, broad lakes, and rivers fair,
And green savannas stretching vast and wild—
We know them all, by thee borne swiftly there.
The lava-buried cities, ancient Rome,
Judea's queen, so honoured, so debased,
Where he, the man of grief, vouchsafed to come,
And through her streets his path of sorrow traced—
To these we speed us. What can stay thy flight,
Ethereal essence! swift as flash of light?

And yet a power more dear is thine, O thought!
By thee long-parted friends together meet,
Though seas divide them, by thy magic brought
In close companionship again. How sweet
To speak kind words of sympathy! once more
To linger, spell-bound, on some long-loved face,

Again each faded lineament retrace,
Till faithful memory all their charms restore!
The lonely mother at her cottage hearth
Shudders to hear the storm go rushing past;
And, as in fitful and demoniac mirth,
Shrieks forth in trumpet-tones the madden'd blast—
While roars the tempest, roll the blacken'd clouds—
She seeks her sea-boy's form, rock'd in the spray-wreath'd shrouds.

M. N. M.

Oxford Herald.

Miscellaneous.

SPANISH FRIARS. — While standing in the evening near the door of the posada at Andujar, I observed an old man in a ragged black cloak and broken hat, whom I at once recognised as one of the expelled friars, who still remained in the country, either depending for support on the charity of the public, or on aid from the secular clergy, although the latter have themselves been long in a state of almost total want. He turned his comfortless gaze from one end of the street to the other, with an expression which seemed to say, "It is little matter to me which side I go." I addressed him in Latin, a language which I soon found he could speak with fluency; and, after a little conversation, I discovered that he had been for many years to preach the gospel in India and Japan. Poor man! Midst how many dangers and privations did he practice his pious labours in those distant missions, without any hope of reward on this side of the grave; and now, in his old age and in his native land, he has not even the cheerless home of the cloister to shelter him! He was too old and penniless, he said, to make his way to Rome, whither many of his brethren had gone, and in a short while he would only trouble his countrymen to lay him in the earth. For the moment, a few *quartos* were to him an important relief. I recollect having, a few years before, met a Spanish friar under similarly melancholy circumstances. I saw him reposing his wearied limbs by the way-side, in the parched wilderness of the Campagna di Roma, the dome of St. Peter's in view, although still many leagues distant, but scarcely strength enough remaining in the forlorn pilgrim to enable him to reach that asylum of the unfortunate. And why was he thus an outcast and a homeless exile? During my journey through Spain, I saw in every town monasteries converted into barracks or warehouses, or their sites occupied by unsightly piles of ruins, left after the removal of all the materials of any value used in their construction; and churches which had echoed with the canticle and the anthem, now desolate and empty. Why this utter devastation?—*Haverty's Wanderings in Spain.*

SPANISH ROYAL CHAPEL.—On the following Sunday, in the palace chapel, where the music is invariably enchanting, I had an opportunity of seeing the queen and her royal sister attend mass in public, as they always do on Sundays and great festivals; and, while waiting for the appearance of the court, I had time to examine in detail the exquisite architecture of the chapel. Its form is elliptical, having semi-elliptical recesses at the ends and sides. At one end of the longest in diameter is the high altar; and at the opposite extremity the royal closet or oratory; a large space between both, through the centre of the chapel, being kept open, and separating the portion of the edifice appropriated to the ladies from that to which men are admitted. A rich cornice is supported by columns of black marble, beautifully veined with white: the bases and capitals are gilt. Over the altar and royal oratory are superb tribunes; and the dome, with every other portion of the ceiling, where it is not covered with gilding, is decorated with fine frescos, painted by Conrado Giaquinto. The dome represents the blessed Trinity in the glory of heaven, with innumerable choirs of angels and saints: in the four concave angles are the saints Damasus, Hermenegildus, Isidore, and Mary de la Cabeza, all of whom, except St. Hermenegildus, were natives of Madrid; and in the ceiling over the entrance is the battle of Clavijo. At length martial music was heard in the court of the palace, and echoed through the spacious galleries: a train of priests in surplices entered, and took their seats on benches along one side of the open central space: priests robed for the celebration of mass followed, with the venerable patriarch of the Indies in his oriental robes: the great lattice of the royal closet was drawn aside, and the young queen and her sister appeared inside, on two thrones, that of the infanta being on the queen's left. When they knelt, they appeared quite at the front of the lattice; but, when sitting, the queen was partly concealed from those on the men's side of the chapel; and the amiable little infanta seemed to devote, perhaps, too much of her attention to her royal sister, who was evidently the object of all her admiration and affection. They wore bonnets of green velvet; but, on subsequent occasions, I frequently saw them wear the Spanish mantilla, of which the queen is said to be particularly fond. When the queen's name was mentioned in the prayers at mass, the train of priests turned round and bowed to her majesty, but she only returned the salutation with a rapid inclination of the head; and in this as well as her other abrupt gestures, such as starting every moment from her seat, and tossing her head about violently, she displayed not only an extremely defective education, but it is to be feared a sullenness and violence of disposition also. In this respect it is apprehended that she will but too strongly resemble her royal father, as she decidedly does in a certain coarseness of expression about the mouth and chin, if not in the general outline of her features. On one occasion, I saw her majesty lose temper so much, because her governess could not make her understand the parts of the office in her prayer-book, that she shut up the book in a pet, and refused to speak with her sister, who was gently endeavouring to soothe her anger.—*Haverty's Wanderings in Spain.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 479.—AUGUST 17, 1844.

[Pass of Llanberis.]

RECOLLECTIONS OF SNOWDON.

No. I.

It is sixty years this summer since I was upon the top of Snowdon. I was then young and active: life was full of freshness: its cares had not touched me; and I was ready for any deep impression. I have since traversed oceans and continents: I have glided down the most celebrated streams: I have beheld the most stupendous mountain ranges: I have trodden many battle-fields, and mixed with the population of innumerable crowded cities: while the stirring events that I have witnessed during so long a course of years must, it will be readily allowed, have stored my recollection abundantly with thrilling thoughts. But yet, the scenes that I visited in early youth rise to my mind's eye with a *peculiar* charm, and excite in me still a deeper emotion. Born in a flat, uninteresting country, I shall never lose the sensations, so different to what I had felt before, which flashed upon me when I first contemplated the splendid scenery of North Wales. Ever since, the sight of a mountain has been as the face of a friend; and, when, far distant from those most dear to me, I have looked out on a spiry peak soaring into the clear sky, or majestically robed in clouds, I have seemed at once transported back to those days of enjoyment when, in the morning of life, I first formed acquaintance with the lovely works of the Creator's hand. The associations which distance or death had shivered have again risen fresh before me, and my youth has seemed to be renewed. And this, as I retrace in my memory the events of that long-past time, is even now the case with me.

Having crossed the kingdom in the stages of those days, I arrived late one evening at the city of Chester. The next day I devoted to the visitation of this quaint old town; and then, quitting

it by a night-coach, I reached Conway in the early morning. No suspension-bridge then united the shores of its noble river, which I passed in a frail ferry-boat, myself the solitary passenger, as I had been in the coach. Sternly frowned the towers of the majestic castle, as it stood upon its rock, at the foot of which I landed, and proceeded through a dark-browed arch into the town. Here I rested a few days, and was joined by some young friends who were to be the companions of my journey. We agreed that the rest of our excursion should be on foot, and that our first object should be Snowdon.

Accordingly, we set out from Conway at an early hour, our knapsacks on our backs, and stout sticks in our hands. It was a glorious day in July. The sun had risen about an hour, exhaling the mists from the hill-tops. We pushed cheerfully along the road at a good round pace, light-hearted as we were; now beguiling the way with a merry tale or with some favourite song, and at times pausing to contemplate the noble scenery opening before us. We passed through the pretty vale of Dwgyfylchi, then over the rugged Penmaenmawr, and breakfasted at the inn of Aber. A while before, the passage of Penmaenmawr was not a very easy achievement; and some verses are preserved which, it is said, dean Swift composed for a little public-house at the foot of the mountain—

"Before you venture here to pass,
Take a good refreshing glass."

And the reverse—

"Take another, now you're over,
Your fainting spirits to recover."

The road, however, which was made some years before our excursion, had removed every difficulty; and the traveller regards no longer with alarm, but only with admiration, the huge rocks above his head, and the sea that dashes at his feet. It is true that, after a frost or very heavy rains, pieces are sometimes detached from the overhanging cliffs, and, falling upon the road, make a breach in the wall which guards it; but accidents of this kind are soon repaired.

After breakfast, refreshed, we again started. At Llandegai we quitted the great road for a shorter cut, as we conceived, across the mountains. Whether we did not, however, by this deviation lengthen our walk, may be questioned. But, full of spirits, we enjoyed our toils: if one or other of us stumbled into a bog, it only afforded us the more merriment; and, as we ascended the side of Clydair (I think that was the mountain's name), our fatigue was abundantly repaid by the glorious panorama opening before us. The day had become somewhat overcast; but the variations of light and shade thus caused added perhaps to the interest of the scene, and presented to us the view in ever-changing colours. Clouds enveloped all the mountain-tops, and among the rest that on which we stood, rolling their dark volumes along within 150 paces of us, as we paused upon the ridge. On one side the prospect was terminated by Penmaenmawr; on the other by the peaks immediately environing Snowdon. Before us were the towers of Caernarvon: behind which was stretched the whole extent of Anglesey, from Priestholm island to Abermenai: the ocean on each side of the shady Mona completed the magnificent picture. Our morning's route we could trace as on a map; and in the distance we discovered Llanberis, the limit of our excursion, towards which we now bent our steps. The view as we approached it was exceedingly fine. We stood upon the brink of a precipitous descent, and looked down upon its lakes and rocks and castle, placed as it were betwixt two walls of mountain. We were not sorry when we reached this village, and at its little inn enjoyed heartily the plain fare of which they provided us a dinner after our long morning's walk.

Llanberis nestles in a most romantic glen, open only in a westerly direction. There are here two exquisite lakes, Llyn Peris and Llyn Padarn (deriving their names from two saints), divided from each other by a narrow slip of ground, on a rock in which stands the old castle of Dolbadern. This is a fine old weather-beaten ruin, consisting at present of only one round tower; but it is said to have been formerly much more extensive. In this castle an ancient Welsh prince, by name Owen Goch, was detained in captivity; and, sitting on the steps of his prison, I read his history and the lament of one of his bards. I am one of those peculiarly affected by the power of association. I feel a kind of spell upon the mind when on the spot where any remarkable deed was done; when, musing on the events of other days, I can look round and say, "These are the rocks and this the vale, these mouldering walls and those dark turrets were the witnesses of the facts on which I am meditating." Such a feeling must not be carried to an extreme; else, as in the case of those who have visited as pilgrims the localities of the Holy Land, it will degenerate into an unhealthy superstition. Still, it must be admitted that history derives a more vivid interest from the scenery of its exploits.

We walked along the celebrated pass of Llanberis, now, I am told, traversed by a road; but, when I trod it, perfectly tracklese. This glen above the village appeared a complete chaos. On each side, at perhaps a quarter of a mile's distance, the black and naked rocks reared their gigantic masses perpendicularly into the clouds, while the intervening space was so bespread with huge fragments as scarcely to afford room for turf enough for the sustenance of the few sheep scattered through this desert. Down the glen runs a romantic stream, which feeds the two lakes below. The water is clear, but has a taste of copper, with which these hills are richly stored. The crest of the pass is called the Gorphwysfa, or resting-place, about 1,100 feet above the level of the sea: from it a fine mountain-view towards Capel Curig displays itself.

Returning to the village, we gazed with admiration on the noble hall, if I may be allowed so to call it, in which we were walking. Its ceiling was one of dense cloud, resting upon side-walls of rock; and in the distance before us, seen as through a mighty window, were the two calm lakes and the dark tower of Dolbadern relieved against the bright horizon. The bowels of the earth seemed disgorged around us, and the deep fissures in the cliffs on each hand plainly predicted future downfal. Dreary indeed must be an abode here in the seasons of winter and storm. The mountain-streams then run with a full current: the hoarse dashing of the waters resounds mournfully among the rocks; and nature, in her

sternest dress, frowns upon the hardy inhabitants, whose character is doubtless influenced by their locality. Mountaineers are usually brave and simple-hearted; rugged, but open to superstition. And how dear liberty is to them, these glens could bear many a proof.

On our return to our little inn we engaged guides for the ascent of Snowdon the next morning; and, though the accommodation was very homely, we slept soundly after our day of no common interest. U.

THE DEATH OF HENRY D——.

"There is no name given under heaven whereby men may be saved but our Lord Jesus Christ."

The village of C—— is situated on the south-western coast of England, in one of those exquisitely beautiful valleys which seem secluded by the lofty hills, which embrace every side but that which is washed by the ocean, from the world and all its turmoil. Twenty years before the period at which I write, C—— had been merely a small fishing town, scarcely known beyond its immediate precincts. But, about that period, a gentleman who had succeeded to an estate in the neighbourhood, struck by the exceeding beauty of the situation and the softness of the climate, built a small residence for a part of the summer months. Some of his visitors, charmed with the loveliness of the spot, were induced to follow his example. House after house was added, until C—— became a watering-place of some note, especially as a resort for those afflicted with pulmonary diseases. Though still possessing most of the usual appendages of ball-rooms, billiard-rooms, and libraries, C—— was happy alike in what it had and had not. The small town remained nearly in statu quo. The clear and rapid stream that wound round the base of the hills was too shallow to bear a boat on its waters; and the road which ran by its side, and which afforded the only means of access for carriages, was none of the most easy. In a word, C—— possessed, in addition to its other advantages, that of tranquillity. The parish church was situated at a distance of four miles; and the incumbent, a true and faithful minister of his Lord, had associated with himself three clergymen as curates, to assist him in the care of an extensive and populous parish. One of these, lately appointed, had the town of C—— especially committed to his charge. The archdeacon who held the living had felt that a place, whither so many resorted in the hour of sickness and sorrow, had peculiar need of the spiritual aid and consolation of a minister of Christ. It was from the gentleman who filled this office I learned the following narrative.

Towards the close of a fine autumn day a carriage was seen winding down the road which led to C——. It drove to the door of one of the pretty cottages *ornée*, which studded the valley towards the mouth of the river. Two gentlemen were seen to alight from it; and neither of them such as we pass without observation. The elder appeared to border on fifty years; tall, not robust, yet apparently athletic in frame, with a countenance whose lofty and intellectual expression left the beautiful classic outline of the features unobscured, till more intimate acquaintance gave time to examine them: the dark eye seemed to penetrate the very thoughts, yet the benevolent smile won confidence. The other individual was a young man, seemingly not more than two or three and twenty, slight and graceful in figure; resembling the elder in the beautiful contour of feature; but with blue eyes, rich luxuriant hair, fair and florid, perhaps hectic in complexion, lofty and intellectual too in expression; but withal enthusiastic, and almost femininely sweet in expression. As they descended from the carriage, and turned to gaze on the beauties around, it was evident the younger of the two was warm in his admiration, and would fain have lingered to gaze on a scene so lovely, had not the elder gently forced him to the house.

Mr. Manly, the clergyman of whom I have spoken, alike unwilling to be obtrusive or neglectful, made it a part of his duty to gain sufficient knowledge of the circumstances of those who visited C—— to enable him to offer such aid as might be most useful. He found the persons just arrived were a father and son: the former a man of high professional and political reputation, and literary renown. The latter, his only child, had recently distinguished himself greatly at the university; but had injured his health by too close application, and had come to C—— for the purpose of relaxation and the benefit of a milder air. He was the idol of his father's heart—the one point in which centred all his hopes, his affections, his pride, his ambition. Deep and tranquil were his feelings—tranquil from their very depth—he knew not himself how strong, until their course became impeded.

Mr. Manly called, as was his wont, in a few days: "Not at home," was the answer. In a day or two he repeated his visit: "The gentlemen were at dinner;" cards were left at his residence. He called again, but was not admitted—it was evident his visits were declined. In a common case he would probably have rested here, feeling he had done his part; but some intelligence he had received from a friend at Oxford had deeply excited his interest. From him he had learned that sir William D——, the elder of the two, was a man whose character for talents, for literary fame, for high and honourable feelings, for intellectual powers, was of the highest order. But, alas! the one thing which could sanctify and direct all to the best ends was wanting: sir Wm. D—— was an infidel. Left early a widower, by the death of an adored wife, who expired in giving birth to his only son, his whole soul had centred in him. And he, though his father knew it not, was already doomed to an early grave; hastened thither by the very efforts to fulfil his father's wishes, in his attainments at the university. And he, too—the young, the talented, the beloved of all hearts—he too, on the very verge of the tomb, had been educated an infidel; or, at any rate, had never been instructed in religious principles, other than as a matter of speculative philosophy—a system devised by man to rule the multitude. Could it be a marvel that my friend Manly set his whole mind and thoughts on seeking to win him, ere too late, to the fold of his Master—the great Shepherd of souls?

But days and even weeks passed away, and no opening came. He was almost desponding, and

grieved to the soul as he marked, at intervals, increasing appearance of disease, when Providence brought his wish to pass, in a mode and time least expected.

He had been riding some distance, and was returning, towards evening, when, in turning a corner of the road, he perceived the two objects of his solicitude before him. The elder had apparently been thrown from his horse, and hurt; for he was sitting on a bank, bleeding from a cut on the forehead, and seemingly in much pain: his son sitting by him and supporting him. Mr. Manly instantly alighted to offer assistance. It was thankfully accepted, though not in the way he expected. Sir William, anxious lest his son should suffer from exposure to night-air, urged his immediate return; and requested Mr. Manly to remain with him, that his son might leave him without scruple: he besought, nay, commanded him, now assistance had arrived, to hasten home. It was touching to view the exceeding affection evident on both sides—doubly so to one who knew all the circumstances. Manly added his entreaties, promising to do all that he could have done; and, to ease his father's mind, he reluctantly obeyed.

Sir Willaim was not seriously hurt; but was unable, from an injury to his leg, to remount his horse; and the servant had been despatched for the carriage. This event insured Mr. Manly's introduction.

It was some time before sir William was able to resume his rides, and young D—— was glad to have so intelligent a companion as Manly. They soon were accustomed to ride together daily: geology, botany, scientific pursuits of various kinds, drew them together; as well as that enthusiastic love for nature, under all her varied forms of beauty, which formed so strong a bond of union. Manly was too judicious to force religion on his notice prematurely, although ever most at his heart; and sir William was only happy to see his dear Henry amused and gratified. As winter drew on, their rides were interrupted, but not their intercourse. Mr. Manly's library and his conversation were welcome accessories; and when, after Christmas, sir William was forced to attend his parliamentary duties, and it was considered advisable for his son to pass the spring months in the west of England, he left him happy in the society and under the care of his new friend. And well was it for young D—— that that friend was one who united to the most earnest and exalted piety a mind of the highest powers, and an intellect refined and acute.

The colder weather soon produced painful increase of disease to Henry D——, although he was himself unconscious of any dangerous tendency; but cold upon cold, and almost constant cough, rendered confinement to the house necessary. And need I say that every hour to be spared from his other duties was devoted to this unconscious victim? and closely had his many excellencies of natural character entwined him round the affections of poor Manly, whose anxiety for him daily increased. Already he had so ordered their course of reading as that religion had been brought before him; whilst the constant familiarity with his friend's round of duties necessarily awoke different thoughts from those he had imbibed. Manly was a man of undoubted sincerity and probity; moreover, he was a man of deep learning; with a mind stored with a variety of knowledge, a heart full of noble and generous feeling. Such a man could not be a hypocrite: such a man could not be a slave to prejudice. Yet it was evident religion was the life of his soul: it was truly "his meat and drink to do his Master's will:" he lived wholly for others. Still Henry never made any observation that could provoke discussion; and, but for what he had heard from undoubted authothority, Manly might have construed his silence into tacit assent.

It happened one day that Manly did not come as usual to dinner. Henry was ill, and even depressed in spirits. He missed his friend—never had he disappointed him before: but hours passed away, and he came not. Henry at length despaired of seeing him that night; when about ten o'clock he entered. He looked ill and harassed: his usually cheerful countenance was mournful and sad; his cheek paler than usual. He threw himself into a chair, and inquired how Henry had been, saying he could not go to bed satisfied without seeing him, and explaining the cause of his absence. He paused—and then added, "I have been since noon attending a death-bed, under peculiarly painful circumstances. But I am somewhat agitated, and will say no more to-night: it is your bed-time, and I am fatigued, so farewell till to-morrow."

Henry urged him to take some refreshment; but he refused, saying he needed to be alone.

"Tell me only who is dead."

"Young Delaval."

"Delaval! why, he was in perfect health a few days since!"

"He was; and now his mortal frame, lately so full of life and vigour, is inanimate clay; his spirit has passed away into eternity. But I will say no more now: farewell."

When Manly saw Henry the following day, it was evident the event of the preceding night had been a cause for reflection: he was thoughtful, and seemed almost afraid of touching on the subject. But the event had roused Manly to a determination to let no more precious time pass without bringing forward the one great object of his desire. He related to him that young Delaval had taken cold a short time previously; but, engaged in the pursuits of pleasure, he neglected it; went to a party, from whence he had walked home heated with dancing: rapid inflammation followed: all medical aid was vain; and he died after a few days of acute suffering. His mother and sister had been sent for when his danger became urgent, and arrived the night before. Mrs. Delaval had sent for him the following day; and he remained till all was over. A harrowing scene it was to every feeling of his pious and sympathizing mind, to witness the despairing struggles of a dying sinner, vainly seeking for that which in his hours of health he had despised; to witness the anguish of the mother, kneeling by the death-bed of her first-born son, and dreading, too fearfully, the parting was for ever. But of this Manly said nothing: he held his office too sacred to reveal ought of private transactions which became known to him through the privileges of his holy functions. He dwelt merely on the awfulness of the event, the suddenness of the bereavement, the grief of the mother and sister.

After dinner that day, as they sat together sad

and thoughtful, Manly suddenly rose, and, after walking up and down the room for a few minutes, seated himself near his friend, and, looking at him earnestly for a moment, said, "Henry, I have something very serious and solemn to speak to you about. Are you well enough for a lengthened conversation?"

Henry was evidently agitated by some unusual and undefined emotion, but after a pause replied, "Yes, dear Manly, I am quite equal to listening to anything you have to say."

M.—"Then I will speak, and relieve my mind from a weight which presses on it very heavily. Our acquaintance is not of very long date; but our constant intercourse has given us a greater insight into each other's characters than years might have done under different circumstances. But it is not from this source alone that I feel to know you so well. Some of your college friends were mine, and from them I have heard much of you; much of your proficiency in learning, your distinctions in classical honours; more of your attaching and winning qualities of heart and mind. But, with all, I have been told, alas, that in the one thing needful, in the "pearl of great price," you are wanting—that, in a word, you are not a Christian."

Manly paused in deep agitation. There was a long, a painful silence. At length, Manly resumed:

"Henry, my friend, my very dear friend, is this true? In feelings, in tastes, in pursuits, in sentiments, rarely have I met with one to whom I could feel my whole soul so closely united, as yourself. Dear, very dear you are to me; and, in all things connected with this world only, most worthy of the love I bear you. Is it indeed true that, in those higher and nobler aims which bind us for eternity, I must hope for no sympathy from you? Henry, answer: can it be that, with a mind so imbued with a love for all excellence, you are not a Christian—a follower of him who is the type of excellence?"

Another pause. Then Henry replied, in a low distinct tone: "It is true I am not; nay, until within the last few weeks the subject has never presented itself to my mind as a thing of sufficient importance to merit the consideration of a rational mind. Never until of late, when your character has gradually unfolded itself, and given to me new and undreamed of aspects, has the question ever presented itself to my mind in the form of a doubt."

M.—"And yet you have lived for years in a Christian land. You have, at the university at least, attended Christian ordinances. Is it possible that these incongruities have never awakened speculations in your mind—you, so true, so dear a lover of truth?"

H.—"From my childhood I was led to believe that all these were mere conventional forms, for the benefit of the weak and ignorant—for the mass, who needed some outward, tangible forms, some motives of fear and hope, to deter them from vice."

M.—"And you could believe in such a mocking sophistry: you could believe that a system which professed to make the good of mankind its aim, and virtue the basis of that aim, could make falsehood its own ground of action; that to teach the multitude truth was essential (and there could be no virtue without) it was necessary for the teachers themselves to be living lies. How could your clear head and upright heart embrace or hold by such sophistry for a moment after your judgment became matured?"

H.—"You must recollect, my dear Manly, that I told you it was but recently that my thoughts had been drawn to the subject. Nor, when you consider what are the effects of early impressions, and still more what the lives of many professing Christians are, can you be surprised if, absorbed in literary pursuits and youthful amusements, I heeded not what I had been taught to believe a necessary delusion. You are the first practical commentary on Christianity—its doctrines I have ever been associated with—and my mind has been arrested. But the subject, if once seriously entered upon as a matter of investigation, is far too important for hasty decision. If such a mind and such a character as my dear father's is averse from your doctrines, it must be a long and painful examination that could lead me to adopt them."

M.—"Believe me, I should be the last to undervalue either the moral or intellectual qualities with which sir William is so highly endowed, or to say one word to lessen the respect and affection you owe to him; but you must remember, that the most excellent qualities of an individual character can have nothing to do with the abstract question of principles and doctrine. It would be easy to bring forward hundreds of illustrious examples if the truth of Christianity could thus be proved; but this is not the way to examine into the truth or fallacy of a system which professes to involve the welfare of all mankind, not only for time, but eternity. You are, however, assuredly right in saying it is a subject which demands deep and earnest investigation: all I desire is, to lead you to this; and I conjure you, by every motive which can most powerfully influence a mind like yours, to enter at once into an examination of what is of such pre-eminent importance."

H.—I am not unwilling; but I think it would be better to defer it till my health is restored, and all my powers, mental and bodily, in their full force."

Manly changed countenance so visibly at this remark that Henry could not fail to notice it. He said, "Why do you appear so much agitated, dear Manly? Surely it is better to examine such a subject with all the advantages renewed strength can give: a short delay will be no loss of time."

M.—"Can we say if that period will ever arrive? Are you sure—nay, have you a right to reckon on a perfect restoration, nay, even of a long duration of the time still given you?"

His voice trembled with emotion as he spoke, and Henry, surprised and struck at his agitation, who was usually so tranquil and calm, asked, after a pause, if he had any reason, beyond the common uncertainty of life, for uttering those doubts?

Manly replied, in a low but impressive tone, "I have. I think it right you should know the truth: Dr. H—— thinks very doubtfully of your recovery."

For a few moments young D—— was overcome. Manly covered his face with his hands as he leant forward on the table before him, and breathed an earnest, humble prayer for his friend. Henry soon recovered his self-possession and said, "I thank you, Manly, for telling me this: it is

better to know the truth, be it what it may. I have indeed no time for delay." Then pausing, added: "My father, my dear father, whose life is wrapped up in mine, what will become of him?"

Manly could say nothing: he could but grasp the hand that lay extended by him in fervent sympathy. What could he say of comfort to those who had no "sure and certain hope" beyond this world.

After a short time he became composed, and then begged to be left alone. "To-morrow," he said, "we will speak further on this matter: let me have this evening for reflection."

On the following morning, Manly found him pale and languid, but with his mind perfectly composed and tranquil. From that time the momentous subject of religion was one of constant, rather of daily discussion; for Manly was careful not to weary him in mind or body. Truth dawned, and gradually shed her light over a mind open to receive it, cautiously, but gladly—a mind accessible to all pure and holy aspirations, and a heart unhardened by vicious habits. Day by day was the light growing unto the perfect day. He had written to his father, desirous of breaking to him gently the possibility of that calamity which he dreamed not of. The hint, however cautiously given, was sufficient to bring sir William down immediately. But he was unable to discern the mischief that was lurking and spreading like a canker at the root of that beautiful blossom; and Henry had not the heart to crush the hope that he clung to. Sir William fancied that his dear Henry was nervous, from retirement and confinement, and would gladly have remained to cheer and rouse him: in truth, his presence had excited and aroused him; so that, to those unaccustomed to the mutations of that treacherous disease, he would appear better. But engagements, in which the welfare of many was at stake, prevented his stay, and detained him from returning till summer had shed her glories around this lovely spot; and Henry had rallied with the genial season, more than his medical attendants had believed possible. His father hailed the change with rapture, and Henry (though not himself deceived) could not embitter those few remaining hours by dashing those hopes away. "The time will soon come," said he, "when they must fade: better so—better let things follow in their course." Besides, there was now another and a predominant desire on his mind. Henry was now a confirmed, though humble Christian; and, being so, his father's state of mind was the one thing ever uppermost in his thoughts. He sometimes endeavoured to lead his father to the subject, but sir William always evaded it. Whether he suspected the change in his son's opinions they could not tell. Sir William himself always attended the church services as a conventional form, so that his son's doing so was nothing. But his manner towards Mr. Manly shewed no change, except increased cordiality: he fully appreciated his affectionate attention towards his son; he delighted in his conversation, he esteemed his worth; and Henry delighted to listen to them, as he lay on his couch in the twilight hour, and was sometimes won to forgetfulness of the one great difference between them, as he heard the eloquent outpourings of two such minds, both so refined, so expanded, so full of lofty and noble feeling, that it seemed as though there were no difference, except in the one actuating motive. But was no that difference the difference between gold and tinsel, between truth and falsehood, between earth and heaven? On that one subject only sir William was inaccessible, and Mr. Manly, fearful of agitating his friend, dared not press it beyond a certain point.

And so the summer passed, with no change but some little excursions, from which Henry gladly returned to C——. Sir William, still sanguine as to Henry's recovery, determined to carry him to Madeira for the winter. Henry urged his own wishes against this as strongly as possible, but at length yielded to his father's anxious desires. But it was not so to be. Sir William had left him to make the necessary arrangements for his own absence from England, that he might accompany his darling; and all was nearly complete, and Henry was striving to bring his mind to acquiesce cheerfully in what was, indeed, a bitter sacrifice—the leaving his friend, his only Christian friend, his "father in Christ," to breathe his last in a foreign land, even though his own dearly loved parent would be with him, when, one morning early, Mr. Manly was summoned to his bedside. During the night a severe fit of coughing had produced severe hemorrhage of the lungs; and Henry lay utterly exhausted, and apparently on the verge of dissolution. The medical men were already there—sir William sent for express. O who shall describe the anguish of the father, when arrived, to find his idolized son lying on the bed of death; all his earthly hopes dashed to the ground, and no heavenly ones to rest on? But Henry rallied for awhile, and was even able, occasionally, to converse a little; and then, all earthly restraints cast away, with heaven already opening before him, and this world passing as a dream, his whole soul was poured forth; and O what heavenly treasures flowed from it! In proportion to his deep love to his father, to his esteem and admiration for all his high and noble qualities, was his earnest, inexpressible anxiety that they might share the same hopes, the same faith; that, before he left this earthly tabernacle, he might look forward to a speedy and blessed reunion; yea, that that noble mind, from which he had early imbibed his love of excellence, might recognise those sublime truths which could alone satisfy its yearnings, could alone yield consolation under the last bereavement of his earthly bliss.

Yet, even then, his "single heart" and "single eye" prevented his urging those topics which might beguile his affections rather than convince his reason and touch his heart: it was the simple and holy truths of the gospel of which he spoke; and then prayer, earnest continual prayer, was his weapon; the dying son interceding with the Saviour—who had sought and found him—for his dear, dear father. But I must draw a veil over those scenes which no pen could fully pourtray, and which were too solemn, too sacred to be detailed. A few weeks Henry lingered, till the final close. Calm, clear, patient to the very last, he was like an angel-spirit awaiting his heavenly Master's fiat to depart. His father never left him, scarcely removed his eyes from him: he seemed as though he would drink in every word, every look, every thought of his darling. His mind was in no state then to receive arguments, had Henry been able to speak; but he seemed to

imbibe the spirit of Christianity from his departing soul.

One morning, when Manly went in early, as was his wont, he found all still in the room of sickness. The rising sun cast a gleam over the couch where Henry lay: he perceived, as he approached, that sir William, utterly overcome by fatigue, had fallen asleep, with his arm, on which his own head had drooped, encircling that of his son, and one hand clasped in his. He thought Henry slept too, and was about to withdraw, when, as the sun cast a stronger light, he looked again—his heart throbbed—Henry D—— was dead! His face, calm and beautiful as an angel's, wore a tranquil smile; and the sunbeam, shining on his bright hair, seemed like a halo of glory around him.

Some years after this, on the same bed, lay extended the form of a man, worn to the extreme of attenuation, with hair of a silvery hue, yet whose features bore not the mark of extreme age; pale, as if already a corpse, yet with an eye clear and undimmed. By his side knelt a clergyman, still in the prime of life: he read the solemn form of prayers in our church for the dying; and the sick man listened, and a sweet and tranquil smile played over his wan features, and his lips moved, and his eyes were turned heavenward. When Mr. Manly (for he it was) ceased, there was a pause: then the sacred elements, already prepared, were brought forward, the attendants called in, and the last solemn rite administered.

That evening Manly returned: the last hour was approaching, but the mind shone in undimmed light. "Is all peace, dear friend?"

"All is peace, thanks be to him who alone can give it."

"You will soon rejoin your Henry's spirit."

"I trust so, I humbly trust so; but the thought that gives me peace is, that I shall be with my Lord and Saviour. To you, under him, am I indebted for this blessed hope, and for the salvation of one dearer than myself. May he, who alone can, reward his righteous servant."

In a few hours all was over, and the spirit had departed in peace, all pride of intellect cast down, waiting only on the one great atonement—it was the father of Henry D——. Henry, possibly in anticipation of the future, had carefully preserved all the notes he had been in the habit of making during the progress of his mind towards conviction. These, with a bible and other books, and a letter, he had consigned to Manly's care; with an injunction to give them to his father, when he saw him able to receive them. Sir William received them, and shortly after left C——; and nought was heard of him, but that he had wholly retired from public life, and had travelled into far countries. But his son was ever with him, and his last and precious legacy. He was long before he opened it, but at length he did so. He read the notes: it was like a voice from the dead. He examined the books; yet for a time he battled with his own mind, fearful lest affection might sway his judgment. But, finally, truth prevailed, and the Holy Spirit shone clearly on his heart. He found, at length, life and strength fast decaying; and he returned to England, to the spot where Henry had breathed his last, to the friend who had cheered his departing hours, and opened the way to life and immortality. It was a fearful shock to meet him again; but, that once over, peace and comfort flowed from his lips. And one grave unites those who in their lives had been all to each other, till their heavenly Father, in tenderest love, parted them on the earth that they might live together in heaven for evermore.

THE FRENCH PROTESTANT EPISCOPAL CHURCH OF LONDON.

THE following most interesting account is from the pages of the "Literary Gazette." We most gladly take the advantage of laying it before our readers, and trust that the object for which the editor of the Gazette so justly pleads will be furthered to the full extent without difficulty.

"The 'Eglise Protestante Episcopale Française de Londres' is far less known than it ought to be, either as regards its history, its continued excellence, or its present position. It was established in the chapel of the Old Savoy palace, Strand, during the reign of Charles the Second, and is now located in Edward-street, Soho-square; a spot so inconvenient, and a building so unsuitable, that the minister and vestry have resolved, with the approbation of the bishop of London, to apply a portion of their limited funds towards the purchase of a piece of ground and the erection of a new church. But we regret to state that the choice of a more eligible place of worship has been delayed from time to time, partly from their inability (among other causes) to meet the cost without trenching too deeply on their small resources*. They have, moreover, felt anxious, whilst providing for their own accommodation, to rear a monument in memory of their persecuted forefathers, the French protestant refugees, as well as of the protection, hospitality, and generosity, which they sought and found in England, the land of toleration. The church, in which divine service is performed in the French language, according to the liturgy of the church of England, will continue to be a place of worship not only for the scattered remains of the several French protestant congregations which formerly flourished in the metropolis, but also for the numerous foreigners in London who have no national church here. It should, moreover, be added that a charity-school, in which the daughters of poor descendants of French protestant refugees are boarded, clothed, and educated, is connected with and partly supported by this church. They have appealed to the religious world in general to aid in this most desirable design; and a subscription, headed by the queen dowager with 20*l.*, and the king of the French with 25*l.*, amounting in all to between three and four hundred pounds, has been raised in response to the appeal. But ought such a work to linger in a Christian and merciful community like ours for the lack of a few hundred more? See how interesting is the original cause! how beneficial the constant operation both as regards heaven and earth! and how permanent the effect when the purpose shall be accomplished!

* "We have had the satisfaction, since the above was put in type, of learning that every facility in their power has been promised for this very desirable object by her majesty's commissioners of woods and forests, and that a piece of ground is likely to be secured for a site in the space lately cleared at the south end of Charlotte-street, Bloomsbury."

In the beginning of the seventeenth century, long before the revocation of the edict of Nantes (as appears from its archives), this French protestant congregation existed in London: and it was in July, 1661, that it adopted the liturgy of the English church, and had the little chapel in the Savoy granted by the monarch (succeeding the dukes of Savoy, who built it) for its worship*. In the same year the king further endowed the ministers with 60*l.* a year as a new mark of his royal approbation, which pension is received to the present day. The revocation of the edict of Nantes occurred twenty-five years after this, 21st October, 1685, and 150,000 French families were forced to seek refuge in foreign lands. Of these nearly 80,000 individuals came to England, and about 15,000 of the number took up their abodes in the quarter of the town about Soho-square. The arrival of these refugees could not fail greatly to increase the congregation of the Savoy, especially as many Calvinists conformed to episcopalianism in their adopted country. It is to be remarked, also, that the records of the church contain the names, &c., of above 2,000 converts from the Romish faith.

"The congregation having thus become too numerous for the little chapel, the clergy also rented from the vestry of St. Martin's the Greek church in Crown-street, Soho-square (formerly Hog-lane), and moved thither. About 1690, the same increase continuing, they took the church annexed to the Savoy, in Spring-gardens, which was soon after burnt down, and rebuilt at the expense of the Savoy consistory. Until 1734 the service was regularly and simultaneously performed in these three places: the Savoy chapel, the Greek church, and that in Spring-gardens; all under the same direction and control. At this time the Savoy fell into such dilapidation that it was obliged to be closed; and there were no funds for its repairs. In 1790 also terminated the occupancy of the Spring-gardens place of worship; and the French protestant church was reduced to the single building in Crown-street, Soho. King George III., ever the friend of religion, had, on ascending the throne, renewed the grant of the Savoy; but their poverty compelled the French to cede their rights therein to the German protestants in 1773. Finally, in 1822, the Greek church was given up for that now in use in Edward-street, Soho.

"Such have been the vicissitudes and migrations of this establishment, which, it is now hoped, will be enabled to fix itself in a fitting and lasting edifice, through the slight aid that is needed to fulfil the object in view. Whilst we were at war with the continent, the want of more spacious accommodation was not felt; but now, when London is swarming with French and other foreign visitors, it is almost impossible to overrate the moral and eternal consequences of their having a resort for their sabbaths, and for their instruction at all times, instead of being left to set an example of idleness and dissoluteness, by their necessitated habits, to the population with which they are mixed.

"We hope our statement will be heard where it may produce the results we anticipate; and in the hands of the wealthy, the great, and the good, we leave the French protestant church—our common friends in the service of God for two hundred years."

† "At the charge of three shillings and sixpence annually, to be paid into the treasury. We may note that our statement respecting this interesting church is from ancient documents, and new to the public. We give it as a curious piece of ecclesiastic history."—ED. L. G.

THE HOLY CHARACTER OF GOD:

A Sermon,

BY THE REV. EDWARD GARRARD MARSH, M.A.,

Canon of Southwell, and Rector of Aylesford, Kent.

JOSHUA XXIV. 19.

"Joshua said unto the people, Ye cannot serve the Lord; for he is a holy God, he is a jealous God. He will not forgive your transgressions, nor your sins."

JOSHUA would almost seem, by the use of this language, to discourage the people of Israel from seeking the Lord, representing to them that he is so hard to be served that the very attempt would only expose them to additional danger: "He is a holy God. He is a jealous God. He will not forgive your transgressions, nor your sins. Ye cannot, therefore, serve the Lord. Why should you engage yourselves in an attempt which must needs be fruitless?"

This, however, could not be his design; for, if any object lay nearer to his heart than every other, it was that the people of Israel who were subject to his authority should serve the Lord. But he knew that they could not serve God acceptably unless they served him only; and therefore he wished them to count the cost. To draw near him with their mouth, and honour him with their lips, while they removed their heart far from him, like their posterity in the days of Isaiah, is so far from an acceptable service that it would most surely provoke his displeasure. All idols must be cast out of the heart which would worship Jehovah; and, therefore, he wishes them, before they undertake his service, to consider well the sacrifices it would involve. "For which of you" (he would almost seem to say to them, in the language of a wiser than Joshua), "intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it; lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish? Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace." And, then, to show that in the service of the Lord there must be no compromise or equivocation, he

adds: "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

The following points are involved in this warning of Joshua, and are worthy of all consideration to those who in these days would serve the Lord: First, though the Lord is full of compassion and mercy, he is yet a holy God, he is a jealous God. Secondly, as a consequence of this feature in his character, there are certain conditions of mind in which "he will not forgive your transgressions nor your sins," and in which, therefore, "ye cannot serve the Lord." And therefore, lastly, if, like the people before Joshua, you have fully made up your minds that the Lord your God you will serve, and his voice you will obey, it becomes you to consider beforehand what that service will require from you, that you may not be taken by surprise, when you find yourselves called upon to submit to privation and loss, or else perhaps to calumny and contempt, or to some other temporal evil by the allegiance you owe to your Saviour. May he give you all that true and stedfast heart, that right apprehension of your condition and prospects, that sound perception of his greatness and of his indefeasible claim to your gratitude and obedience, which are necessary to his acceptable service!

First, then, you are admonished in the text, my beloved brethren, that, although the Lord is full of compassion and mercy, he is yet a holy God. He is also a jealous God.

We must beware of attributing to our God any qualities which are inconsistent with those by which he is known to be guided. When, for instance, we say that God is merciful, we must not forget that he is just too; nor may we attribute to him the quality of mercy in such a sense as to be incompatible with the exercise of justice. Nay, our God declares that he is particularly sensitive to anything that would offend the justice or holiness of his character, when he avouches himself to be a jealous God; for jealousy implies a sense of wrong, and a readiness to revenge it. Nor can anything be much more fearful than the method which he has sometimes taken to vindicate his awful character on this very account. When Herod was extolled with divine honours, immediately the angel of the Lord smote him, because he gave not God the glory. When the ark of God was brought into the temple of Dagon, neither the idol itself nor its worshippers were able to stand before it. And the language of the New Testament is of a similar character: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Although, therefore, you know and believe the love which God hath to you, and are encouraged to put your trust in his mercy, you are yet reminded by many examples that it is a mercy to which it may be wise to trust, but on which it is dangerous to presume. The last day will exhibit both attributes in full operation; for, while his mercy will be conspicuous in receiving many sons unto glory, his justice will be vindicated by the final and everlasting condemnation of the wicked. O, then, let us beware of trifling in a matter which so deeply concerns us, by presumptuously counting upon a mercy which God has not promised, and which it would be contrary to the holiness of his nature to exercise!

I come, therefore, now to the second point involved in these considerations, and which is, in fact, the practical result of them, namely, that as a necessary consequence of the holy jealousy of God towards wilful sinners there are certain conditions of mind in which he will not forgive your transgressions nor your sins, and in which, therefore, ye cannot serve the Lord. This is the doctrine of Joshua in the text. He told the people that they could not serve the Lord, because he is a holy and a jealous God; and, in the state of mind in which they then were, he greatly feared that he would not forgive their transgressions nor their sins.

Although the Lord, my brethren, is willing to forgive all the offences of all his people, he does not forgive any without repentance. There are certain qualities requisite in those who would receive the fulness of his blessing. Thus, when Peter and John looked upon the impotent man before they offered to perform any miraculous work upon him, they took notice of him, and perceived that he had faith to be healed. And our blessed Lord himself, when he cured all manner of diseases, though that mercy flowed simply from his own goodness and power, yet fixed his regards on the faith of the sufferer, and graciously attributed to it the benefit which himself had bestowed: "Behold," said he, "thy faith hath made thee whole." It is necessary to come to the Saviour, that we may have life; and none will come to him but those who repent of their sins, and believe in his power to pardon them. All are invited to the waters of life, but none will come for them except those who are athirst; and it is necessary both to hunger and thirst after righteousness, if we would be of the number of those to whom it is promised that they shall be filled. The impenitent, the unbelieving, the careless, the presumptuous, are destitute of these qualities; and, therefore, they will be excluded from the blessing. It is true these very qualities—repentance and faith—are the gift of the same

holy Person who rewards them. The thirst for spiritual blessings must be created by him who supplies the water of life. But still it remains, that if any be not willing to come to the Saviour in that humble and penitent state of mind which he will accept, if he have no thirst after righteousness, no faith in him who can relieve it, he is not in that state of mind which will inherit the blessing. Nay, the Saviour has placed the preparation of mind which is necessary to his acceptable service upon still higher grounds, when he said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

The fact is, that one thing is indispensable to your acceptable service of God; and that is, that you should be in earnest. Men think of serving God as they think of coming to church or hearing a sermon, a thing which may be done without much labour or effort of mind or attention. But God cannot be served unless he be served in the first place, unless there be a settled disposition of mind to do whatever he requires, and to abstain from whatsoever he forbids. If this be not the case with us, we do not regard him as God, or give him the honour which belongs to our Creator and Lord. To serve him as our God, we must be ready to part with any thing which he may see fit to take from us, to do any thing which he may be pleased to require from us, to submit to any thing which he in his wisdom may bring upon us, to go to any part of the world to which he in his providence may send us. To this extent we must indeed forsake all that we have. We must hold it as not our own, but lent us in trust, and ready to be surrendered at the command of its owner. It is with this disposition of mind that you should come to the bible. It is the book of God. You should say to yourself, "Whatever I learn from this book must be true: whatever it directs me to do must be right: whatever it forbids me to do must be wrong." And, reading it with these convictions, you should also make up your mind, that, whatever it may require from you, though it be hard to flesh and blood, you will do to the best of your ability, because it is the will of God. If you have not this disposition of mind, it is plain that you are not in earnest when you profess to serve God, because you have not made up your mind to do that which his service may require from you. If a servant should enter upon a place without being prepared to do all the work which his situation may require from him, you would say that he trifled with his master, and ought not to have engaged in his service. So, too, if you come to God, and call yourselves his servants, and yet are not prepared to submit to all the sacrifices and perform all the duties to which a servant of God is bound to conform by his very profession, you make a mock of God, and, instead of pleasing, provoke him. In this state of mind, be assured, he will not forgive your transgressions nor your sins; and, so long as you remain in it, you cannot serve the Lord.

Lastly, then, ask yourselves the question, are you desirous to serve the Lord your God? Will you say, like Pharaoh, "Who is the Lord, that I should obey his voice? I know not the Lord;" or, like Joshua, "As for me and my house, we will serve the Lord?"

If this be indeed your determination, if you have fully made up your minds that the Lord your God you will serve, and his voice you will obey, it becomes you to consider beforehand what that service will require from you, that you may not be taken by surprise when you find yourselves called upon to submit to privation and loss, or else perhaps to calumny and contempt, or to some other temporal evil, by the allegiance which you owe to your Saviour.

A person who has fully made up his mind to lead a religious life must expect to encounter some difficulties in the way. He has taken a course contrary to that of the world at large; contrary to that which, if left to his natural inclinations, without instruction or discipline, he would be disposed to pursue; a course which will compel him to regard many things as wrong in which others indulge without scruple, and in regard to which (it may be) he differs from some even of his intimate friends. Notwithstanding all this, it is only necessary for him to make up his mind fully to this course, to be resolved that, come what may, and let whoever will oppose him, he will serve the Lord; and he will find the ways of wisdom to be indeed the true ways of pleasantness, and all her paths to be peace. It is an undecided mind that throws a gloom over the ways of religion. "A double-minded man is unstable in all his ways." He varies in his practice, being on one day, or in the company of some persons, a friend to every thing that is good; and, on another day, or in company with other persons, inclined to side with the world, and even to ridicule the excessive strictness of religious men. Hence, he cannot be at ease in himself: he cannot have peace within. That sunshine of the breast, which gives joy to a Christian in the midst of sorrow, and to which the psalmist alluded, when he said, "Unto the godly there ariseth up light in the darkness," cannot visit a soul which lives on the confines of this world and the next, and is equally afraid to overstep the boundary

on either side. He who is almost a Christian is constantly in doubt. He who is altogether a Christian has no room for doubt: he sees his way clearly, and believes it to be the way to God: he sets God always before him, looking unto Jesus, the author and finisher of his faith; and, while he seeks to follow his guidance, and to consecrate his life to his glory, he has no fears either that his unintentional failures will be imputed to him, or his imperfect services disowned. His mind is, consequently, overspread with the peace of God; and that makes every trial light, and enables him to rejoice even in the midst of suffering.

And yet it cannot be said in these days that a Christian is exposed to more trials than other persons. Only his trials are of a peculiar kind; and the right behaviour under them is more opposed to the impulse and feeling of nature. But a decided mind alters this state of things. It makes those things which are right appear at once desirable, and creates a distaste for every thing the contact of which would sully the conscience. The only really hard step is the first. Let a man's mind be once fully made up for God; and there will be in that state of mind an almost impassable barrier, which will hinder his return to ungodliness, or his consent to take part again in the pleasures or pursuits or society of the ungodly.

It is true that, not only in this first step, but in all the subsequent progress of a Christian, a divine help is necessary. It is not in man that walketh to direct his steps. Grace must convert, grace must sustain, and grace must sanctify. The steps of a good man are ordered by the Lord; and, therefore, he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.

But, my brethren, it is a decided surrender of the heart to God which alone gives any man a title to these promises. It is only when the eye is single that "the whole body is full of light, having no part dark, as when the bright shining of a candle doth give thee light."

This, then, is the lesson, brethren, which I desire to impress upon your consciences: If you value the truths of religion, make up your minds at once to go the whole length that its duties require. This is the respectable, the consistent, the honest course. Every thing else, every thing which implies evasion or uncertainty or double-dealing in matters of religion, is contemptible in itself, and will appear at the last day to contain in it the very essence of folly. Religion, if it be anything, is every thing; and to give it only half your heart is to show that you have not yet learned its inestimable value.

Therefore it is, my brethren, that I urge you to consider beforehand what religion may cost you. It may cost you, if honestly pursued, the sneer of the ungodly, or the dislike of men of the world. It may cost you more than this. There are gains which may be made by neglecting the sabbath, or by overreaching in bargains, or by flattering the rich, which you must willingly surrender. Sometimes an advantageous offer of placing yourselves well in life may be accompanied with circumstances which would endanger your virtue, or withdraw your heart from God; and then you must be ready to forego all such advantages, though your worldly neighbours should mock your simplicity, "choosing rather affliction with the people of God than the pleasures of sin for a season." To this sacrifice you must make up your mind; and, in making it, you have the presence of God for your comfort, and his Spirit for your support. If you are not prepared to make it, then, as Joshua said to the Israelites, "you cannot serve the Lord; for he is a holy God, he is a jealous God: he will not forgive your transgressions nor your sins." But, if you are, then may you walk with God in all the ways of his appointment; and you need not be afraid that he will reject your service or remember your faults, for "he is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness."

SABBATH MEDITATIONS.

No. VII.

AUGUST 18.—ELEVENTH SUNDAY AFTER TRINITY.

Morning Lessons: 2 Kings v.; Acts xvi.
Evening Lessons: 2 Kings ix.; 1 Peter iii.

MORNING.

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again, like unto the flesh of a little child, and he was clean."—2 KINGS v. 14.

Meditation.—"They, who turn away from God's methods of grace, reject their own mercies. But Naaman heard the wise advice, and, convinced of the reasonableness of the trial, descends to the river, where the experiment exceeds his expectation. His leprosy departed, and his flesh became soft, fair, and plump, as the flesh of a little child. Can the waters of Jordan thus cleanse the leprous Syrian, and shall not the fountain of a Saviour's blood much more cleanse the leprous sinner, that in faith descends to wash his spotted soul in this all-purifying stream?" (Hawels).

Prayer.—O Lord God Almighty, who art no respecter of persons, but in the righteousness of thy displeasure smitest sinful man, both small and great, that they may return unto thee; the weak in faith, that his feeble knees may be confirmed; the rich, that he may not set his rest in gold and silver; the poor in spirit, that he may inherit thy kingdom; and the stubborn-hearted, that he may repent him, and be converted, and live: cleanse us both in soul and body, and let our stripes be

washed of him who is more than a prophet; to the end that, being recovered from the leprosy of our wickednesses, we may be made clean in thy sight, and believe in the Lord Jesus Christ unto salvation. Let not, we pray thee, the cares and riches and pleasures of this world choke us, and so we turn away, as Naaman, in the pride of our carnal hearts, and refuse to hear thy healing words, and will not have respect unto the way that thou chusest for us. But sanctify all thy visitations to our profit: teach us, by thy blessed Spirit, that we may repent us of our perverse doing; and, with the captain of the Syrian host, having gone down unto the waters of life, and being washed and made clean, we may confess that thou art a God unto them only who obey thy voice—yea, that there is no God in all the earth but the God and Father of our Lord Jesus Christ, in whom thou hast opened a fountain for sin and uncleanness.

Leave us not, O Lord, to the enticements of our own lusts, neither suffer us by deceit and falsehood to serve the unrighteous mammon; so shall not thy chastisements cleave unto us as unto the servant of the prophet, and in the second death a part be laid up for us in the lake which burneth with fire and brimstone, where the worm dieth not, and the fire is not quenched.

EVENING.

"Having a good conscience."—1 PETER iii. 16.

Meditation.—"A good conscience is a waking, speaking conscience; and the conscience that questions itself most, is of all sorts the best: that which is dumb, therefore, or asleep, and is not active and frequent in self-inquiries, is not 'a good conscience.' Will you not answer unto conscience but when it begins to speak; and turn to business or company, that you may not hear it? Know that it and you must answer unto God. That conscience alone is good which speaks much with itself and much with God" (Abp. Leighton).

Prayer.—O Spirit of holiness, sanctify, we implore thee, the Lord God in our hearts; and enable us, by the ever-present love and fear of him, to put away the filth of the flesh, to have the answer of a good conscience, and to seek peace through him who suffered for sins that he might bring us to God. Grant that we may be all of one mind; having compassion one of another; loving as brethren; being pitiful and courteous; not rendering evil for evil, and railing for railing; but, contrariwise, blessing. Let us, out of a good conversation in Christ, so eschew evil and do good, so refrain our tongue from evil and our lips that they speak no guile, so lay hold on the hope set before us, that our love for the life which is hid with Christ in God may be manifested and stablished; and that, holding our faith stedfast unto the end, we may be saved by the resurrection of Jesus Christ. Amen.

S. K. C.

TREES AND SHRUBS.

No. VI.

THE ROSE.

THE rose has in all ages been celebrated in poetry and in song as exceeding other flowers in its beauty, fragrance, and delicacy. The different species are very numerous. It has, from time immemorial, been a favourite flower among the civilized nations of Asia and Europe; and there are few countries in the old world where some species of it is not known, though America cannot boast of one. Maupertuis gathered roses of bright red on the banks of the Tenglio, a stream that descends straight from the Lapland hills to the gulf of Bothnia. "Syria derives its name from the abundance of its native roses. The rugged sides of Caucasus are clothed with them: they perfume the forests that surround the mountain, and stretch over the lands to Circassia and to Persia, whose poets feign their Gulistan, or rose-garden, to equal the bowers of paradise, The luxurious inhabitant of Cashmere weaves his delicate web under the shade of clustering roses; and the palace of the Hindoo rajah and the Mussulman viceroy are refreshed alike by the sprinkled rose water, and scented with the fragrant attar of the rose" (Lady Calcott).

"Botanists," says Mr. Loudon, "are not agreed as to the number of original species of the rose: some regard all the European as originated from one source; others, and especially the modems divide them into species, sub-species, and varieties. The lists of the London and Paris nurserymen contain upwards of a thousand names-

New varieties are to be obtained only from seeds. They are propagated chiefly by layers, suckers, or cuttings. The rose-trees in Persia rise full fourteen feet high, says sir R. Ker Porter, who mentions some laden with thousands of flowers, in every state of expansion, and of a bloom and delicacy of fragrance which filled the whole atmosphere*.

The rose is too well known among us to need any lengthened description here; it may be well, therefore, to confine these few remarks chiefly to the scriptural illustrations derived from it. It must be observed, that the learned on botanical subjects are not agreed as to the true meaning of the word "chabatzeleth," in our version translated "rose." In the opinion of some the chabatzeleth is a bulbous-rooted plant, from *chabab* (he loved), and *batzal* (a bulb or onion). It is the opinion of Wilde that the rose of the plain of Sharon, lying between Jaffa and Ramla, is a kind of cistus, white or red (Travels, vol. ii., p. 172). The Seventy and Jerome, however, render it "the flower of the fields;" alluding, probably, to the rose in its wild state. The Chaldee translates a rose in our sense of the word, as do by far the greater number of western interpreters. In the song of Solomon, the mystical church, or the Redeemer, is introduced as describing himself as "the rose of Sharon" (ii. 1). Isaiah foretells the blessed effects of the coming of the Messiah, and the great prosperity predicted to the church, by the change wrought in the face of nature: "The desert shall rejoice and blossom as the rose" (xxxv. 1). Esdras, in compliance with the divine command, comforted God's people in their affliction, by urging them to be filled with joy, by "the roses of the mountain of the Lord" (2 Esdras ii. 19). While the son of Sirach introduces wisdom comparing herself to the "rose of Jericho:" "I was exalted like a palm-tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane-tree by the water" (Eccl. xxiv. 14): "As a rose growing by the brook of the field" (xxxix. 13). And the book of Wisdom thus powerfully describes the language of the sensualist: "Let us fill ourselves with costly wine and ointments, and let no flower of the spring by us: let us crown ourselves with rose-buds before they be withered: let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this" (Wisdom ii. 8); referring unquestionably to the common practice of introducing the rose at banquets, and of wearing them as chaplets and garlands, so frequently referred to by the poets.

In ancient Rome, at public rejoicings, roses were strewed along the streets; and at Baiæ, when festivals were given on the water, the lake was covered with them. According to the heathen mythology, the rose, said to have sprung up where the blood of Adonis was spilled, after his conflict with the wild boar, was given, according to the fable, by Cupid to Harpocrates, the god of silence, as a bribe to conceal the follies of Venus; and for this reason it was sculptured on the ceilings of banqueting rooms, to remind the guests that nothing which took place at the convivial meetings was to be repeated: hence "under the rose," is an expression to denote that secresy is to be observed. "It is pleasant on the roof and on the joyous table and to the feasts of Bacchus: what can be without the rose?" So sings Anacreon, who styles it the "breath of gods, the enchantment of mortals, the ornament of the graces."

With respect to the rose of Jericho referred to, some writers suppose, without any good grounds, that it was a plant now so named by the monks of Palestine, and to which several superstitious qualities have been attached, which differs entirely from the rose. It is one of the *anastatica* species, and is thus described by a correspondent:—

"This singular plant is a native of Arabia and Palestine, and grows in sandy plains and arid tracts, where the sun's rays destroy all vegetable life. A grain of seed will germinate and strike root in such a locality, at a season when there are no high winds to set the sand in motion: it absorbs all possible moisture from the atmosphere, throws out leaves and branches, and fixes itself in the ground. Being an annual it soon dies, and draws all its roots and branches into a ball; but, unlike other plants, its existence does not terminate here. In the month of August, when its first period of vegetation ends, the high winds commence, and drive the sand often to very considerable distances. The light, dry ball as it is caught up and carried onwards, drops its seeds, which in their turn give existence to a new plant. But this airy voyage does not last for ever, and the plant, so long the sport of the winds, finds a resting-place, which singularly enough, is always in moist tracts. Hence it is, that this rose abounds on the banks of the Jordan. Here it appears to recover from its fatigues—it breathes: its leaves, roots, and branches become soft, open, and distend: the sap vessels are recalled to life; and the plant attains a second maturity. It is to this resurrection that the plant owes its name of anastatica.

"Linnæus gave it the name of anastatica, to designate its singular property. It was introduced into Europe divested of its supernatural qualities, and was cultivated like an ordinary plant. Its quality of attracting moisture was, however, observed at an early period, and it was used for ascertaining the dryness or humidity of the air. It is said that Linnæus always kept a dry branch of the rose suspended from his window. It received its name of "rose of Jericho" from Gaspar Bauhin, in 1560. The various other designations which it obtained in the course of time, are derived from the several periods of its development, and are interesting, as marking the development of botany as a science."

The Romish church has many legends concerning the rose. A golden rose was deemed suitable only for a sovereign to give or to receive. Roses are blessed at Rome, on the *Dominica in Rosâ*.

The red and white roses, it will be remembered, were respectively the badges of the houses of York and Lancaster, and to wear "the rose that is like the snaw" was also a proof, in after times, of allegiance to the house of Stuart.

The most choice produce of the rose is the attar or otto, the essential oil of roses; the roses principally used in the formation of which are the *moschata* and *bifera officinalis*.

There are two methods of obtaining this scent.

* Mr. Sharon Turner mentions a white moss rose-tree, near Ripon, which had 520 in flower, and 400 buds beginning to open, and a small rose-tree, near Congleton, which had 2,344 roses and buds (Sacred Hist. vol. i. 116).

At Tunis and in Persia the musk-rose is used. The rose-leaves are placed in a wooden vessel, nearly full of the purest water, which is exposed for several days to the heat of the sun. The essential oil soon floats on the water. Being collected by means of a small piece of fine clean cotton wool, tied to the end of a stick, it is squeezed into small bottles, and afterwards carefully closed. This butter of roses, as it is sometimes called, is of a yellowish tinge and semi-transparent. It keeps for a long time without becoming rancid. The aroma which it yields is so powerful, that a quantity which would adhere to the point of a needle will perfume a room for many days. It is sometimes obtained by distillation. A quantity of fresh roses are put into a small still, with nearly double the same weight of water, and left with their calyces, but with the stems cut close. The mass is then well mixed with the hands, and a gentle fire placed under the still. When the fumes of the water begin to rise, the cap of the still is put on and the pipe fixed; the chinks are well luted, and cold water applied at top. The distillation is continued till half the water has come over, which is generally in four or five hours. This is poured on fresh leaves, and a portion drawn off as before. The rose-water thus prepared is then put into earthen pans or tinned metal, and exposed to the fresh air for the night: the attar is found in the morning congealed, and floating on the top of the water. This is to be carefully collected and poured into a vial.

The quantity to be obtained depends on the skill of the distiller, the quality of the roses, and the favourableness of the season. Three drachms from one hundred pounds weight of rose-leaves is regarded as a very large quantity to obtain.

The flowers of the garden and the field, when examined with a discriminating eye and a grateful heart, are eminently calculated to impress the mind with a deep admiration of the wisdom and goodness of God. Truly has it been observed that "the vegetable kingdom expands every where before us an immense portraiture of the divine mind, in its contriving skill, profuse imagination, conceiving genius, and exquisite taste, as well as its interesting qualities of the most gracious benignity and the most benevolent munificence. The various flowers we behold awaken these sentiments within us, and compel our reason to make these perceptions and this inference. They are the annual heralds and ever-returning pledges to us of his continuing beneficence, of his desire to please and to benefit us, and, therefore, of his parental and intellectual amiabilities. They come to us, together with the attendant seasons that nurse and evolve them, as the appointed assurances that the world we inhabit is yet to be preserved, and the present course of things to go on. The thunder, the pestilence, and the tempest awe and humble us into dismaying recollections of his tremendous omnipotence and possible visitations, and our total inability to resist or avert them; but the beauty and benefactions of his vegetable creations—the flowers and the fruits more especially—remind and assure us of his unforgetting care, of his condescending sympathy, of his paternal attention, and of the same affectionate benignity still actuating his mind which must have influenced it to design and execute such lovely and benevolent productions, that display the minutest thought, most elaborate compositions, and so much personal kindness."

REFORMED DRUNKARDS.

An argument frequently urged for the use of the tee-total pledge is this, that all other modes of reforming drunkards have proved ineffectual. It has also been said that clergymen, when appealed to, have been unable to produce any instances of inveterate habits of intoxication being checked by the ordinary ministrations of the word. I do not wish to enter upon the question whether or no temperance societies are advisable and to be encouraged; but the argument I have referred to appears to me so shocking, so derogatory to the gospel which, in the hand of God, is of mighty effect to the destruction of Satan's kingdom, that I am induced to notice some instances which have lately met my eye, where the habitual drunkard *has been* reformed. The following is one. I take it from a trustworthy source:—

"I gave a tract to a sailor proverbial for drunkenness and other vices. He carelessly put it into his pocket, where it remained for several days. When it again came to view, poor Jack read its title, 'The Necessity of Repentance.' 'O,' said he, 'this is just what I want – repentance.' He read the tract; and, having in early life been brought up in a Sunday-school, and having a bible in his chest, he was led to read the bible and tract together: they became his daily companions. Soon after, he was found bowing before God in prayer. He was then far away at sea. But a change had taken place, which was evident to all his shipmates. In the course of the voyage the captain was taken ill; and, his mind becoming distressed, the mate was requested to read and pray. But he knew nothing of religion. He stated to the captain, that one of the sailors in the forecastle was often reading the scriptures and praying. He was sent for. He read, he prayed; and God blessed his humble efforts. The mind of the captain was relieved, his health restored, and there is every reason to hope that he received the truth as it is in Christ. The sailor was esteemed for his piety and zeal; and, having laid aside the sin which had hitherto so easily beset him, the sin of intemperance, his sobriety soon afterwards recommended him to the notice of a pious captain, who made him chief mate of his ship. In this relation he gave much satisfaction to his employers; was soon promoted to take the command of a vessel of two hundred tons; and is now the captain of a ship of nearly seven hundred tons, greatly respected for his piety and general deportment. And this is the sailor to whom I gave the tract on repentance."

Here is another example as remarkable as that justproduced:—

The individual "was a sad drunkard, and, while sitting in a public-house at Greenwich, a man accustomed to go into public-houses to distribute tracts went into this house. He saw this individual intoxicated, and offered him a tract: he would not receive it, but the man dropped it in his bosom. When the drunkard went home that tract fell out, and in the morning, when he became sober, he read it. It pleased God to bless it

to the conversion of his soul; and for five years from that time he has been a consistent follower of the Redeemer."

I could easily add to the catalogue, and perhaps I may do so on a future occasion. Enough, however, has, I think, been exhibited to prove that the divine word has lost none of its efficacy since the apostle's days, who declares, "Neither thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 10, 11). S.

The Cabinet.

PRAYER.—Prayer is to the penitent heart a sweet source of consolation, long even before the answer come; because a generous mind rejoices in acknowledging the obligations it desires to receive, or has received, or the faults, errors, and offences which it has committed; and a candid mind delights in holy unburdenings; and an humble mind, in the confession of its own incapacity for doing good: all which sentiments accompany penitential prayer. And, also, that the exercise itself is a drawing nigh unto one who giveth liberally and upbraideth not. God has no frowns for the penitent: he hears their cry, and will help them.—*The Thoughtful Year, by the rev. J. S. Knox.*

ANTICHRIST.—These be the works of Antichrist which he shall bring to pass. This shall he work in all deceivableness of unrighteousness. He shall come with all kinds and shifts of deceit. He shall come with show of praying, with vizard of fasting, with companions of monks, friars, canons, and all kind and colour of holiness. He shall seek to prevail by threatening and by flattering, by fair means and by foul. He shall excommunicate, and release from excommunication: he shall promise forgiveness of sins, and life everlasting. He shall make boast of the Fathers and ancient doctors; he shall make boast of the universal consent; he shall boast of general councils; he shall boast of Christ's apostles, and of the gospel of Christ, and of the word of God. So shall he falsely and deceitfully work himself credit, and beguile the world, in abusing the holy name of God. No kind of deceitfulness or subtlety but he shall use it. So shall he make the people to seek upon him, and kings and emperors to fall down before him, and to say, Who is like unto the beast? Who is so wise, so learned, so holy, so wealthy, so mighty, and so catholic? Without him no man is to be reckoned holy or learned. Without him no one may traffic, buy, or sell. Without him no one may read publicly in universities; no man may preach to the people; no man may be accounted a Christian; no man may hope to be saved without him, without his leave and liking. Such wonders, such miracles shall he work; so shall he conquer and subdue the world.—*Bishop Jewell.*

JEWISH MARRIAGES*.—The night before the celebration of the marriage is called the "watch night," and is kept as such by the family of the bride and the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of this night, or very early in the morning. The bridemaids watch anxiously for his arrival, and, as soon as they are apprised of his approach, by the joyful shout set up by some of the members of the family who have been on the look out to catch the first glimpse of him, "The bridegroom cometh!" they go forth to meet him. The precision with which this answers to the parable in the 25th chapter of Matthew's gospel, scarcely requires pointing out: "While the bridegroom tarried they all slumbered and slept. And at midnight there was a great cry made, Behold the bridegroom cometh: go ye out to meet him" (Matt. xxv. 5, 6).

* From "A brief sketch of the present state and future expectations of the Jews," by R. H. Herschell, a converted Jew. Published by J. Unwin.

Poetry.

THE FOUR AGES OF THOUGHT.

WHAT is thought?
In childhood—an imperfect gleam,
A summer bower, a moonlight dream,
Glimpses of some far-shining stream,
A rosy wreath, the blessed beam
That dwells in mothers' eyes.

In youth—an urn brimm'd with delight,
Sweet thronging fantasies of light,
Meek eyes with love's own radiance bright,
Soft music on a summer night,
Hope budding into joy.

In manhood—a benighted shore
With wrecks of bliss all scatter'd o'er,
Dark swelling doubts, fears scorn'd before,
A spirit wither'd at the core—
A sea of storm and strife.

In age—a calm undazzled eye
Living in worlds of memory,
Low-breathed thanks for love on high,
A patient longing for the sigh
That wafts it into rest.

Lit. Gazette.

THE STARS*.

THE stars above,
Those ancient teachers with their looks of love;
The self-same stars, that o'er man's troubled years
So long have shone from their eternal spheres:
Ages beneath have perished—they abide,
And night by night their stillness seems to chide
This changeful life—the ceaseless ebb and flow,
The weary turmoil of the world below:
Yea, these enduring heavens and this green earth,
That, day by day, since young creation's birth,
With all their loving language never cease
To plead with man and call him back to peace.
O teach they not that wars and tempests lie
Encompassed with a dread tranquillity?

* From "Charles the Twelfth," a prize poem, recited in the theatre, Oxford, June 8th, 1842, by John Campbell Shairp, Balliol College, Oxford. Francis Macpherson. 1842. Pp. 15. A poem exceedingly creditable to Mr. Shairp's talents, and which, it is to be hoped, augurs more extended productions from his pen.

That man's unquiet years of storm and strife
Are but as moments in the deeper life
Of the eternal silence, on whose breast
All earthly discord sinks in perfect rest?

Miscellaneous.

EVILS OF SUPERFICIAL EDUCATION.—The great philosopher of Athens was praised as having brought philosophy down from the clouds, and constrained her to dwell with men. In like manner, religion must not be looked upon as a thing that is up in heaven, and has no connexion with "this dim spot which men call earth." Young ladies are apt to look upon the duties of life as something distant and indistinct; but the fact is, that every one has a work to do, and the business of youth is to prepare for that work. It is but common prospective policy to make the future occupations of mature years blend closely into the occupations of the preparatory state of existence; so that, when the individual enters upon those occupations, he may, like the well-trained soldier, find them nothing more than what he had been accustomed to expect. In female education, the exact contrary of this is the case. In the knowledge of all that really constitutes the business of life, our fashionably-educated ladies are deplorably deficient. They seem to be educated for dolls, for vocal or musical instruments, for drawing-machines, for any purpose, in fact, rather than that of discharging the ordinary duties devolving on the female sex. It seems to be the study of the majority of persons engaged in what is called education, to discover what is least likely to be useful in the wide field of intellectual acquirements, in order to impose it on the rising generation. We do not exclaim against elegant accomplishments; we only remonstrate, and we would remonstrate strongly, against making those things the whole, which ought only to be parts of a minor part.—*Miss Stodart.*

ENCOURAGEMENTS TO MEDICAL PRACTITIONERS AND STUDENTS*.—A discussion of the difficulties attendant upon the pursuit of medical knowledge, may perhaps leave in the minds of the less confident a feeling of doubt and anxiety, and throw a gloom over the commencement of their studies. I have endeavoured to guard against this result by showing that, though the richest endowments of nature, and the best gifts of education and study, are honoured by being employed in the service of our science, yet average talent, backed by patient industry, will suffice to furnish the medical man with the knowledge and confidence necessary for the practice of his profession. But, should any misgivings still linger in the mind of the student, I would lead him away from the contemplation of the difficulties to the more cheering view of the excellent nature of the profession on the studies of which he is about to enter. Is he fond of learning, he will find ample scope for the exercise of his memory; is he attached to scientific pursuits, there is scarcely a branch of science which does not figure in the programme of his early studies; is he doubtful of the real nature of his talents, and of the studies best adapted to his character, he will meet with so great a variety in his preparatory studies, and in the after practice of his profession, that he will find no difficulty in making an appropriate choice; or has he the high ambition of being useful to mankind, by adding to the existing stores of knowledge, he will nowhere find so wide and interesting a field for his exertions. Such is the provision made for the employment of the intellect. There is at least equal scope for the exercise of the social feelings. Does he wish to do good, what a wide field for the exercise of his benevolence! Does he prize the gratitude, the good-will, and the friendship of his patients above the gold which pays him for his services, what an ample return of kindly feelings does he receive! Again, as regards his own self-improvement, how well adapted are all his studies and pursuits to that great purpose! The most perfect and wonderful of the works of nature, from which the natural theologist derives his most convincing proofs of the wisdom, power, and goodness of the Deity, forms his first and principal study. He examines its mechanical contrivances in death: he watches the play of its functions in life: he sees in how many instances it preserves and repairs itself, how admirably it is adapted to the external objects by which it is surrounded. But this is not all: he gleans from the daily exercise of his profession instruction denied to all others. He sees the punishment which follows sin, and falls on every form of intemperance: he sees virtuous habits rewarded, even in this life, by the blessing of health, and a considerable immunity from bodily suffering: he witnesses the agonies of conscience in the wicked, the calm yet humble self-approval of the good: life and death unite in teaching him lessons of religion, and his are the solemn and awful legacies of the grave. And yet, with all these moral and religious advantages, the members of the medical profession are thought to be peculiarly prone to infidelity. It is difficult to say how or where this popular opinion took its rise; and it is certainly impossible to produce proof either for or against it. This at least we know, that mere intellectual culture, though carried to its highest point, offers no security against disbelief, and that in every department of science and literature striking examples of infidelity are to be found. The anatomist, as he explores the wonders of the human frame; the astronomer, as he traces the harmonious movements of the heavenly bodies; the historian, as he follows the course of time, and marks the rise and fall of nations—each in turn may be blind to the hand which formed and guides all material things, and to the will that determines the destinies of mankind; and, just as the astronomer can out-balance the name of Laplace with that of Newton, and the historian is at no loss to find great names among the believers in religion to place against those of a Hume or a Gibbon, so may the physician find, for every instance of disbelief, more than one bright example of humble and rational faith.—*Introductory Lecture, unpublished.*

* By W. A. Guy, esq., M.D., professor of forensic medicine in King's college, London.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 480.—AUGUST 24, 1844.

[Snowdon, from Capel Curig.]

RECOLLECTIONS OF SNOWDON.

No. II.

It was a dull morning when we left the inn of Llanberis to ascend the monarch of British hills. We hoped, however, that the clouds might after a while clear away, and allow us at least a partial view of the expanded prospect said to be visible from this mountain. Though somewhat discouraged, therefore, by the gloom in which the cliffs around us were enveloped, we resolved to persevere in our enterprise.

We were six in all; our party consisting of four, with two guides. We had also two ponies; for the first part of the ascent is sufficiently easy to admit of riding. In less than half an hour we entered the clouds; and it soon began to rain. Our journey now was uncomfortable enough. The wind was blowing with great vehemence; and we were thoroughly drenched with the rain. Our guides, too, assured us that there was little or rather no hope of the weather clearing, and advised us to return. But this counsel was by no means to our taste. Boy-like, we laughed at the "pelting of the pitiless storm;" and, with merry jests at our misfortunes—our slips and tumbles, and the difficulty of retaining our hats—we resolved the more for it to reach the summit.

After travelling about four miles, we arrived at the blacksmith's forge, which is the limit of the horse-road on this side of the mountain. This dreary abode is stationed here in order to supply the labourers in the copper-mines just by with the requisite tools. Here we left our steeds, to clamber the rest of the way on foot, or frequently, in consequence of the slipperiness caused by the rain, upon our hands and knees. Though we had no view of the world below, from which a thick sea

of vapours separated us, yet we were not without our glimpses of sublimity. The wind, which now blew a hurricane, roared like thunder; and, gustily parting the clouds for an instant, showed us some huge, black, desolate cliff, or some vast hollow in which the vapour looked like the steam of a monstrous cauldron. These sights were but momentary; and then the clouds seemed to rush together and envelop us with increased density; so that, though but a few yards apart, we could scarcely see each other.

At length, we stood upon the Wyddfa (so the peak is called); but, from the point where we had fondly expected to descry three kingdoms, we could not see three yards. Such is the uncertainty of mundane anticipations. A few feet below the apex was a little ruinous hut, composed of loose stones: this we entered, and seated ourselves (the height not allowing us to stand upright), though the walls of the rude tenement excluded not the wind and rain. The guides advised us here to drink some spirits, in order to counteract the influence of the cold and wet. They therefore produced some brandy; but we had no goblet, and were puzzled how to distribute it. One of the party, however, searching his pockets, found a large shell which he had the day before picked up; and, having collected some water from the drippings of the roof, we compounded a mixture which certainly tended, shivering as we were, to invigorate us for our return to the regions beneath. Often have I since smiled at the figure we presented on the top of Snowdon. Not only were our garments soaked, but our faces were painted — literally painted — with colour washed out of the lining of our broad-brimmed straw hats. And many were the jokes which for this we passed upon each other.

We did not stay long upon the summit, 3,571 feet above the level of the sea. But the descent was more unpleasant than it had been to ascend. We were in greater danger of slipping; and there were torrents formed by the rain rushing down the gulleys on the mountain-side, through which we had to wade.

As we had found by experience a party of four sometimes too numerous for a village inn, we separated into two divisions; one taking the direction of Capel Curig, the other making for Beddgelart. I was of the latter company, and was rejoiced to learn that our journey was to be the shortest. In one part of the descent the guide stopped where the ground sloped steeply from each side of the narrow path we were treading, and told us that, if two stones were there placed one upon another, and kicked in opposite directions, they would be two miles asunder before they stopped. If this assertion be somewhat exaggerated, I can yet readily believe that to a vast distance they certainly would roll; for we were on a dizzy height, not far from the peak of the mountain. And I afterwards learned from an old mountaineer that this pass is noted for demanding in clear weather a firm foot and a steady head. To us there was no danger, as the clouds concealed the abysses below; and, therefore, we trod fearlessly and safely the verge of the precipice.

Occasionally, accidents happen on Snowdon. A very remarkable one was related to me. A winter or two before I visited the country, a man was passing over the cliffs with a pot of honey in his hand. The snow was lying deep; and, as the path was slippery, he missed his footing and fell. In vain he strove to save himself by catching at the crags over which he rolled. His companions speedily lost sight of him, and deemed him dashed to pieces on the rocks below. Hastily they descended to pick up the corpse; but, to their astonishment, found him, though full five hundred yards beneath the point from which he had fallen, scarcely injured, his hands only being torn by the ragged cliffs he had grasped. A deep bed of snow had received him at last; and there he sat, not—as one would have supposed—full of gratitude to God for his wonderful preservation, but murmuring at his misfortune in losing his pot of honey!

In the afternoon we arrived at Bedd-gelart, glad once more to be under the shelter of a comfortable roof; and, though disappointed of the prospect we had hoped to see, yet not a little elated that our ascent on such a dreadful day was considered a mark of no contemptible prowess.

A month later in the same season I mounted Snowdon again. It was fair and clear before I set out; but the clouds gathered gradually round the peak. While climbing to the blacksmith's forge, I had noble glimpses of the scenery. Anglesey was lying at my feet, surrounded by the sparkling waters. On the right were the green heights of Moel Aelia, separated from me by a deep valley: in front was a huge black ridge, frequently hidden by the vapours which sailed grandly along it. As, however, I mounted higher, the clouds thickened; and, though it was a much calmer day than on my former ascent, yet from the peak nothing more was visible.

Years have since elapsed; and I have never again visited the Snowdon range. Yet those majestic solitudes, where God's hand has formed everything, and man's puny workmanship appears not, are painted indelibly upon the tablet of my memory; and I love to retrace the picture. I love to recall the impressions then made. They are interesting: they are healthful. From nature the thoughts rise upward to nature's God; and the humble Christian can admiringly acknowledge: "*My Father* made all this."

> "These are thy wondrous works, Parent of Good!
> Almighty! Thine this universal frame,
> Thus wondrous fair; thyself how wondrous then!"

U.

THE LOVE OF GOD.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

THE love of God is not a mere ebullition of feeling, but an operating principle deeply seated in the heart, and manifested by our conduct towards God, our neighbour, and ourselves. There are, perhaps, few who altogether deny the necessity of religion; but reason may be convinced of its truth, while the heart remains a rebel to its authority. It is not enough to admit and admire its excellence: it must be received as the rule and guide of life. God has said, "Give me thy

heart;" but we read, "Thou shalt not sacrifice to the Lord thy God any bullock or sheep wherein is blemish or any evil favouredness; for that is abomination unto the Lord thy God." Shall we, then, offer him a corrupt and unsanctified heart, and presume to flatter ourselves he will accept the gift? How, then, can we dare to approach this glorious Being, who is of purer eyes than to behold iniquity, and in whose sight the heavens are not clean? It may be urged that the tender mercies of God are great; that he will not mark our iniquities with rigour, but will regard our frailties with an indulgent eye. True, God is merciful—O, how merciful!—and willeth not the death of a sinner, but rather that he may turn from his wickedness and live. But, although he is a God of mercy, he is also a God of justice and a God of truth. God has said that "by the deeds of the flesh shall no one living be justified;" "that there is none righteous, no not one:" he who continues not in the whole book of this law is accursed. The law of God is infinitely holy, and it is stern and unbending. It is not enough that we desire and endeavour to obey its commands. Consider its strict and solemn requirements: "This do, and live." Remember its awful denunciations against every species of sin: "He that breaks one tittle of the commands of God is guilty of the whole;" and "the wages of sin is death."

Art thou, O man, convinced of sin, and dost thou fear its consequences? Wilt thou exclaim with the Jew of old, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" No: fearful and wretched as is our state by nature—for we read that in iniquity we are born, and in sin are we conceived—yet God has not forsaken us in our misery, but has graciously provided a remedy. As soon as the scales fall from our eyes, and the heavenly light shines in upon our hearts, we perceive our sad condition, and in the anguish of our soul we exclaim, "What shall I do to be saved?" And our ears, which have been so long deaf to the merciful declaration, now gladly listen to the joyful tidings, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Although we dare not intrude ourselves into the immediate presence of our Maker, we now recognise the revealed Mediator between God and man. To God we now repair for mercy; but it is to God in Christ, reconciling the world unto himself; to God in Christ, who has redeemed us from the curse of sin.

There are thousands of professing Christians who live neither in accordance to law or gospel: they depend partly upon their own works, and look to Christ to supply their defective obedience to the law of God. But this mangled law, this mutilated gospel, is highly offensive to Almighty God, and dishonourable to his Son, Jesus Christ. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." To place any dependence upon our own defiled and polluted works is to come with money in our hands, and to pay for that which is not bread. To seek justification by our own merits is to sow the wind; and "he that soweth the wind," we are told, "shall reap the whirlwind." "Look on me, and be ye saved, all the ends of the earth; for I am God, and there is none else." We must believe in the divine nature of our Saviour, as no sacrifice less pure or holy could satisfy the justice of an offended God towards a guilty world. The divinity of Christ is the golden altar that sanctifies the sacrifice. Through the sufficiency of the atonement man is restored to the friendship and favour of his God. He gave himself for us, an offering and a sacrifice to God: he was smitten for our transgressions: our sins are therefore not simply forgiven, but expiated. Thus is justice and truth beautifully harmonised with love and mercy, and all the attributes of God maintain their original and necessary immutability. As soon as the overtures of the gospel are cordially embraced, man becomes a new creature; for whomsoever Christ redeemeth the Holy Ghost sanctifieth. He can now love the Lord his God with all his heart, and mind, and soul, and strength. His heart of stone exchanged for a heart of flesh, he is no longer deaf to the call of his God: "My son, give me thy heart," but with joy commits it to his heavenly Father's keeping. Religious exercises, more especially the services of our truly scriptural church, are no longer observed through slavish fear of the wrath of God, for custom, or merely for the sake of maintaining a decent and respectable appearance in the sight of men, but from the sincere desire of walking in all the ordinances and commandments of the Lord blameless.

He who loves God in sincerity and truth must of necessity love his neighbour as himself. It is true, God, for the preservation and well-being of society, has mercifully planted in the heart, or rather soul, of man, various moral faculties, which, apart from

religion, or previous to the reception of its life-giving principles, enable him to exhibit in his conduct much that is amiable, and much that conduces to the happiness of those around him. Many, who are actuated by no higher motive than a simple obedience to a constitutional impulse, may be scrupulously honest, just, and honourable in all their worldly transactions. They may be benevolent and kind to all who come within their sphere of action; they may be faithful to their friend even unto death; the patriot's pulse may beat high with every generous affection, the tear of sensibility may sympathize with affliction; the purse may open itself to the wants of the poor and distressed; yet the dispenser of all these benefits, the person in whom all these amiable traits of character exist, may be living without God in the world. The inferior and irresponsible animals of creation are endued by the same wise and merciful Creator with instinctive faculties necessary for the preservation of the species, and also for the advantage and accommodation of man. They evince the most tender love and care of their weak and helpless offspring; and many of them are capable of gratitude and faithful attachment to their lord and master, man. But, although the animal thus acts in conformity to the will of its Maker, one would no more attribute merit to its so doing, than to the works of a steam-engine, which, in accordance to the law of motion, equally obeys the impulse given it by its skilful constructor. Yet for other and more important purposes than the mere convenience and welfare of society has Almighty God thus implanted these various faculties in the mind of man.

Natural religion, the antecedent sense of right and wrong, was necessary for the reception of revelation. If in a state of nature we possessed no faculties through which we could be capable of love, gratitude, or any other moral obligation, the light of revelation could never pierce the impenetrable darkness of such a blank and vacant soul.

As it is owing to the directive power of the magnet that the mariner is enabled to steer his course, so natural religion, with equal truth and constancy, ever points towards that heavenly country where all is joy and love and peace.

However lovely virtue may appear, yet, if it does not proceed from the love of God, it will, upon closer observation, be found superficial and unsound. Virtue apart from godliness is only the shadow without the substance. Like the brilliant meteor quickly passing through the air, it may dazzle for awhile, but its course will be too eccentric to afford any certain light on which the benighted traveller may depend. But, in union with piety, and strengthened by the grace of God, it exhibits the heavenly characteristics of our blessed Lord and Master, who went about doing good. In the unruffled calm of prosperity, amidst the smiles of approving friends, mere natural virtue may display a serene and captivating aspect; but it is only the Christian, animated by God's Holy Spirit, who, amidst the temptations of his spiritual enemies, the ingratitude of mankind, and reproach, can stedfastly pursue his course unwearied in well-doing. Pure and undefiled religion is to visit the fatherless and widow, to assist the indigent and distressed, to instruct the ignorant, to warn the careless, and to endeavour to bring all within our influence to the knowledge and love of God. It is our duty—though confessedly at an humble distance—to imitate the example set us by our blessed Saviour, of doing good to all men. Amidst the discouragements and provocations which beset the Christian's path, nothing less than the cheering prospect of a glorious eternity could sustain him in his labour of love. We must also act justly by ourselves: we all possess an immortal part which demands our constant and most serious attention. The soul must either be eternally happy, or be consigned to everlasting misery. But this is not all: when we reflect that to save this soul the Son of God descended from heaven, that he took upon himself the nature of man, and, after suffering pain, poverty, and contempt, he for us poured out his soul unto death, shall we consider this soul, which could be redeemed by no less costly a sacrifice, unworthy our care and regard? Shall we, for whom our Saviour has done so much, do nothing for ourselves? The body, though confessedly the inferior part of man, must not be neglected: that beautifully organized structure is the workmanship of the same divine artificer, and, though I will not say equally, yet also demands our care and attention. Unlike the soul, the body is of a perishable nature. We must not, therefore, by imprudence hasten its decay, and thus shorten the time mercifully allotted to us by our heavenly Father for preparing for that glorious change, which to the believer is to take place after death, but which to the unrepenting sinner shall be a state of never-ending woe. In the soul is vested all life, knowledge, and action; but the body is the medium through which alone it can display its powers, and the soul and body are so closely connected that the one cannot suffer without the other being affected.

Until within the last few years the functions of the brain were but little apprehended; but it is now generally acknowledged to be

the organ of the mind. Therefore, although the soul is a pure, immaterial spirit, incapable of change or decay, yet its powers of manifestation in this life is through the medium of corporeal organs. Some suppose the heart to be the seat of the moral faculties; but a very little reflection will prove the fallacy of this idea. In scripture we read, that, "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies;" but this does not prove the heart to be the seat of the mind or soul. It is very common in scripture to express things, not according to the strict rules of philosophy, but according to their appearances, and the vulgar apprehension concerning them. For instance, Moses calls the sun and moon two great lights: but, however this appellation may apply to the sun, it cannot describe the moon, which is now well known to be but a small body, and the least of all the planets, and to have no light apart from what it borrows by a reflection of the rays of a sun; and only appears to us larger than the other planets because it is placed nearer to us; and it is from this appearance that the scriptures give it the title of a great light.

Descartes informs us, "that, although the soul is joined to the whole body, there is a certain part in which it exercises its functions more immediately than in the other parts." "The common opinion," says he, "is that that part is the heart, because the passions are felt there." Thus is the language of the holy scriptures accommodated to the understanding of the multitude. The design of God being to lead men to virtue rather than to make them philosophers, such terms are employed as are most conformable to the testimonies of the senses.

If the brain were the seat of the intellectual faculties and the sympathies and feelings, and the moral faculties appertained to the heart, in cases of insanity and idiotcy, when the heart is sound and healthy, the moral faculties would always retain their vigour unimpaired; and in all cases of a diseased heart the development of the moral faculties would be more or less obscured. But experience proves that neither of these instances is followed by such consequences, but that injuries of the brain affect, and frequently weaken the action of the moral powers as well as the intellectual faculties. "Now, whether this material organ become stiff and rigid from age, or inflamed and diseased, as in fever and in insanity, in either case the free action of the mind will be obstructed." It is well to acquaint ourselves with this truth, in order that we may carefully abstain from intemperance or any other indulgence which may render this organ unfit for the free and unfettered action of the soul. Religion does not call upon us to renounce the world, nor does it require us to abstain from recreation and innocent amusements; although it discountenances vanity and dissipation, it encourages us cheerfully to participate in social pleasures. It is committing high treason against religion to clothe it in an unnecessary, austere, and forbidding garb; and nothing more effectually restrains vice and folly than the presence of good and virtuous characters. But, although we may cheerfully enjoy the various gratifications by which we are surrounded, yet we must part with all when duty or conscience demands the sacrifice.

To conclude: do we acknowledge the importance of public worship? Do we hail the arrival of each returning sabbath, and with joy repair to the temple of the Lord, there with the assembled multitude to offer adoration to the great God of heaven? Is the God of our sabbath the God also of our week? Are love and veneration towards our heavenly Father the habitual temper of our souls, amidst the occupations of the world, as well as in the more silent moments of retirement? Is every day commenced and closed with prayer and praise? Do we from our heart forgive when we have been offended? Do we, regardless of self, endeavour to relieve the sorrows, wants, and distresses of others? If such is not the case, rest assured we are not yet reconciled to God, we are still in a state of hostility to our Maker: we do not, we cannot love God. And, if communion with the Father of Spirits is a weariness while on earth, until the heart is changed we are incapable of appreciating the joys of heaven.

But if from our heart we can individually respond an affirmative to each of these questions, then we may take comfort to ourselves in the blessed certainty that we do indeed and in truth "love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind, and our neighbour as ourselves." S. A. E.

AUTHENTICITY OF THE APOCALYPSE VINDICATED*.

THE objections commonly urged against this book

* From "An Answer, to Anti-Supernaturalism: intended to show that Christianity affords ample Proof of being a Divine Revelation without Appeal to the Testimony of the Four Gospels. In Answer to Objections by Dr. Strauss and Mr. Harwood." By I. R. Park, M.D., F.L.S., M.R.I. London: James Nisbet and Co., Berners-street. 1844. 8vo, pp. 123. The design of this treatise, which appears to be well worthy of perusal, carrying with it, as it does, much forcible argument, may be learned from the title-page. The dissemination of the principles combated by Dr. Park is alarmingly extensive on the continent, as he perceived from a considerable intercourse with foreigners, French, German, and Italian, during a residence there of nearly six years, where he came in contact with a fearfully small number among the educated classes who dissented from them and he expresses his conviction that they find too many advocates in this country.—ED.

have so little weight in the estimation of the writer, that he doubts if evidence so strong can be adduced in favour of any of the four gospels; and such was the opinion of sir Isaac Newton and dean Woodhouse. But there are further reasons for his entering upon this vindication; for, while the events foretold in it appear to him some of the strongest proofs of the truth of Christianity, the expositions of this prophecy usually given are so discordant and unsatisfactory as to bring the work itself into discredit, and create a distaste for the study of it. At the same time, the views about to be offered being for the most part peculiar to the writer, founded on the spiritual principle advocated by the late dean Woodhouse, their introduction cannot be deemed irrelevant, nor a vindication of the work itself uncalled for. The evidence we shall bring forward in its defence is taken from the dean's valuable "Treatise on the Apocalypse," and the testimonies will be cited in the same order.

The first named by the dean, as the most positive and direct, is that of Irenæus. He was the auditor of Polycarp, and other apostolical men, who had conversed with St. John, and had thus the best means of information concerning its authenticity. Irenæus in many passages ascribes this book to John the evangelist, the disciple of the Lord; that disciple who leaned on his Lord's breast at the last supper. Lardner, speaking of this testimony, says, it is so full and strong as to put it beyond all doubt that it was the work of John the apostle.

The testimony of Polycarp is proved by and included in that of his auditor Irenæus, and need not be farther dwelt upon here.

The testimony of Justin Martyr, who was born in the first, and suffered martyrdom in the middle of the second century, next stated, is full, positive, and direct. He expressly names John as the writer of it.

To pass over others mentioned by the dean, we shall cite the following as admitted to be undoubted testimony to the genuineness of the apocalyse, even by Michaelis, though himself a doubter, for reasons very insufficient, as will be shown hereafter.

Of these testimonies, one is that of Melito, a bishop in high repute, according to Tertullian, about the year 170. He wrote on the apocalyse, according to Eusebius; but his work is unfortunately lost.

Theophilus, bishop of Antioch, about ninety years after the publication of the apocalypse, also appears to have written upon this book.

Clemens, bishop of Alexandria, who flourished within the first century after its publication, has frequently quoted from it, and referred to it as the work of an apostle.

Tertullian, who wrote about the same time as Clement, is also admitted as undoubted evidence in its favour. So much for direct testimony: besides others omitted for the sake of brevity.

Now, it is here to be observed that the testimony to the authenticity of any work is allowed to be the stronger the nearer it comes to the time of its publication; but, as the apocalypse was avowedly written much later than the gospels, probably by thirty years, the testimony of the same authors in favour of both is so much stronger to the apocalyse as so much nearer. So much for the direct testimony; but not less strong is the indirect testimony in its favour.

Although this book was not objected to by any orthodox writers at this early period, yet, along with the gospel of Luke, it was objected to by the heretic Marcion, who came to Rome in the year 127. Now, this is full thirty years earlier than any direct testimony, wherein the writer is expressly mentioned by name, that can be brought to the other gospels; and, whatever weight may be attached to his objections to books that did not favour his peculiar views, his objections serve, at least, to prove that these books were then in existence. But his objections go farther than that, and show that these books were received as genuine by his orthodox opponents, or he would not have thought of raising objections to them; while the total absence of any objections handed down from that early period, except those of Marcion himself, confirms that they were so received by the church.

The fact of the authenticity of this book having never been disputed by the church at this time, sufficiently answers the objection of Michaelis, namely, that Papias says nothing to clear up the question of its authenticity; a question which appears never to have been mooted in his day, and was, therefore, never likely to be noticed by him (Woodhouse, p. 69).

Another objection of Michaelis, drawn from an expression in the epistle to the church of Thyatira, ver. 27, which speaks of ruling the nations with a rod of iron, an expression irreconcilable, as he conceives, with the mild sway of Christ, appears to have as little weight. With equal reason might the second psalm be objected to, from which this expression is borrowed, and figuratively applicable to the Messiah, that is, to his religion as ruling over paganism, and not to his personal sway over the pagan nations. In this sense, as denoting the triumph of Christianity over paganism, which is destined to be utterly abolished, the expression of "ruling with a rod of iron" and "breaking like a potter's vessel" is appropriate, and cannot be too strong. But the figurative sense appears to have been overlooked by the learned professor.

Similar objections to that of Michaelis have been urged against other expressions in the apocalypse; as the "wrath of the Lamb, and "the souls of the martyrs calling down vengeance from heaven;" but it should be remembered that these expressions, intended for admonition, and therefore clothed in the strongest terms, bespeak not the feelings of individuals, but merely describe the vision as it appeared to the prophet; figuratively foreshowing the evils of false religion, and its hatefulness in the sight of heaven.

The internal evidence of the prophetic character of the apocalypse, when the spiritual instead of the political interpretation is closely adhered to according to the principle adopted by dean Woodhouse, but with a different chronological arrangement, will be found more full and convincing more complete and satisfactory, than in any prophecy that can be named. As in other instances in prophetic annunciation, the latest written, and the nearest to the time of fulfilment, is the most minute and circumstantial, such is the case with the apocalypse.

POPERY IN CEYLON*.

JULY 30, 1826.—This evening, I went with some others to the Roman Catholic chapel (Trincomalee). On the outside it is a low, mean-looking building; but in the inside the splendour surpasses anything I could conceive. In the midst of the chapel stood four images—one of the virgin Mary, another of John the Baptist: I know not whom the others represented. The service commenced by all the people kneeling down, and chanting a set of prayers after the padre, in the Tamul language. Of course I could not understand it. After this, singing commenced, and lasted half-an-hour; one man, the leader of the band, singing a few words, and the rest joining in with the beat of the tomtom. When the padre had ended his prayers, and the singers had finished their psalm, the curtain was drawn aside which hides the altar, and the Portuguese priest, who comes from Goa, the seat of Romanism in India, appeared, and, putting on his robes, bowed to an image over the altar, and after that walked down to the opposite end of the church, on pieces of cloth which had been previously spread for him; and in his way down and back sprinkled the people with rose-water, all of whom seemed very anxious that some drops should fall upon them. This done, the two images, viz., of the virgin Mary and John the Baptist, were very reverently placed upon the shoulders of eight men, and carried in solemn procession round the churchyard, preceded by torches: burning torches were likewise placed at intervals in the churchyard, at one corner of which the procession halted, and the old priest repeated again the Lord's prayer in Tamul. When he had ended, all the people repeated the same. The images were afterwards returned to their proper places in the church, the priest unrobed, the people made their offerings to the virgin Mary, and some more devout kissed her foot, and the service concluded. The whole appeared to me a piece of solemn mockery, very imposing upon the minds of a people who are led away by outward ceremonies, but little calculated to affect the heart, or to raise the affections to that Being who is the Creator and Redeemer of man.

CHARMS.—It is customary with Roman Catholics here to wear charms on some part of their bodies, to preserve them from injury: the females either wear them round their necks, or round their arms above the elbow. . . . . They are written by the priests, and sold to the people. Persons of all rank and conditions wear them. The men have theirs tied round their loins very tight with a piece of strong twine. They are written on a piece of paper, which is folded in as small a compass as possible, and enclosed in a small tube of iron or brass. Parents buy them for their children, and put them on them as soon as they are born. Grown up females, in addition to these, have two rings of iron, one on each arm, hanging very loose; while children of three or four years of age have rings of the same kind round their ankles. The following is a translation of the charm, which is written in Cingalese:—

"Amen. In the name of my Master, the Father, the Son, and the Holy Ghost, may the virgin Mary preserve my head, neck, and throat: may the archangel Gabriel and his staff (or rod) preserve my right shoulder: may the archangel Raphael and his rod preserve my left shoulder: may the angels preserve my back: may the 11,000 virgins preserve my two sides: may all the saints preserve the soles and upper part of my feet. I take the infinite God for my protection. Believing in the name of the Father, the Son, and the Holy Ghost, three Persons and one God, sitting upon an almighty and glorious high throne, and in the name of the holy mother of God, may I be preserved from the enemies that come from the east, the west, the north, and the south. I (the priest) have bound the beasts that creep and walk and fly, and all poisonous creatures. I have bound elephants, horses, and tigers, and Angam (a sort of conjury in which the conjuror knocks down the person by blowing at him), Pilla (in which the conjuror sends elephants or serpents, or any other destructive or frightful beasts, to kill the person), Huniyan, which includes the following, viz., Wilahem (a charm which a person who wishes ill to another writes and buries near the house of the person he wishes to injure, and on which if he walks he will die or become mad), Nagesum, and Katugesum (in these two charms an image made of wax or wood is made, and thorns or nails are driven into its joints: this is buried near the house of a person disliked by another; and, if the disliked person puts his foot upon the place, he is sure to be afflicted with sickness of one kind or other), and all other sorceries (or devilish things). I have broken their power, I have burnt their power, and I have ordered them to flee from you. I have bound them by the 5,400 wounds that were inflicted upon Jesus Christ. I have bound them by the five divine visible wounds. I have bound them by the hands of the angels. I have bound them by the command of God, by the instruction of God, and by the power of God. In the name of God I have bound them, so that they never shall be loosed (to injure the wearer). Amen, Jesus. (Priest's name.)"

ROMAN CATHOLIC CHURCH IN COLOMBO.—Being in Colombo, I went to the Romish church. It is one of the neatest places of worship that I have seen in this country. I witnessed both their morning and evening devotions. In the morning, the priest, a man from Goa, did very little except read something in a very low tone of voice, and go through many ceremonies at the altar. After the service, I went to the altar, and found it bespangled with jewels, and adorned with numbers of wax candles. There was a large image of our Lord lying across the back part of the altar: at one side of it was another image of our Saviour, as large as life. Upon the altar were different books in Tamul and Cingalese, and a leaf containing the first chapter of St. John's gospel, and another containing part of the first chapter of St. Luke, in Latin, and printed with red letters. Within the rails of the altar, and

* From "Recollections of Ceylon after a residence of nearly thirteen years, with an Account of the Church Missionary Society's operations in the island, and Extracts from a Journal." By the rev James Selkirk, curate of Middleton Tyas, Yorkshire. To those interested in the progress of missionary exertion this work, which we have neretofore more than once recommended, will form subject matter for serious reflection.—ED.

before we reach the altar, were two images, one on each side. One of these was Santo Petro, and the other Santo Joseph with the infant Saviour in his arms. Standing in front of the large image of Santo Petro was a small image of the virgin Mary, which seemed a great favourite with many of the worshippers, as they went up to it and stroked its hands and face and feet very gently, and gave it many kisses on all parts. It was covered with a net work of silk, to keep the dust off, and on each side was a lighted candle. Some old women, with very grave countenances, first took one candle into their hands, and having blown it out and lighted it again from the other, proceeded in the same way with the other. The chief part of the service was performed by one of the people. He chanted a verse or a passage, and they either repeated the same or responded to it. The name of Maria came often over, and some of them repeated at intervals the name of Jesus in a very feeling manner, and smote their breasts, crying out, "My sin, my great sin!" Occasionally, too, they placed their hands in the attitude of prayer upon the floor, and placed their heads upon them, and remained in this position for a considerable length of time. In the evening the priest took a greater share in the service. He walked down the church from the altar and back again, under a canopy beautifully fringed, supported by two men, and sprinkled holy water on both sides of him upon the people. Some persons preceded him, bearing a smoking censer. Standing still at one end, they threw perfumes into it, from which a cloud of incense arose, which was an offering to the priest. He also did the same to them, taking the censer in his hands, and waving it backward and forward. At the conclusion of the service, all the people stretched out their arms at full length over their heads, and held them so for some time.

GOD'S COMMENDATION OF ISRAEL:

A Sermon,

By the Rev. Robert Henderson, M.A.,

Rector of Killelagh.

Deut. v. 28.

"They have well said all that they have spoken."

In reading the holy scriptures, we may perceive that God signifies his will not only in the form of precept and prohibition, but has also chosen the delineation of private character, or the history of public events, as showing us what we ought to do, what we ought to be, and how our minds ought to be disposed. He has directed the sacred writers to unfold, in simple narrative, the doings, sayings, and sentiments of the holy and unholy men whom his wisdom thought fit to be examples for all the world; and, adding marks of approbation, or the contrary, has left it to our study and diligence to discern thereby the true character and bearing of a man of God. The vein of instruction thus afforded, as it lies deeper, so is it commonly richer than that of formally expressed precepts—less obvious, indeed, to the superficial reader; for in the concerns of the soul, as well as of the body, God wills not that we should eat the bread of idleness—a vein requiring searching in order to detect it, but abundantly repaying the time and trouble by its fulness; affording lessons that open up the recesses of human nature, that penetrate the deep springs of conduct, and exemplify the truth of the simile which likens the bible to a sword, quick and powerful, piercing to the secret thoughts and intents of the heart.

I am now to call your attention to an instance of this method. The text expresses a commendation that ought to excite inquiry; and in the prosecution of that inquiry, if it be not distasteful to your minds, we may find something unfolded that will instruct and edify us. It is neither becoming nor reverent for us to hear that the Lord has pronounced himself well pleased in any matter, without inquiring into the circumstances, into the why and wherefore that it is so. And here, when we read that the Lord declared that "they have well said all that they have spoken," we should set ourselves to understand who spake, under what circumstances, what their words were, and in what consisted their peculiar propriety. For the three first of these points you cannot be at a loss, the chapter details them.

Moses represents the nation of the Israelites arrived at Sinai, from Egypt. There they were ordered to stop; and on the third day, according to appointment, the Lord himself came down on mount Sinai, on the top of the mount, in fire; and the smoke thereof ascended as the smoke of a furnace; and there were thunderings and lightnings, and the voice of the trumpet exceeding loud and long, so that the mount quaked greatly. In this grand but terrible spectacle the people were summoned to draw nigh, that they might hear the word of the living God, speaking out of the midst of the fire, and receive from his own lips the enactments of his law. Two days before had been spent in solemn preparation for the awful meeting: it took place. God came down: the hundred thousands of Israel stood encircling the foot of his mountain throne: they stood in heedful, trembling expectation of that great voice which had created and then shook the earth. Out of the midst of the fire, and the cloud, and the thick darkness, it spake: it pronounced the ten commandments. But the people could not endure that awful majesty. So terrible was the sight, that even Moses said, "I exceedingly fear and quake." They removed, therefore, and stood afar off. They

dreaded to meet God any more as their lawgiver, and proposed that Moses should in future be the channel of their communication with him. "Let not God speak with us, lest we die," said they: "go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it." This was the proposal which my text commends. The Lord said, "I have heard the voice of the words of this people which they have spoken: they have well said all that they have spoken." It is our business now to examine its peculiar propriety: I think we may discern it in the following particulars:—

I. It bespoke just feelings of God's terrible majesty, and their own littleness. It was the beginning of a right acquaintance with him. During their long servitude in Egypt they had, so far as we know, no revelation from on high—all their knowledge of Jehovah was derived from traditional remembrance of Abraham, Isaac, Jacob, and the twelve patriarchs. Such was not likely to be very full or very correct. In the state of bitter bondage in which they lived, their worldly calamities and pursuits may have so engrossed their minds as to shut out reference to God, and prevent their inquiry after him. The haughty, murmuring disposition which was characteristic of their nation, may have led them to think God had forgotten them, and tempted them to neglect him. So that, with some exceptions, such as God ever reserves unto himself, they may have known him only in name, as the God indeed of their fathers, but as a God afar off, as a God that was hiding himself from them, or was not mighty to save them. Afterwards, when in the times and seasons before appointed, the Lord appeared to Moses, and did away with their irreverent esteem and their dishonourable apprehensions, by his mighty wonders in Egypt, and his strong deliverance of them, their self-exaltation may have been as extreme as their previous despondency, and the first workings of that pride may have been put forth which has cursed the Jews down to the present day, with the vain conceit that they are the meritorious and exclusive favourites of heaven. The meeting at Sinai was a corrective at once for profane indifference and self-righteous security: it exhibited what God was. They had hitherto heard of him by the hearing of the ear, but then their eyes saw him: they were abashed and trembled. Who among the listening myriads could harbour light thoughts of him, with that quaking mountain in their sight, and that voice rolling in their ears? Who among them but must have felt his self-importance annihilated in that blaze of glory, and the conviction filling all his soul, "that men could not be profitable unto God, nor was it any gain to him that they made their ways perfect." The majesty of Jehovah burst upon them in its true proportions and splendour. Was it any wonder that they removed and stood afar off? Was it not a proper feeling that led them to retire from the presence, fearful, submissive, and adoring? They gave utterance to it in their proposal to Moses, and God declared that they had well said all that they had spoken.

II. It was further agreeable to God because it bespoke a new formed conviction of the strictness, dignity, and purity of the divine law. The imperfect knowledge of God in which they had hitherto lived must have been attended with very false or defective notions concerning the requirements of the law and the measure of their own obedience. It is hard to say what their views upon the subject may have been, but it is not unwarrantable to suppose that they did not differ herein from their fellow-sinners of all times, whose error it has always been to under-rate the demands made on them, and to over-rate their own payment of obedience. One thing is certain, that they have first discovered an unbending strictness in the law for which they were not prepared, a minute and severe exaction which astonished and confounded them. To use the words of St. Paul, "They could not endure that which was commanded, If so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart. Whosoever toucheth the mount, whether it be beast or man, it shall not live" (Heb. xii. 20). By this was unfolded to them the awful and majestic nature of the law. The jealousy which thus watched over the mere circumstantials of the edict, which doomed to extreme and instant punishment a single, nay, even an inadvertent infringement of the mere ceremonial of the proclamation, might well fill them with consternation, and cause them to exclaim, as the men of Beth-shemesh afterwards did, "Who is able to stand before this holy Lord God? and to whom shall he go up from us?" (1 Sam. vi. 20). No doubt they reasoned thus: If it be such a heinous thing to disturb but slightly the mere prepation for this solemnity of law-giving, what must it be to break through the law itself, in ever so small a degree! If in the former case the offender must die, of how much sorer punishment will he be thought worthy in the latter! Surely the law itself can yield to no excuse, can admit no plea of expediency or infirmity or inadvertence, when its adventitious appendages do not. Their minds being thus possessed with just notions of the law, and

full of anxious expectations as to what its specifications should be, how must they have been overwhelmed to find, as one by one its clauses fell upon their ears, that it was a law which in all its parts they had repeatedly broken—a law which was opposed to the whole bent and inclination of their nature, which experience of their own frailty told them at once they could not fulfil! They felt, indeed, they could not endure that which was commanded. Before this, their ideas of obedience might have been lax—a few transgressions seeming of little importance; and provision, they might have thought, was made in the law for human weakness, so as to admit to the credit of doers of the law all not stained with gross crimes or perverse immoralities. But a far other lesson was taught them when they were brought forth by Moses to meet with God: they learned that sin of any the smallest kind, in thought even, was a transgression of the law, and that every sin was capital. Commandment after commandment, as it came from God's voice, only confirmed their condemnation. Overcome with alarm, fearing lest each successive declaration of his will should be the reiteration of their doom, they took advantage of the first pause, and eagerly requested to be relieved from their most uncomfortable condition—"Let not God speak with us, lest we die;" and, inasmuch as this indicated their deep conviction of the true nature of the law, of its holy strictness, correcting their previous defective notions of obedience, and humbling them under a consciousness of guilt and danger, God was pleased to account that they had well said all that they had spoken.

III. So far, my brethren, we have discovered some weighty reasons for the commendations in my text; but a still more weighty one remains to be unfolded. The chief propriety of the Israelites' request lay in this: that it bespoke their sense of the necessity of a mediator—of some one to go between them and the dread Majesty of heaven. Conscious that their sins had separated them from their God, they desired one to be the channel of free, unrestrained communion with him; one who, without the terrors of the Godhead, could make known the divine will as he should receive commandment, and take back to the Eternal their submission and their requests. Accordingly, because they could not think of a better, they selected Moses for this office, saying, "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak to thee; and we will hear it, and do it." But the wisdom of Jehovah knew better how to supply their need, and shortly after made known to them his intentions in this matter; for (in Deut. xviii. 15), we find Moses thus announcing the complete fulfilment of their desires: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken; according to all thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee," &c. You know, my brethren, that our Lord Jesus Christ gave ample proof that he was this prophet who should come into the world. He is the only one who can effectually mediate between guilty man and his offended God. Moses exceedingly feared; but Jesus cannot be disturbed by the awfulness of his own godhead; yet he has veiled that godhead in our human nature, that we may come with boldness to the throne of grace, no longer panic-struck by the sight of Sinai. He can best speak to us the things that God shall say; for he is in the Father, and the Father in him. Such a mediator God has given, according to his promise; and, because a sense of our need of a Saviour is the best preparation for accepting the Saviour, God approved the words in which the Israelites expressed such a sense. In his mind, it was all well said, and he acceded to the arrangement which suggested Moses as the mediator, because the fulness of time was not yet come; and a type was thereby afforded to keep them in mind of their desire and God's intention until the one only Mediator between God and man—the man Christ Jesus—should come to Jerusalem with mercies.

I think we may say, my friends, that we have thus satisfactorily solved the inquiry with which we set out: we have discovered ample and sufficient grounds for God's commendation of this proposal; discovered them not in the resources of the imagination, but in the explanation which the bible itself affords to our research and consideration, especially in Deut. xviii. and Heb. xii. It remains for us to make some application of our discoveries, which will better our souls as well as gratify our inquiries. Let us, then, reflect on what we have attained. We have here developed to us a state of mind which God clearly approves. Should the same convictions be generated in the hearts of any of you whom I address, and similar utterance be given them, you are warranted from this narrative to be assured that God accounts favourably of your words, and of the feelings which

prompt them; and you are encouraged to pursue the open path which has thus been made for you to a fuller acquaintance and more comfortable communion with God. It is a state of mind which may be called one of the first stages of the soul in its progress towards the full knowledge of our Lord Jesus Christ, and due meetness for heaven. The apprehensions of the law in which it consists must be entertained by every one who would be among the spiritual Israel of God. The same work of instruction must be carried on: the same lessons must be inculcated in every individual who would arrive at last in the heavenly Canaan. The external circumstances of Sinai are not, indeed, to be repeated: the pomp is no more to strike the bodily eyes, nor the divine proclamation to thrill through our mortal ears; but the eyes of every sinner's soul must be opened, and its attention must be awakened to perceive the very same things that Israel was made to perceive, through the means of a visible and secular agency. The several transactions of God with that nation are analogous and typical of his transactions with our souls. The business of delivery from bondage, of the path through the wilderness, of the baptism in the sea, of the feeding with bread from heaven, as well as this of law-giving and law-apprehending, have all their counterpart in the present ordinary experience of God's people. They are the needful preliminaries, the indispensable discipline through which they must pass to the eternal rest that remaineth for them.

Does not plain reason tell us that there cannot be a right-ordered obedience without correct views of the law which is to guide it? nor any adequate sense of guilt, nor any due repentance, without distinct knowledge of the law from which we may have swerved? If, then, a person have not this, he must be taught it, or he must perish. Now, my dear friends, the melancholy truth is that the greater part of men heve not any such ideas of God's law. There may be, for anything that I can presume to the contrary—there may be many here present who have never yet seen the strict and holy nature of it, as it was unfolded to the astonished multitude at Sinai. We have only to go into their society, and cast around an observant eye, to see that this is the case. Their words and their conduct witness against them that they are not of that mind with regard to Jehovah's law which he commends. See the habitual levity with which they speak of its transgression; the amusement which their own or others' sin afford them, instead of exciting sorrow or indignation; how they can laugh at profaneness and delight at impurity. See with what facility they can disobey a commandment to pursue their own business or pleasure; how readily they can set it aside to make way for their own convenience. If remonstrated with, all you can obtain from them is some light acknowledgment of incorrectness, with the excuse that their affairs or peculiar circumstances required these deviations. Bold and heedless, tampering with God's appointed rule, how will they be confounded when they come to meet with him, "and the violated law speaks out its thunders!" Then will they be made to feel that his commandments are not to be trifled with; that the evasions and insincerity and excuses which the weakness of human laws may tolerate have no place in the strict, unbending, holy law of the Lord. But now, these people are, just as we may conceive Israel to have been before their instruction at Sinai, ignorant—yea, wilfully, indolently ignorant—of the extensive and minute demands made upon them by the law. The consequence is, that they enjoy a self-complacency in their own righteousness, and reckon those who entertain more strict and exalted ideas of the obedience which the law requires as needlessly rigorous and very vain alarmists. I must plainly say of such that they are dead in trespasses and sins.

Their lax notions of their obligations are evidently such as God does not approve; for they are wholly inconsistent with what my text commands; and, since they are not of the same mind with him respecting their obedience, it follows that they are opposed to him, enemies of wicked works. It matters not what they are in other respects: this conclusion against them is not to be shaken by any consideration of their other deportment. Let them not plead that they are amiable in society. Let it not be urged that they are honest in all their dealings. Let them not bring up their fellow-men to testify of the esteem in which they are held. Does God, who sees the heart, need such witnesses? To all these allegations it will be replied, in the spirit of our Saviour's words, "What do they more than others? Is their righteousness more than the scribes and pharisees? Do not even the publicans the same?" Therefore, these things will not avail them. It is by God's law, and not by man's estimation, that they will be judged. What, then, are they to do? Why, they must change their mind upon these matters, even as Israel changed at Sinai. Let them come to God to know the truth of these things. Let them seek to learn the law and its real nature at his lips. Let them think that there may be something in it yet which they have not perceived. The Lord will

speak to their souls through the written word and the Holy Spirit just as effectually as he spake of old from the top of the mount. They will see the dignity and strictness of the commandments: they will contrast it with their own violations; and then, perhaps, with incipient convictions of their danger, they will recoil in dismay from their situation, and look about for a Saviour to mediate between them and the Almighty. If they seek him, he will be found. He is at hand in the person of Jesus Christ. He will soothe their terror; he will relieve their embarrassment; he will give rest to their troubled and anxious souls; and, instead of the dark and dreamy security in which they formerly lived, he will introduce them into a full, intelligent, and well-founded confidence towards God. How precious is Christ to the conscience-stricken believer! His terror shall not make us afraid. Through him the fiery majesty of Sinai is converted into the lovely splendour of Tabor; and, whilst the law shines out in all the beauties of its holiness, its thunders and its lightnings are at rest. It is well worth while to sustain the dread and consternation which the discoveries of our full responsibilities force upon the soul, in order to subdue and enjoy the privilege of reliance on Jesus as our Mediator. If any of you are now suffering under these apprehensions, if you have been awakened to think and speak well of God, of his law, and of yourselves, I would encourage you once more; I would say to you, as Moses said, "Fear not: God is come to prove you, that his fear may be before your faces, that ye sin not. He will not break the bruised reed, and the smoking flax he will not quench."

But I would also admonish you of one thing ere we separate, that you must not rest content with these views of the law. You must pass through them to the gospel. Conviction, recollect, is not conversion. What good does the alarm of conscience do, unless it produces a permanent effect? What boots it for one to feel his need of a Saviour, unless he decidedly avails himself of the Saviour? It is quite possible to possess the state of mind commended in my text, without yielding ourselves up to the just influence of it. God knew this; and, therefore, when he says, "They have well said all that they have spoken," he immediately adds, "O that there were such a heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children for ever." The distrust implied in this exclamation was fully justified by the event; for scarce forty days had passed, and Israel was engaged in worshipping the work of their own hands. This state of mind, therefore, is only commendable as far as it goes. It discovers the fitness of the divine economy: it is a hopeful preliminary to the dedication of oneself to the Saviour. But I must not permit you to suppose that, because approved, it is all that is needful. You must advance further: you must beg God to perfect this work in you. If you have not yet arrived at these convictions, you may perceive how little of true religion you have hitherto learned; for even these are only preliminary lessons in the knowledge of salvation. If you have long since felt and yielded to their influence, you will not find it an unpleasant thing to have been reminded of all the way which the Lord hath led you, that he might humble thee and prove thee, to do thee good at thy latter end.

REFLECTIONS ON THE ONE HUNDRED AND TWENTY-SIXTH PSALM.

By the Rev. R. W. Burton, M.A.,

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"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

This psalm is evidently the composition of one who had experienced the bitterness of Babylonish captivity, and the sweetness of restoration to the Zion which he loved. It is not improbable that the author of it penned likewise the 137th psalm. There is the same ardency of affection towards the land of his birth, and of his religious privileges, evidenced by the writer in both cases. "By the rivers of Babylon," says the psalmist, in the latter of these divine songs, "there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundations thereof. O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones." But now the hour of their deliverance had arrived. One was raised up to succour them by him "in whose rule and governance are the hearts of kings." "For Jacob my servant's sake and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Thus spoke the Lord by the prophet Isaiah nearly two hundred years before Cyrus appeared as the deliverer of Judah; and the first chapter

of the book of Ezra informs us how accurately the prophecy was fulfilled, and with what cordiality Cyrus entered upon the work to which "the Lord stirred up his spirit." The date of the psalm under our consideration may be considered to be nearly the same with that of the proclamation of Cyrus, which announced universal liberty to the Jewish captives; and the writer is evidently among the very first of those whose "spirit God had raised to go up to build the house of the Lord which is in Jerusalem;" for the fourth verse shows that the return had but just commenced. Now, while the psalmist details his feelings and breathes forth his desires and utters his words of comfort, in reference to literal Jerusalem and her children's return from literal Babylon, we are not to confine ourselves within the bounds of this interpretation of his words. It is most commonly—some think universally—the case in the book of psalms that there is a spiritual meaning couched under the literal. There is "a great variety," according to bishop Lowth, "in the scripture usage of this kind of allegory. Sometimes the spiritual sense can hardly break forth and show itself at intervals through the literal, which meets the eye as the ruling sense, and seems to have taken entire possession of the words and phrases. On the contrary, it is much oftener the capital figure in the piece, and stands confessed at once by such splendour of language, that the letter, in its turn, is thrown into shade, and almost totally disappears. Sometimes it shines with a constant equable light; and sometimes it darts upon us on a sudden like a flash of lightning from the clouds. But a composition is never more truly elegant and beautiful than when the two senses, alike conspicuous, run parallel together through the whole poem, mutually corresponding with and illustrating each other."

The psalm before us appears to be such a composition as is last alluded to in these words of bishop Lowth. Let us endeavour to trace the two parallel lines which run through it, and, in dependance on the Spirit's teaching, seek to draw from it lessons of heavenly wisdom. "When the Lord turned again the captivity of Zion, we were like them that dream." Any sudden transition in our outward condition—be it from extreme joy to extreme sorrow, or from a state of great affliction to one of high prosperity—has an overwhelming effect upon the mind. A kind of stupefaction is often the result, and this has been known to terminate in the complete overthrow of the intellect. To a less, but still very considerable degree of astonishment the psalmist says his mind and the minds of his brethren were raised when the proclamation was sent forth giving permission to return. "We were like them that dream:" the news seemed to them (as we say) "too good to be true." Their state of mind resembled that of Peter when he was rescued by the angel out of prison, as recorded in the twelfth chapter of Acts. In the apostle's case the circumstances followed so rapidly and so unexpectedly that he had no power to reflect. "He wist not that it was true which was done by the angel, but thought he saw a vision." We trace the same state of mind in Rhoda, as she comes to hearken when Peter knocks at the gate where his fellow Christians were assembled at prayer—doubtless for his release. "When she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate." We have another, and a most interesting case of a similar kind, in the history of the old patriarch Jacob. When Joseph's brethren returned with the news that Joseph was yet alive and governor over all the land of Egypt, "Jacob's heart fainted; for he believed them not." Nor was it until he saw the waggons which Joseph had sent to carry him that the spirit of Jacob revived.

It is, then, true to nature, when the psalmist paints as he does the astonishment of the captives at Babylon; and, when he describes their state of mind as "like them that dream," we can enter in some degree into their feelings: "when the Lord turned again the captivity of Zion." But can we enter into the spiritual meaning of this verse? Do we remember the time when we were in a worse than Babylonish bondage? Have we ever been conscious of our spiritual slavery? Have we mourned over our captivity? And have we experienced the astonishment of those to whom the wondrous proclamation of freedom and restoration has been sent—not from an earthly deliverer, but from one "that saith of Cyrus, "He is my shepherd, and shall perform all my pleasure?"—the astonishment, I say, of those who see the barrier removed, and a way of access freely opened through Jesus by the Spirit unto the Father. I speak not of those comparatively few cases where the deliverance wrought is from a state of such amiableness and quietness of spirit that it has passed (except to the close and experienced observer) for godliness, to the condition of an enlightened worshipper of the Most High; but I intend to represent the case of the generality, that are "delivered from the bondage of corruption into the glorious liberty of the children of God;" and I think such would agree in asserting that the change in their condition and their prospects is so remarkable, nay, so wonderful, that they must appropriate to themselves the language of the psalm before us, and say, "When the Lord turned again our captivity, we were like them that dream." Nor shall this assertion appear so strange, when we consider the language in which scripture speaks of the change the believer undergoes, and the figures by which it is therein illustrated. It is declared in the bible to be a new birth: it is likened to a resurrection. Who can picture the new-born babe's amazement as it opens its eyes upon the light of day, or the astonishment of the risen man? Of both is it too much to assert that they "are like them that dream?"

The clear perception of the reality of the deliverance which these captives experienced was speedily followed by the joyous effect of it upon their spirits. "Then was our mouth filled with laughter, and our tongue with singing" (ver. ii.). And thus ought it to be in the case of every reconciled child of God. Shall Moses and the children of Israel sing on the shore of the Red Sea a song unto the Lord in gratitude for their safety, and in token of their joy?—shall these captives testify similar gladness of heart, and shall no anthems of praise, no cheerful notes arise from the lips of the redeemed of the earth? I would almost say it is impossible that it can be so; but that, where there is deliverance experienced, there

must be joyfulness manifested. Believers are encouraged, nay, commanded to cherish a happy and rejoicing frame of mind. It is for their own advantage, and tends to their stability. And, while it honours their Lord, it surely must recommend his truth to others. Yes, the world should distinctly perceive that the believer possesses that which, like the tree cast into Marah's waters, can render bitter things sweet to his soul; that, while his "heart knoweth its own bitterness, there is a joy which a stranger intermeddleth not with;" that there is truth in the apostolic paradox, "as sorrowful, yet always rejoicing." The joy we speak of, let it be remembered, is ever mingled with humility and self-abasement. It is "joy in the Lord." It is one of "the fruits of the Spirit." Did these liberated captives before us sing from a self-sufficient state of mind, or did their joy proceed from a recollection of God's faithfulness and truth? The answer is given in the third verse: "Then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." So manifest was the Lord's interposition, that even the heathen were constrained to acknowledge it; and the objects of Jehovah's mercy were delighted to echo back that acknowledgment, and to declare that it was his interference on their behalf which gave them ground for such joy. "Surely," says another psalm, "the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." What an illustration of this passage is now before us! The heathen, not only suffering God's people to depart peaceably and with honour, but actually praising Jehovah, and acknowledging his mighty hand. And here let us remark the power of truth: how it extorts where it does not win the assent and approbation of men! See that goodly band of "rulers and elders and scribes, and Annas the high priest, and John, and Alexander, and as many as were of the kindred of the high priest, gathered together at Jerusalem." Their object is to canvass the doings and disconcert the plans of two unlearned and ignorant men, as "they perceived them to be." See how that august assembly "marvels at the boldness of Peter and John" as they testify of the truth. It is added, with striking emphasis, "they took knowledge of them, that they had been with Jesus." O that there may be such an impress on all the professed followers of Christ, that the tone of their religion and the colour of their lives may extract the acknowledgment, that they have not acquired their sentiments, or the regulating principles of their lives from human systems or worldly sources; that the change they exhibit is not the effect of mere moral suasion or secular education, but that they have been under a higher master, and moulded by a higher agency; that "they have been with Jesus;" that "the Lord hath done great things for them."

Thus far the psalmist's harp was tuned to praise; but now the strain is prayer. "Turn again our captivity, O Lord, as the streams in the south." How does this petition harmonize with the acknowledgment already made, that the Lord had turned the captivity of Zion? It would seem that the psalmist here seeks for a continuance and enlargement of the blessings already received, that rich and abundant consolations might spring out of and follow their former depressed condition; just as the rivers which inundate the thirsty banks are followed, as they recede, by flourishing crops. Or the psalmist's prayer may be for the other captives, who had not yet returned, or se out as early as himself; and we know this was a needful prayer, for many attempted not to return; and doubtless there were many lingerers—many were so linked to idolatrous connexions, and so captivated by the blandishments and delights of a luxurious country, that they shrank from the perils and difficulties of a homeward journey, and from the self-denying toil which necessarily awaited those who were to re-construct their city and temple.

The city of a hundred gates no longer stands—Babylon is fallen. But has it left no antitype? Is there no place on earth that has its fascinating power over the minds and affections of men? Alas! this world is but, as Babylon was, a net to hold the irresolute and feeble-minded; and these are all mankind, save those "whose spirit God hath raised." O that we may be made "willing, in the day of God's power," to break through all our tendencies to earth, and strengthened to undertake and go through the journey to that place which, but for our carnal and sin-polluted hearts, we should deem our father-land. But to resume. The prayer of the fourth verse is probably for the rest of the captivity not yet set out on their return; and then the beautiful image "as the streams in the south" would apply to the multitudes which the psalmist prayed might be led back to Palestine, and rival in their concourse the torrents caused by the influence of the south wind*, in congregating the watery clouds and melting the snows upon the mountains. In either of the views you take of the passage, the prayer it contains is spiritually offered up to God by his redeemed. They know the difficulties that lie before them. They have learned a lesson from Ahab's answer to Benhadad—"Let not him that girdeth on his harness boast himself as he that putteth it off." They know that "it is not in man that walketh to direct his steps." They therefore pray for a continuance of the grace and strength already imparted; nay, more—not satisfied with any measure of strength already given, they seek for an increase of those gifts. They know that what they require to support them is daily and hourly aid from on high. They read that "the righteous shall hold on his way;" and not only so, but "he that hath clean hands shall be stronger and stronger;" and therefore they pray for and expect this growth and progress. They know that it is when "the heart is enlarged" (and how is this but by an increase of faith and hope and love?) that they "shall run the way of God's commandments." And, finally, remembering their "days of vanity and years of trouble," when sin reigned and God was dethroned, when, "empty vines" like rebellious Israel, they "brought forth fruit unto themselves," and still found "their grapes were grapes of gall, their clusters were bitter," they now desire the comforts of God's presence, the light of his counten-

* The idea is rather the tide (unknown in the Mediterranean) turning back the water in the rivers which fall into the southern ocean.

ance, the joy of his salvation. They desire that those heaven-born graces may be manifested in them, of which the apostle Peter says, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

But, if we look upon the verse under consideration as containing a prayer on behalf of others, surely it finds its parallel in those intercessions which it is alike the privilege and the duty of the true Israel to offer up to God. They know that a royal proclamation has gone forth, offering liberty and restoration; that the terms of that proclamation are of universal application to all the bondsmen of Satan and of sin. Their bowels yearn over those souls "for whom Christ died:" they would not for worlds that one such should be "destroyed" through their negligence or apathy. Their efforts, therefore, are directed to induce them to hearken to the proclamation which has been made by heaven's King. "Having first given their ownselves to the Lord," they then devote themselves, by the will of God, to the welfare of their brethren after the flesh, their desire being that they also may be partakers of the grace which themselves have received; and to this end they take heed to the exhortation and desire of the inspired apostle, that "supplications, prayers, intercessions, and giving of thanks, be made for all men....for this," he adds, "is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to a knowledge of the truth; for there is one God and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." Here is large ground for the believer's intercessory prayer, and large warrant to expect a copious answer in God's time. "In the morning," therefore, "he sows his seed (and as he sows he waters the seed with his prayers), and in the evening he withholds not his hand; for he knoweth not whether shall prosper either this or that, or whether they both shall be alike good." He dares not to limit the Holy One. He dares not to place bounds to the efficacy of the atonement of the Son of God: he believes it to be commensurate with the wants of all. And while he asserts the sovereignty of Jehovah, in dispensing to individuals the will to return, he cares not to be deemed as inconsistent as the bible seems—but only to our limited capacity seems to be—when he lays before the world he has intercourse with the offer of pardon and restoration, and lays before the throne of grace his prayer on behalf of all the families of the earth.

In the last two verses of the psalm, the writer summons up his experience of God's faithfulness and truth in aid of his design that man should be brought to place unlimited confidence in the God of his salvation." They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The image here introduced is that of a husbandman going forth to sow his field. The season is a scarce one: the corn he is about to commit to the earth is dear: perhaps his children must be scantily supplied for the present time, in order that they may not starve at a future day. The husbandman goes forth, therefore, weeping, bearing precious seed; but the God of harvests blesses his honest toil, answers his faithful expectations; and he is seen, when autumnal seasons arrive, coming again with rejoicing to his home, bringing not precious seed or a seed-basket (as the margin reads it), but "his sheaves with him."

More sad and mournful than the sower, under the painful circumstances supposed above, did Zion's captives go forth from their altars and their hearths; but, when the Lord turned their captivity, as we have seen, amazement at their great deliverance soon gave place to laughter and singing. Weeping had endured for the long night of their captivity, but joy now came in the morning of their deliverance. And from this happy transition the psalmist draws a general truth, enforces an undoubted verity. And what is the meaning of his assertion? It is as if he said, "They that sigh and mourn over the prevalence of their corruptions shall, in the use of means faithfully followed up, become conquerors at the last. They that feel themselves tied and bound with the chain of their sins, shall pitifully, by God's mercy, be loosed, when they perseveringly and honestly seek liberation; not indeed by might or by power, but by the Spirit of the Lord of Hosts." He, the individual that now "soweth to the Spirit, shall of the Spirit reap life everlasting." The prospect may be at the moment clouded; but the sun shall soon break forth in his meridian splendour. The efforts, now made by the poor, tried, and tempted soul, may seem to promise but little success; but he shall doubtless reap in due season, if he faint not. "Blessed," says the Saviour, "are they that mourn; for they shall be comforted." "Blessed are ye that weep now; for ye shall laugh." "The Spirit of the Lord is upon Christ, to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Read the thirty-first chapter of Jeremiah, and draw comfort, thou sorrowful soul, from the rich promises of restoration to Israel. Surely they are afforded to the believing people of God in every clime and age, that, through patience and comfort of that portion of God's word, they may embrace, and having embraced ever hold fast, the blessed hope of everlasting life which he has given in our Saviour Jesus Christ.

There are some reading these lines who can enter into the spiritual meaning of this psalm; who not only admire the external charms of its language and imagery, as applicable to Israel after the flesh, but can appreciate its inner and more hidden beauties. To such the review now taken of it may open up some channels of profitable meditation. But O, may the good Spirit of our God speedily enable all, in his mercy, to appreciate the views herein unfolded of his gracious designs to the children of men. May all my readers have their captivity turned by the Lord of hosts. May the word go forth even to the oppressor and tyrant of every soul—"Let my people go, that they may serve me." May the promise be realized by every reader in its highest, its spiritual sense, which we

read in Isaiah's prophecies: "He that scattered Israel will gather him and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." But, my reader, recollect that, if the captivity in which you by nature are held to sin and Satan be not turned, and if death surprise you in your chains, there is no deliverance hereafter. If, through the love of sin and the infatuating influence of evil habits and connexions, you are unwilling to embrace the offer of the true Cyrus, as he publishes deliverance to the captives; and so, instead of mourning over your captivity, and hailing with joy the message of salvation, you reverse the case, and exult in your prison-house, and the thought of liberty saddens you; then recollect that it is written, "Woe unto you that laugh now; for ye shall mourn and weep." Finally, as sure as "he that soweth to the Spirit shall of the Spirit reap everlasting life," so surely (for it is the word of the same God, who cannot lie) he that "soweth to the flesh shall of the flesh reap corruption." Of such a one it may be hereafter said, "He sowed, but it was not with penitential tears—he mourned not for his sins which crucified the Lord of glory, but still he sowed, and that for eternity; and, when the harvest came, he also was seen returning, but he had no sheaves with him. The root of what he sowed was as rottenness, and the blossom thereof had gone up as dust." May our harvest not be like his!

Miscellaneous.

GOVERNESSES.—There is no class of our fellow-creatures whose situation is more trying or whose path is more beset by difficulties than that of governesses; yet none for whom so little has been said or written, to commiserate their trials, and to guide them through the varying scenes of life. Brought up in the midst of comforts (nay, perhaps in affluence, and by some reverse of fortune reduced to procure a subsistence by their mental attainments), accustomed to receive all the endearments and attentions of a tender mother, to be guided by her precepts and admonished by her example, they are at an early age called upon to relinquish these, and to enter upon duties which require all the self-denial, all the experience of womanhood. We will imagine one "in a comfortable situation." Such is the mode of expression, but alas! how little true comfort does she experience! She may indeed be the mistress of her little domain: her pupils are entirely confided to her care, and none interferes with the regulations she prescribes; but what is her situation in the house? Too refined to be a companion for the domestics, yet regarded by the family as a dependant, she is the solitary one, for whom none feel a sympathy, about whom none concern themselves. Her trials and anxieties can be comprehended only by those similarly situated. Feeling the responsibility of her charge, solicitous for her pupils' improvement, sometimes desponding at the tardiness of their progress, at others perhaps distrusting her own abilities—harassed by the ill-humour of others, all the energies of her mind constantly tending to the same object, her spirits become depressed, and she has no kind friend at hand to whom she can unbosom herself, and from whom she might receive the balm of consolation. There are also many instances in which her path may appear obscure, many occasions when she knows not how to act, and when conscience can be her only guide; but then human nature will err, and conscience may be smothered in indecision, and it is for her guidance and comfort at these times that she would desire a publication whose directions she could follow. Much more might be said on the subject, and many things mentioned, to increase the sum of trials, such as the paltry remuneration for their services, their destitution if afflicted by sickness, and the miserable prospect of declining years unprovided for; but, if I have awakened the sympathy or attracted the attention of abler individuals, my object is accomplished, and I therefore conclude.

COLONIAL CHARACTER.—Nothing has contributed more powerfully to lower the standard of colonial character and diminish the estimation in which colonial society is held, in comparison with that of old countries, than the sordid motives which alone have influenced the great majority of settlers. How small a number has a philosophical desire of extended usefulness, or even a manly consciousness of unemployed energy and impatience of inaction, driven to swell the tide of emigration! Generally speaking, the only object of colonists has been gain; and the necessary consequence was to impart a low, materialistic tone to the community which they formed. I am far from wishing to inculpate the desire and effort to provide adequately for physical wants; but, unless they be kept in subordination to higher aims, they are most pernicious in their effects upon character. And, in considering the vices and failings which strike us as most prominent in comparatively new countries, we should recollect the hereditary influence transmitted by the class of men who have formed the majority of the first settlers, and which their descendants find it for generations difficult to resist, particularly as the nature of their situation generally tends to perpetuate the money-getting habits which they inherit, and which cannot but blunt in most instances the finer feelings of the mind and heart.—*Godley's Letters from America.*

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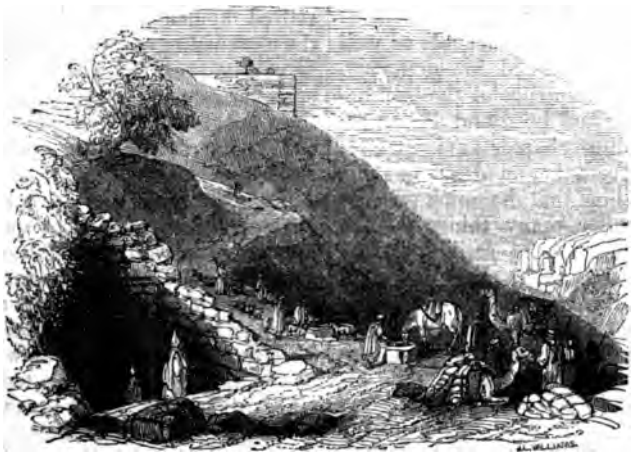
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 481.—AUGUST 31, 1844.



THE WELL OF THE VIRGIN*.

NEARLY opposite to this sepulchral village (Siloam), on the other side of the glen, is a fountain, called, in modern times, after the virgin. It is evidently a most ancient work, being connected with that of Siloam by a channel cut in the rock, explored with much difficulty by Dr. Robinson, from the opposite extremities reaching its middle, as the passage in many places was so choked up, that he was obliged to draw himself along on his elbows. "Only a single person," he says, "could have wrought in it at a time, and it must have been the labour of many years. There are many turns and zigzags. In several places the workmen had cut straight forward for some distance; and then, leaving this, had begun again further back, at a different angle; so that there is at first the appearance of a passage branching off. We examined all these false cuts very minutely, in the hope of finding some lateral passage, by which water might come in from another quarter: we found, however, nothing of the kind. The way seemed interminably long, and we were for a time suspicious that we had fallen upon a passage different from that which we had before entered; but, at length, after measuring nine hundred and fifty feet, we arrived at our former mark of eight hundred feet, traced with smoke upon the ceiling. This makes the whole length of the passage to be one thousand seven hundred and fifty feet, or several hundred feet greater than the direct distance externally; a result scarcely conceivable, although the passage is very winding. We came out again at the fountain of Siloam." This traveller was also fortunate in witnessing the sudden rise and fall of the water, which was nearly a foot in less than five minutes, taking ten to subside to its former level. This, it appears, is often the case; so that while flocks are gathered round, suffering from thirst, the water will suddenly flow, rising apparently from a deep hollow under the steps; but whether its spring is here, or the water conducted from the area of the temple above, remains to be discovered. This fountain is a place of great resort, from its central position, and its

* The extract and illustration from "Walks about the city and environs of Jerusalem." By W. H. Bartlett. London: Virtue. In our former notice of this valuable work, we omitted to state that in addition to the wood engravings, of which we have given specimens, there are many others exceedingly well executed illustrative of the scenes described.—ED.

proximity to the village of "Silwan." It is the general watering-place for the flocks that range about the valley and mount of Olives. The way-faring Arab pauses to drink; and horsemen from the city, and passing trains of camels, are often grouped together round its mouth. Above is seen the angle of the temple; and the ancient city wall, which must have inclosed the fountain, ran up the slope of Moriah, directly to it. Below this, as far as its junction with the valley of Hinnom, the valley of Jehoshaphat is tilled, and sprinkled with olives, but presents nothing of interest.

THE TRANSFIGURATION:

A Sermon,

By the Rev. W. S. H. Braham, M.A.,

Rector of St. George and St. Mary Magdalen, and Minor Canon of Canterbury.

Matt. xvii. 2, 3.

"He was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him."

This is one of the most remarkable as well as encouraging facts recorded in the gospel. It took place in consequence of the transaction between our blessed Lord and Peter, related in the preceding chapter (xvi. 21-23): "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and rebuked him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Our Lord, therefore, to reconcile Peter to his approaching sufferings and death, and at the same time to assure him of the "glory that should follow," permitted this vision on mount Tabor, which is thus described: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead" (Matt. xvi. 1-9).

St. Mark and St. Luke relate it in nearly the same words. Yet it is somewhat remarkable that such an event should not have been more frequently alluded to by the apostles in their writings; but that only one incidental mention should have been made of it by Peter—to which we shall have to refer subsequently—one of the three favoured apostles present on the occasion: from which it may be fairly inferred, that the occurrence was not intended to establish any particular point of doctrine, but chiefly for the comfort and encouragement of the apostles generally, and specially of Peter, James, and John, who were with our Lord in his more private and retired moments, and who were to be among the most distinguished "pillars of his church." It will be profitable for our instruction if we consider some of the principal ends for which the transfiguration took place.

I. To reconcile the apostles to Christ's sufferings and death.

Bear in mind the period at which it occurred—a few days after our Lord had disclosed to his followers "how that he must go unto Jerusalem, and suffer many things, of the elders and chief priests and scribes, and be killed, and be raised again the third day." So prepossessed were they with the idea and expectation that it was a temporal kingdom which their Lord came to set up, that it was with the greatest difficulty and reluctance they could be persuaded to the contrary. So strongly did this notion take hold of their minds, that it led them into many mistakes and inconsistencies: nor could they divest themselves of it even after Christ rose from the dead; but, to the very latest moment, immediately before his ascension, they cherished the same expectation. "When, therefore, they were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6). Peter, consequently, full of zeal and godly jealousy for his divine Master, could not bear the idea of a separation by suffering and death: "Be it far from thee, Lord: this shall not be unto thee."

Christ therefore thought that, if he gave his apostles a glimpse of the glory that awaited him, and could convey to them any thing like a conception of the "joy set before him" as his reward of "enduring the cross," their minds would then be reconciled to his ap-

proaching passion and crucifixion; and that, rather than attempt to dissuade him from undergoing all that "it behoved him to suffer," and be filled with "sorrow of heart" at the prospect, they would "rejoice and be exceeding glad," and, as far as possible, hasten the arrival of that hour when the Son was to be "glorified with that glory which he had with the Father before the world was."

That this was one principal object in view by the transfiguration, is clear from St. Luke's narrative, who mentions the subject-matter of conversation between our Lord and Moses and Elias, "who appeared in glory, and spake of his decease which he should accomplish at Jerusalem" (Luke ix. 31). The testimony of two persons, so famed in their day—the one their great lawgiver, the other the most renowned of their prophets—would tend powerfully to satisfy the doubts of the apostles, and reconcile them to that "decease" which their Lord and Master was soon about to "accomplish." So that, however much they might have been previously opposed to such an announcement, and reluctant to believe it would ever be fulfilled, they could henceforth entertain no such feeling; but be persuaded of the truth of what both "Moses and the prophets" had declared, "that it thus behoved Christ to suffer and to enter into his glory."

II. To announce the cessation of the Jewish dispensation, and the commencement of the gospel.

It had been declared by Malachi, the last of the prophets, by way of a parting injunction to the people of Israel, that the Mosaic dispensation was to continue till this period, and that Elijah should appear to testify to its dissolution. The passage is remarkable: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi iv. 4-6).

With regard to the fulfilment of the latter prophecy, Christ pointed to John the Baptist as the very person who had come "in the spirit and power of Elias," or Elijah. And it is remarkable that not till after the transfiguration had occurred did our Lord give this interpretation. No doubt the inquiry of the disciples, "Why then say the scribes that Elias must first come?" and the answer of Christ, was suggested by the fact of Elijah having appeared in the vision: "Jesus answered, and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already; and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. xvii. 11-13).

The actual appearance, therefore, of Elijah, together with Moses (both raised from the dead for this special occasion), would be to the minds of the apostle, conclusive evidence that the old covenant was now at an end, and the New Testament dispensation about to commence: "There appeared Moses and Elias talking with him."

Moses would point to Christ, as that "Prophet whom the Lord would raise up like unto him;" and, as a further testimony that he was to supersede him, he had foretold, that "to him they should hearken." The dispensation, of which he was the head and mediator, was now to be no longer binding: its obligations were at an end: it was done away in Christ. "A better covenant, founded on better promises," was to be "brought in," of which Jesus was "the Mediator." "The law given by Moses" was to be superseded by the gospel "grace and truth, which came by Jesus Christ;" the cumbrous ritual of the one to be abolished, and the simple worship of the other to be substituted in its stead: the often times repeated and same sacrifices of the law (which could "never make the comers thereunto perfect") to be once and for ever consummated, by "the offering of the body of Jesus Christ once for all." "Christ," in short, "being come an High Priest of good things to come, not by the blood of goats and calves, but by his own blood, was to enter in once into the holy place, that thereby he might obtain eternal redemption for men."

Elijah, likewise, would point to Jesus as the future Prophet and Teacher of his church. Most zealous he had been in endeavouring to restore and maintain the laws of God. He had braved the fury of the most corrupt monarch, and of his queen, that ever sat on the throne of Israel, even to the hazard of his life, in defence of the Lord of hosts. Reappearing, in the person of John the Baptist, as the second Elijah, he attempted the regeneration of Israel, "by turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just," with the same great end in view, namely, "to make ready a people for the Lord." He testified to the pre-eminence of Christ when he said, "He must increase, I must decrease: he that cometh from heaven is above all."

Elijah's presence in the vision would con firm all this. In his own name, and in that of all the prophets, he would give witness, that from henceforth Christ alone was to be

heard and obeyed. And, as an additional corroboration of this testimony would be the disappearance of himself and Moses, as soon as the "voice from out of the cloud had said, This is my beloved Son, in whom I am well pleased: hear ye him:" this fact, accompanied with the circumstance of the disciples "seeing no man, save Jesus only," would completely establish the supreme authority and pre-eminence of Christ. Remarkable it was that, as at our Lord's baptism, in the presence of John (who was there "in the spirit and power of Elias"), a voice from heaven "declared, This is my beloved Son, in whom I am well pleased: hear ye him," so on the mount of transfiguration, in the presence of Elijah himself, the same voice again declared the very same words, "This is my beloved Son, in whom I am well pleased: hear ye him." Thus God and the church above bare concurrent witness, that the Father had given the Son to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

III. To establish the fact of the resurrection. The appearance of no two persons was more powerfully calculated to convince the disciples of this great fundamental truth of the gospel, than that of Moses and Elias. There was something very remarkable in the departure of these two eminent saints from out of this world.

Moses, it is true, "went the way of all flesh." He died on "the top of Pisgah, on mount Nebo." But with respect to the disposal of his body there was a mystery connected. It is recorded of him "that Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day" (Deut. xxxiv. 5, 6). When it is said "he buried him," it must mean that the Lord disposed of his body in such a way that "no man" might ever "know" the place of his burial. There were wise and weighty reasons, no doubt, for this. But may it not be presumed that his corpse was miraculously translated to heaven at that very time? Is not this the most probable interpretation, if compared with a passage in the epistle of (Jude v. 9)—"Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee?" Might it not have been that "the archangel Michael" was despatched from heaven to carry up the corpse of Moses thither, and to give it a place amongst the saints in glory? This being the case, to have actually seen Moses in a glorified state, together with Elijah similarly circumstanced (who they well knew had been "translated that he should not see death") and with our Lord so transfigured before them, must have been to Jewish minds (as were those of the apostles) the most indubitable proof of the fact of the resurrection. It is only the more to be wondered at, that they should, after having witnessed such a vision, even "question among themselves what the rising from the dead should mean" (Mark ix. 9). It can only be accounted for from their strong expectation of a temporal kingdom, and their consequent slowness to understand or believe any thing that seemed to be at variance with that idea.

Did they need further evidence in proof of this great fact, they had it in the transfigured appearance of the Lord himself. Observe the description given of him at this moment. "His face did shine as the sun, and his raiment was white as the light" (Matt. xvii. 2): "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark ix. 3): "The fashion of his countenance was altered; and his raiment was white and glistering" (Luke ix. 22). Compare this description with others of the divine appearances which were occasionally vouchsafed to the servants of God, and how exactly that of the glory of God and of the blessed above! While in his humiliation, Christ was seen, for a few moments, in his exalted state. The divine nature, the godhead, shone through the human. Veiled in our flesh, he here drew aside, as it were, the curtain, and gave a glimpse of himself as he appears in glory. "He clothed himself with honour and majesty: he covered himself with light as with a garment." As he appeared to Saul on the way to Damascus, "in light above the brightness of the sun;" and as he was seen of John in the isle of Patmos, "his countenance as the sun shining in his strength;" so did he manifest his glory to these three chosen ones, who were with him "on the holy mount." He shewed them how he had been from all eternity, what he was shortly again to be, and, in company with "Moses and Elias," what all his redeemed people shall be, when they shall "see him as he is."

IV. As an evidence of his second coming with power and great glory.

Observe the connection which the transfiguration has with the foregoing declaration: "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming into his kingdom" (Matt. xvi. 27, 28).

This was not addressed to the multitude at large, but to his disciples only. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. xvi. 21, 24). Because, had this declaration been made to the multitude, it would seem strange that not one of them was admitted to witness the scene on Mount Tabor. Whereas, of the number "standing there"—his twelve apostles, whom he thus addressed—three of them were chosen by him to be eye-witnesses of this vision. Agreeably, therefore, to his promise, after a lapse of "six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light" (Matt. xvii. 1, 2). The vision would—as undoubtedly was one design of it—convey to the minds of those three disciples a notion how the Son of man will appear when he shall "come again in the glory of his Father." Unless something of this kind were intended by the transfiguration, it could not have been said with strict truth, that "some standing there should not taste of death till they saw the Son of man coming in his kingdom." No other fulfilment of that declaration appears so satisfactory as this. In this way it seems consistent with itself. Moses and Elias, as "the first-fruits of them that slept" under the legal and prophetical dispensations, "appearing in glory" with Jesus "the first-fruits of them that slept" under the gospel dispensation, were as an emblem of Christ's coming and kingdom, when he shall be "revealed from heaven with all his saints." That this was the impression on the mind of Peter cannot, I think, for a moment be doubted, from his mention of the vision in one of his epistles, to which I before alluded (2 Pet. i. 16-18): "For we have not," says he, "followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The "coming," "appearing," and "kingdom" of our Lord was the grand motive which actuated the apostles in the discharge of their ministry: it was that to which they themselves looked forward, and that to which they directed their converts. "Looking for that blessed hope and glorious appearing of the great God and Saviour Jesus Christ," was the bright expectation of the church in that day; and all, who view the sublime scene on Mount Tabor as emblematical of that great event which will be realized "in a day and in an hour we know not," will be animated with a like "blessed hope."

Although, as I before remarked, the transfiguration may not have been intended for the establishment of any one point of doctrine in particular, it is yet of the highest importance and encouragement to all Christians. Next to the resurrection of our Lord, it stands amongst the strongest evidences for the truth of the gospel: so much so, that, in believing for ourselves, or commending it to the reception of others, we may say, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ," but blessed and joyous realities.

1. The contemplation of this vision assures us of the departure to glory of faithful believers under the Old Testament; and that, by the presence of Christ under the same form and appearance with Moses and Elias, we are further assured, that "they that are Christ's" shall reign with him in glory when he shall "appear the second time."

As it reconciled the apostles to Christ's sufferings as well as their own, so is it calculated to "arm" those who may be now "suffering for Christ's sake, with the same mind." For if such be the "crown of glory" awaiting believers, and such the "exceeding and eternal weight of glory reserved for them in heaven," what trial, suffering, or affliction will they not gladly and patiently undergo, if that be the appointed path through which alone they can attain to it?

2. Another source of comfort and encouragement to be gathered from this event is this; that there is a sympathy between the church in heaven and the church on earth. Death can only separate the bodies of Christ's true disciples. Their souls are still united: their kindred spirits are still allied with each other by that mystical union which no time nor space can dissolve: an intercourse is still maintained between "the spirits of the just made perfect" and those whose "conversation is in heaven." The saints in glory are no unconcerned spectators either of the sufferings or of the joys of "the family" yet sojourning on earth. Every fresh accession to their number renews the shout of triumph, as they witness the extension of the Redeemer's kingdom. The chorus, "Hosanna in the

highest," resounds again and again, as they behold each member of Christ gathered around their Head.

3. In meditating on such a subject, we are indeed ready to exclaim with Peter, "It is good for us to be here!" or with Jacob of old, "This is the gate of heaven!" Refreshing and cheering it is, while sojourning here on earth, to catch, as it were, a glimpse of "the glory that shall be revealed;" to be now and then favoured, as Stephen in his dying moments, with an "opening of the heavens," and with the sight of "the Son of man standing on the right hand of God;" to be "caught up," in a manner, "to the third heaven" to see such "a vision and revelation." How comforting to think of that happiness and bliss which our brethren and sisters in Christ, who have departed hence in the Lord, are now realizing before the throne of his presence in glory! How consolatory for the bereaved members of each Christian family to picture to themselves those who have preceded them to glory, now "casting their crowns" at the feet of him "who liveth for ever and ever!" And what a joyous prospect does it hold forth to their sorrowing survivors (but on which I would not lay too great stress) that, when they shall "depart hence in the Lord," they shall again meet and recognise in heaven those whom they so loved in the endearing bonds of the gospel while on earth! And though, like Peter, it be not permitted us "to make tabernacles" (an exclamation perhaps that escaped him in the confusion of the moment, for "he wist not what to say"), nor, while partakers of "flesh and blood," to see God, we may yet anticipate that period when the "earthly house of this tabernacle shall be dissolved," and we shall have "a building of God, a house not made with hands, eternal in the heavens"—a tabernacle "builded of God," in which God himself shall dwell together with his people; when that glorious state of things shall be realized, described in the apocalypse: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. xxi. 3).

Then shall take place another "transfiguration;" not brief and fleeting as that on Mount Tabor, but abiding and for ever. Then not merely "Moses and Elias," prophets and apostles, shall be admitted to participate in it; but the whole multitude of the redeemed shall "appear in glory with Christ, who is their life." They shall then eternally "see him," because they shall be eternally "like him:" they shall be "transfigured." Their "vile bodies shall be changed and fashioned like unto Christ's glorious body:" "They shall see his face, and his name shall be in their foreheads;" and they shall "shine forth as the sun in the kingdom of their Fathe." Amen.

SABBATH MEDITATIONS.

No. VIII.

AUGUST 25.—TWELFTH SUNDAY AFTER TRINITY.

Morning Lessons: 2 Kings x.; Acts. xxiii.
Evening Lessons: 2 Kings xviii.; 1 John iii.

MORNING.

"But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal."—2 KINGS x. 19.

Meditation.—"Would to God we would conform our ways of faith and devotion to the example of the primitive church, who never looked but on one Christ, and never worshipped any other God but the holy Trinity" (Stapulensis). "It is a heinous thing to reverence the creature, much more to pray unto it, whether it be saint or angel. Neither ought we to pray unto Christ, unless as he is man so he were also God: we direct not our worship to his humanity, but to his Deity. So must we pray to them that are able to know the secrets of the heart, and discern the wisdom of the spirit: none is able to do that but such a nature as is omnipotent" (W. Perkins).

Prayer.—O Lord Most High, righteous art thou in all the works which thou doest. Lo, in the destruction which thou broughtest upon the sons and kinsmen of thy rebellious servant Ahab, and in the gracious reserving to thyself of thy servants from among the worshippers of Baal, we behold thy severity at once and thy goodness; in them which fell from thee, severity; but towards them that continued in thy goodness, goodness. Evermore grant that we may serve thee with reverence and godly fear, lest we also be cut off with the wicked doers. O, let us have no God but thee. Keep us in thy faith, that we bow not down to the likeness of anything that is in heaven above, or in the earth beneath: keep us in thy way, that we abstain from the pollution of idols. For thou only art the Lord: thee only would we worship, thee only would we serve, O Lord Most High, Father, Word, and Holy Ghost.

Day by day, Lord, let us inquire of ourselves, "Is our heart right? Do we set up no idol there? Has thy blessed Spirit prepared it to seek thee only, and make thy testimonies our delight and our counsellors? Do we obey from the heart that form of doctrine and worship which was delivered by him, the Counsellor, and Prince of peace, and is built upon the foundation of his holy apostles?" In much mercy, O Lord, show us if we have a foolish heart, darkened by men's traditions and the wisdom of this world; or a hard and impenitent heart, receiving not the love of the truth, but deceived with the deceivableness of unrighteousness; and by the riches of thy goodness in Christ Jesus, which leadeth to repentance, turn thou our hearts unto thee, O God; and so shall our souls be saved in the day of thy wrath.

EVENING.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 JOHN iii. 1.

Meditation.—"Love makes the noblest champions in the holy war against sin, the world, and Satan. Love,

though it be a soft and delicate affection, yet it is hardy and strong withal, for 'love is strong as death.' Labour to be affected with a strong, ardent love of God and Christ, 'the kingdom of God and his righteousness;' of virtue and holiness, the impressions of the divine image on the soul; and of all those spiritual excellencies which fit and prepare the soul for heavenly glories" (Worthington).

Prayer.—How wonderful was thy love, O Father, that thou shouldest have manifested to us thy sinful creatures, thine own Son in our flesh, and that thou shouldest have sent him in whom was no sin to lay down his life for us, to the end that, having destroyed the works of the devil, thou mightest bestow upon them who believe in his name the glorious adoption of sons! Have compassion, we beseech thee, on the world that hateth us because it knoweth not thee: look with pity on the fleshly heart that doeth not righteousness and is not of thee, O God; and draw the soul of him that sinneth unto thee, that they may both see thy salvation and know the greatthings thou hast prepared for them that love thee. All glory be to thee, O heavenly Father, in that thou hast breathed into our spirits that stedfast hope and affiance in thy gracious promises, whereby, trusting in the redemption that is in Christ Jesus, we are enabled to abide in thee, and to strive more and more by the Spirit which he hath given us to purify ourselves from sin and uncleanness. Take us, O blessed Lord, under the shadow of thy wing, lest we become, as Cain, the children of the wicked one, and hate thy light because our deeds are evil. And do thou, O most loving Saviour, endue us with that same spirit of love which brought thee from the eternal glory to lay down thy life for us; and so fill us with its fulness, that we may love one another, not in word, neither in tongue only, but in truth and in deed, and thereby be assured that we have passed from death unto life. O give unto us that we may know and feel that thy love dwelleth in us, inasmuch as thou movest us to divide this world's good with our brother when we see he hath need, and not to shut up our bowels of compassion from him. Let not our deceitful hearts condemn us; for, if we are not of the truth, how shall we assure them before the great and jealous God, who is greater than our heart, and knoweth all things? But vouchsafe that they may be sprinkled from an evil conscience, that we may provoke one another unto love and to good works, and that we may do those things that are pleasing in thy sight. So shall we assure our hearts before thee, and have confidence towards God, and thy Spirit witness with our spirits that thou dwellest in us and we in thee.

S. K. C.

The Cabinet.

ADEQUATE RELIGIOUS INSTRUCTION*.—The knowledge of God in Jesus Christ is of all knowledge the most important. Yet it is of all the most difficult to convey. For it does not respect merely the understanding: it is not like the proved truths of science, readily allowed and entertained as soon as they are grasped by the reasonable faculties. To this there is an antagonist force. Not only is the human mind naturally ignorant, but the human heart does not like the truth when it is presented: it loves darkness rather than light, because its deeds are evil. Hence God has seen it necessary to appoint means whereby his will may be not only known to men, but urged on their attention. Hence he has commanded his ministers to be diligent in instructing the ignorant, awakening the careless, expostulating with the perverse. They are to speak, whether men will hear, or whether they will forbear: they are to reiterate their message, "line upon line, precept upon precept:" they are by every possible means to exhibit the danger of neglect, the blessedness of compliance. But it often happens that the means so appointed are inadequate to their end; and that, not only because without the divine help human exertions must fail, but also because physically they are not commensurate with the work they are employed on. This is peculiarly and in the most marked manner the case with missions in a heathen land. Two or three heralds of salvation are located among perhaps as many millions of idolaters. No wonder that little effect is visible—no wonder that, when but five loaves, without any miraculous power in our hands of multiplying them, are distributed among five thousand, no wonder, I say, that there is a famine worse than that of bread, even "of hearing the words of the Lord" (Amos viii. 11). But in our own country very frequently the sphere of labour in which a minister is placed is too extensive for his single strength; and the consequence is, that around us there are multitudes ignorant of the Saviour, estranged from his love, disobedient to his will. Such a state of things ought not to be. And real Christians ought strenuously to exert themselves, that it may no longer be, that darkness may no longer dwell on any portion of our land, gross darkness no more overshadow any of our people.

JUSTIFICATION.—Briefly the sum of all in one sentence: Christ is the meritorious cause; faith the appointed instrument; and works the declarative evidence of our justification.—*Rev. H. White's Profession and Practice*, ch. iii. p. 78.

* From "The Pastoral Charge," by the rev. J. Ayre. Burns, 1844. The mode is exhibited here in which additional pastoral aid was obtained for a district which needed it.

Poetry.

THE VILLAGE CHURCH.

(*For the Church of England Magazine*).

I LOVE to see the sabbath morn,
And hear the joyful village bell,
As sweetly 'tis on zephyrs borne,
O'er hill and vale and winding dell.
How pleasant then 'tis to repair
For worship to the house of prayer!

I love the old grey spire to view,
And ancient porch with ivy clad,
The lofty oak, the massive yew,
Whose branches o'er the graves are spread;
Where the weary soul finds ease,
There their earthly troubles cease.

I love to pace the hallow'd spot
Where some are laid I once held dear;
Whose memory I have ne'er forgot,
And o'er them shed a silent tear.

But why? for they in dust now sleep:
We for ourselves have need to weep.

I love within those walls to see
The infant join'd to Jesu's band;
And pilgrims on the bended knee
Fulfil our Saviour's last command.
We all may meet together here,
As well the peasant as the peer.

I love within those courts to meet,
In prayer to spend the sacred hour;
And there, before the mercy seat,
Our humble supplications pour.
For God has said, where two or three
Together meet, he there will be. A.

March 7, 1844.

TO MY BROTHER.

(For the Church of England Magazine.)

My thoughts on thee for ever dwell,
My thoughts to thee for ever turn;
And whether joy my bosom swell,
Or whether grief within me burn,
My brother, sharer of my childish glee,
In fancy each is shared with thee.

O, would the past could come again,
Just like an old and valu'd friend,
To soothe each sorrow, heal each pain,
And for a time foul fortune bend;
For there are none, however sad,
Who were not once young, blithe, and glad.

How joyous it would be to see
All that we've ever lov'd once more;
Those who are now beyond the sea,
Those who have pass'd through death's dread door;
To see them, feel them, know them near,
As now, we know them lost, though dear!

And this deep bliss before us lies—
Ay, if we seek it, it is ours:
And, when from death we pure arise,
And misery no longer lowers,
Then shall we join in praise above
Of Christ, our Saviour, God of love.

REFLECTOR.

Miscellaneous.

JERUSALEM.—Viewed externally, and especially from the east, the desolation of Jerusalem is not so apparent, except when the eye glances upon the great mosque of Omar, occupying the site where once stood the temple in its majesty and its glory; and then it is that the tide of her wondrous history rolls through the awakened mind, and the image of her former self rises in marbled majesty, amidst the imagined songs of priests and Levites, and the attendant trains of Solomon and of David, her kings. The sense of contrast then at once takes possession of the mind, and is confirmed, to the exact letter of scripture, by an hour's walk in her lonely and silent streets, amidst her dim and darkened habitations, where the sound of one's solitary footsteps keeps time to the cadence of saddening thoughts which crowd upon the soul. I never felt, though I firmly believed, the dread realities in which prophecy has developed itself, till I stood within the walls of Jerusalem, and till I gazed on the mountains and valleys of Palestine. I think if I had gone forth a sceptic, I must have returned a believer. Either the bible must be true, or Judea an unreal thing, an inexplicable phenomenon. In its reality and its present condition lies the proof which even the pride of human reason cannot reject, that the page of inspiration is the depositary of immutable truth, the text of unerring appeal, of which Judea is a living commentary and interpreter.—*Rev. G. Fisk.*

OLD AGE OF ARCHBISHOP LEIGHTON.—"To him," observes the biographer of archbishop Leighton, "death had lost its sting; it was become a pleasant theme, and gave occasion to some of his most cheerful sayings. He would compare the heavy load of clay with which the soul is encumbered to the miry boots of which the traveller divests himself on finishing his journey; and he could not disguise his own wish to be speedily unclothed, instead of lingering below till his garments were worn out, or dropped off through age. In general, his temper was serene rather than gay; but his nephew states that, if ever it rose to an unusual pitch of vivacity, it was when some illness attacked him; when, from the shaking of the prison doors, he was led to hope that some of those brief blasts would throw them open, and give him the release he coveted. Then he seemed to stand tiptoe on the margin of eternity, in a delightful amazement of spirit, eagerly waiting the summons, and feeding his soul with the prospect of immortal life and glory. Sometimes, while contemplating his future resting place, he would break out into that noble apostrophe of pious George Herbert—

'O, let me roost and nestle there!
Then of a sinner thou art rid,
And I of hope and fear.'

Thus hath the prospect of speedily having done with the world, and going to be 'with Christ, which is far better,' comforted the hearts of God's people under their most overwhelming sorrows; and the same source of consolation would prove equally abundant and efficacious still, were the hearts and conversation of believers more in heaven. But alas! alas! the world is too much the home of many of God's people. They are too much engrossed with its cares, too much occupied with its pursuits, too much fascinated with its enjoyments, too sanguine in their expectation of what it is calculated to yield them; and thus, what was intended to animate and console them under trial—the shortness of their stay where alone trial can reach them—is converted into a source of uneasiness and disquiet. Let us rouse ourselves from such earthliness; let us have our conversation in heaven, from whence also we look for the Saviour; and then, in the deepest affliction, we may apply to ourselves the words of the poet—

'Though long of winds and waves the sport,
Condemned in wretchedness to roam,
Soon shalt thou reach a sheltering port,
A quiet home.'

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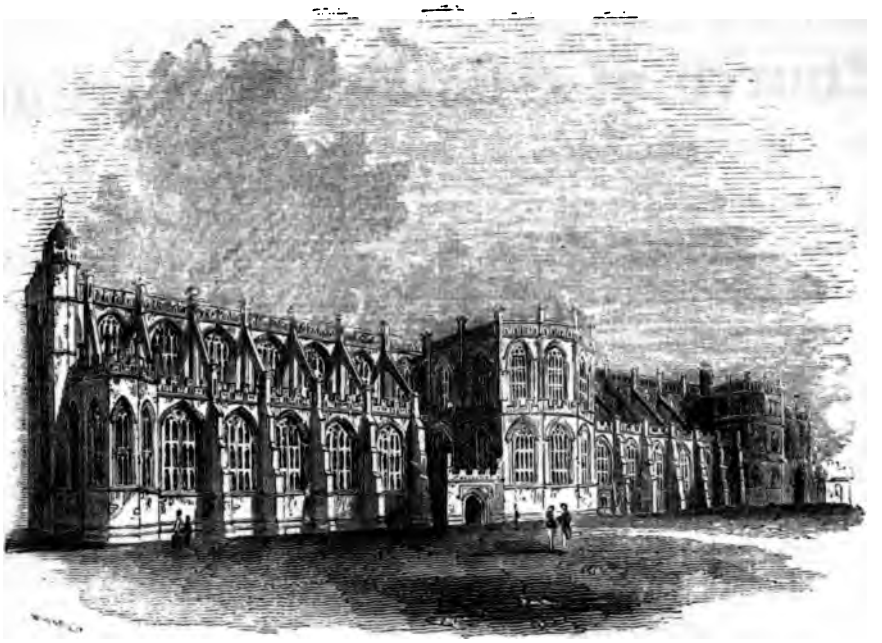


THE CHOIR.

THE

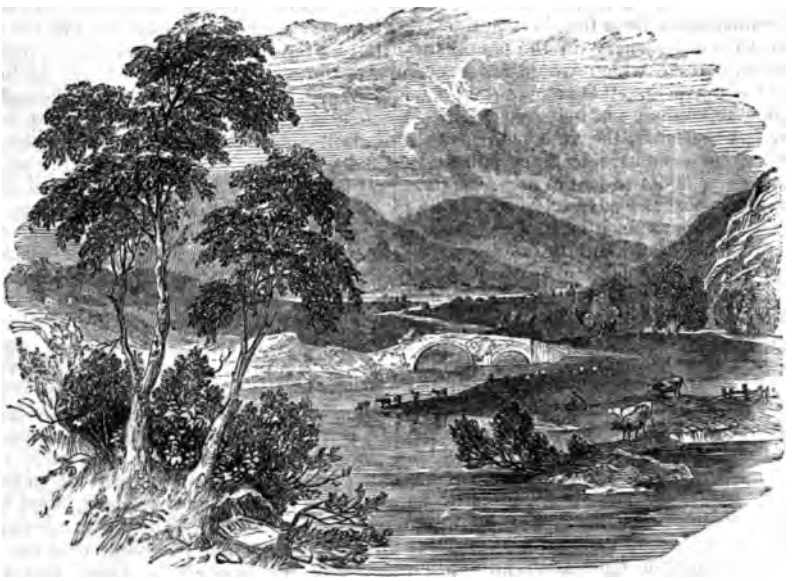
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 482.—SEPTEMBER 7, 1844.



[Ulles Water.]

A MONTH AT THE ENGLISH LAKES.

No. IV.

ULLES WATER—HAWES WATER.

"'A GOOD prospect alone will ease melancholy, as Cornesius contends," says Burton in his 'Anatomy;' and, if change of air is strongly recommended in some complaints, as most likely to effect a cure, the remedy is generally much enhanced by being connected with change of scene; and it is this circumstance which renders visits to fresh localities so useful. The tourist at Grasmere, desirous of visiting Ulles Water, if a resolute pedestrian, may find his way to Patterdale at the head of that lake, by crossing the mountains by Grisdale; but his wiser plan will be to return to Ambleside, and from thence travel by the road to Patterdale over the steep pass of Kirkstone, the summit of which is fenced in by the Red Screes on the one side, and Woundale Head on the other. The large block of stone—

"Whose church-like frame
Gives to the savage pass its name,"

stands on the right of the road. The Romans are supposed to have marched by this route on their way northwards from the station at Ambleside. Near the summit, a road diverges to the valley of Troutbeck. "The rude picturesqueness of its many-chimneyed cottages, with their unnumbered gables and slate-slab porticoes will not be passed unnoticed by the tourist as he bends his way towards the hills. The cottages stand for the most part in clusters of twos and threes, with here and there what in Scotland is called a 'clachan'—many a sma' toun within the ae lang toun—but where in all broad Scotland is a mile-long scattered congregation of rural dwellings, all dropped down where the painter and the poet

would have wished to plant them, on knolls and in dells, on banks and braes, and below tree-crested rocks, and all bound together in picturesque confusion, by old groves of ash, oak, and sycamore, and by flower gardens and fruit orchards, rich as those of the Hesperides?" (Wilson — see Black's Tour). The cottages are usually scattered over the valleys, and under the hills and on the rocks; and even to this day, in the more retired dales, without any intrusion of more assuming buildings—

"Cluster'd like stars some few, but single most,
And lurking dimly in their shy retreats,
Or glancing on each other's cheerful looks,
Like separated stars with clouds between."

Brothers' Water, backed by Dove Crags and other acclivities, clothed with native wood, here attracts attention; said to take its name from two brothers having been drowned in it whilst skating.

Hayes Water also will be seen at a short distance, lying between High-street and Grey Crag, two miles above Hartshope. Angle Tarn in the same neighbourhood is noted for its trout.

Reaching Patterdale, the tourist will find every suitable accommodation for a few days' residence, to visit the splendid scenery in the neighbourhood, a description of which would far exceed the limits of these papers. "Owing to the population in the lake country not being concentrated in villages, but scattered, the valleys themselves are intersected by innumerable lanes and pathways, leading from house to house and from field to field; and it is a great advantage to the traveller or resident that these, if he be a zealous admirer of nature, will lead him into the recesses of the country, so that the hidden treasures of its landscapes may, by an ever-ready guide, be laid open to his eyes" (Wordsworth). In the chapel yard of Patterdale stands a remarkable yew tree.

Tourists, in general, prefer viewing the lake scenery by travelling against the current of the lake; and, with respect to Ulles Water, this will be the advantage of those travelling from the north, from Penrith, for instance, from which there are two roads to Pooley Bridge at the foot of the lake; but the same advantage will be gained by proceeding to Pooley Bridge by water from Patterdale. One of the roads from Penrith turns off about two miles and a half on the road to Keswick: the other proceeds along the Shap road, and crosses Eamont Bridge, and then turns off. Near this spot is king Arthur's round table, a circular area above twenty yards in diameter, surrounded by a fosse and mound; with two opposite approaches conducting to it.

"He pass'd red Penrith's table round,
For feats of chivalry renowned,
Left Mayborough's mound, and stones of power
By druids raised in magic hour,
And traced the Eamont's winding way,
Till Ulfo's lake beneath him lay."
BRIDAL OF TRIERMAIN.

As the fosse is on the inner side, it could not be intended for defence, but probably for feats of chivalry, and the embankment around for spectators. Higher up the Eamont is Mayborough, an area of nearly one hundred yards in diameter, surrounded by a mound of pebble stones elevated several feet. In the centre is a block of unhewn stone eleven feet high, supposed to have been a place of druidical judicature.

At Yanwath, two and a half miles from Penrith, are the ruins of one of the "noble houses" of sir Lancelot Threlkeld. At Pooley Bridge, six miles from Penrith, are two small inns, at which boats upon the lake may be procured. On the west of the village is Dunmallet, a steep and conical hill clothed with wood, on which were formerly the vestiges of a Roman fortification, or, as some suppose, of an establishment of Benedictines. Winding walks lead to the summit.

From Pooley Bridge to Patterdale, a distance of ten miles, the road traverses the west margin of the lake, which is nine miles in length, and divided by the mountains into three chambers, or reaches, no two of which can be seen at once from any point near the margin. The extreme width is about three quarters of a mile. The lowest reach, commencing at the foot, is terminated on the left by Hallin Fell, which stretches forward to a promontory, from the opposite side called Skelley Neb, on which stands Halsteads. The middle, and longest reach, is closed in by Birk Fell on the left, and on the right by Stybarrow Crag. The small island, House Holm, is at the termination of this section of the lake. The highest reach is the smallest and the narrowest, but by far the most picturesque and grand. Here are the small islands of Moss Holm, Middle Holm, and Cherry Holm. Viewed from an eminence, the scenery surrounding the lake is indeed splendid: wood and water, bays, shores, and promontories, corn-fields, villas and cottages, all beautifully mingle among rude cliffs and lofty mountains. To the tourist travelling along the bank many most interesting objects worthy of notice present themselves, as Gowbarrow park, the property of Henry Howard, esq., to whom it was devised by the late duke of Norfolk, his uncle. The duke's predecessor erected in the park a hunting-box in the castellated style, called Lyulph's tower, commanding a fine view of the lake. "In Gowbarrow park," says Wordsworth, "the lover of nature might linger for hours. Here is a powerful brook, which dashes among rocks, through a deep glen hung on every side with a rich and happy intermixture of native wood: here are beds of luxuriant fern, aged hawthorns, and hollies decked with honey-suckles; and fallow deer glancing and bounding over the lawns and through the thickets." About five and a half miles from Pooley Bridge, a stream is crossed by a small bridge; a mile above which, in a rocky dell, is the waterfall of Airey Force. The thickly wooded banks of the stream become precipitous as the cascade is approached. There are two wooden bridges, one above, the other below, the fall.

"List, ye who pass by Lyulph's tower
At eve; how softly then
Doth Aira Force, that torrent hoarse,
Speak from the woody glen!
Fit music for a solemn vale!
And holier seems the ground
To him who catches on the gale
The spirit of a mournful tale
Embodied in the sound."
WORDSWORTH'S "SOMNAMBULIST."

Glencoin Beck, issuing from Linking Dale Head, runs under the road a mile below Airey bridge, and forms the boundary line between the counties. The highest reach of the lake now meets the view. The road next passes under Stybarrow Crag, where it has been much widened:

formerly it was a mere narrow path. Here the scenery is extremely grand: new hills and rocks rise to view. In many places there are dark clefts and shrubs. An ancestor of the Mounseys, of Goldrill cottage, a simple rustic, acquired the title of "king of Patterdale," from having successfully repulsed a body of Scotch moss-troopers at this place, with the aid of a few villagers; for these daring freebooters did not limit their depredations to the borders, but, fearless of "march wardens," often extended their depredations far and wide. His residence was at that time at Patterdale; but a few years ago the patrimonial estate was purchased by Mr. Marshall, a gentleman whose name soon becomes familiar to the lake visitor. The rocks around Ulles Water are remarkable for their echoes. The sound of a cannon fired upon the lake is reverberated six or seven times, and that of musical instruments produces a most delightful effect. "The variety of notes," says Mr. Gilpin, "is inconceivable: the ear is not equal to their innumerable combinations. It listens to a symphony dying away at a distance, while other melodious sounds arise close at hand: these have scarcely attracted the attention, when a different mode of harmony arises from another quarter. In short, every rock is vocal; and the whole lake is transformed into a kind of magical scene, in which every promontory seems peopled by aerial beings, answering each other in celestial music."

HAWES WATER.

While at Patterdale, the pedestrian will, if possible, visit Hawes Water, the property of the earl of Lonsdale, by Martindale and High-street, until he reaches the village of Mardale, near the Head Lake; and he will find the tour not too much for one day's accomplishment, enabling him to return to Patterdale. It might be well, however, to proceed to Shap, five miles distant from the lake, and return on the following day. He will thus be enabled to visit the Wells, a new established watering-place, which, from the medicinal character of its springs, promises to rise into importance. Shap, on the high road from Penrith to Kendal, is interesting to the antiquarian, from the ruins of its venerable abbey, about a mile to the west of the village, on the banks of the Lowther, where was once a thick forest. This abbey, anciently "Heppe," was founded by Thomas, son of Gospatrick, for Premonstratensian monks, or white canons, about A.D. 1150, and dedicated to St. Magdalen. The founder was buried at Shap, as were several of the Veteriponts and Cliffords, who were great benefactors to it. The original foundation was at Preston-Patrick, in the parish of Burton, near Kendal. On the dissolution, it was granted, with the manor and the monasteries of Gisburn, and Rival, in Yorkshire, to Thomas lord Wharton, from whose descendant, the profligate duke of Wharton, Robert Lowther, of Mauldsmeaburn, ancestor of the earl of Lonsdale, purchased them. The church tower still remains, and exhibits a specimen of good masonry: built of white freestone, it still preserves the marks of the chisel. From the vestiges of buildings yet visible, the abbey appears to have been extensive. Some portions of the chancel walls, which are washed by the Lowther, are still standing, and the ground to the south of the church is covered with relics of its cloisters and offices, many of which have vaults beneath.

In the vicinity of Shap are two rude structures, to which no certain date can be assigned, and which are therefore usually referred to the times of the druids. Karl Lofts (*i. e.*, "the liftings of the Ceorles, or husbandmen," is supposed to be Danish; though Dr. Burn, in his history of Westmoreland, regards it as druidical), the name of one, consists of two gently curved parallel lines of unhewn masses of granite, half a mile long by sixty or seventy feet broad, terminating at the south extremity in a small circle of similar blocks. Much injury has been sustained by this relic of antiquity, however, by the enclosure of the common. These stones are supposed to have been brought from Wasdale, three miles distant; but how such immense blocks, several being from three to four yards in diameter, could have been conveyed, it is difficult to conceive. There is a field quite close, called Skellaw, or the "place of skulls," which renders it most probable that the stones were so arranged as to commemorate some great victory. Many of the granitic blocks have been carried off for building purposes. At Gunnerskeld Bottom there is a circle of large stones, supposed to be a cairn.

Hawes Water, though smaller than many of the lakes, is distinguished, especially at the upper end, by romantic and bold scenery. About the middle of the lake a low promontory divides it into two almost equal parts. It may be reached by carriage from Kendal, by proceeding by the retired road of Long Sleddale, or from Pooley Bridge by Askham and Bampton; but the tourist from Patterdale, who shrinks not from a good couple of days' walking, will obtain splendid views of scenery, which must be hid from those who travel by the more frequented carriage routes.

THE CONQUESTS OF DEATH.

No. I.

"The dead are everywhere!
The mountain-side; the plain; the woods profound;
All the wide earth—the fertile and the fair,
Is one vast burial-ground!

"The dead are everywhere!
Where'er is love, or tenderness, or faith;
Where'er is power, pomp, pleasure, pride; where'er
Life is or was, is death!"—MARY HOWITT.

THE ROYAL TOMB.

"The sunlight gilds the walls
Of kingly sepulchres enwrought with brass."

THE tolling of the great bell of St. Paul's is the startling signal to myriads of thoughtless, worldly-minded, ungodly men, that death has entered into the high places of our land, probably into our palaces; for only in a very few instances is its deep knell heard, except where royalty has fallen a victim to the last great enemy. And what a lesson does that sound convey, what a solemn warning does it proclaim, to what a source of serious and momentous reflections does it give rise! And yet to laugh, as it were, at the calls, scarcely can its notes be said to have ceased to vibrate—if in the case of the sovereign—than the merry bells cheerfully and joyfully proclaim the accession of the successor. And then this is followed by external woe for the departed, doubtless, in many

cases, internal and heartfelt, when the funeral note is heard, and the royal tomb is opened, and the sepulchre chapel receives into its embrace one additional trophy to the conquests of death. There is something indescribably solemn in the burial of a king, which they only can have experienced who have mingled with the crowd assembled, too often from mere motives of curiosity or official circumstances, who view the whole as a mere amusing pageant, in the procession of which "the grim tyrant glories, and stands forth only the more odious and ghastly, whilst he counts up a whole nation, approaching one by one to acknowledge his iron sway, and become the witnesses of his gloomy triumphs*." Not that the writer would deride as folly, and condemn as useless and lavish expenditure, such testimonies to departed greatness; or rank himself among those who snarl at every thing monarchical, save the monarchy of the people: quite the reverse. "Honour to whom honour is due" is an apostolical precept; and it is a maxim on which the loyal man, thankful for his privileges, will always desire to act. Funeral respect is unquestionably praiseworthy, except when it entrenches upon common prudence†: it betokens affectionate feelings when it does not arise from mere worldly fashion or a culpable desire of worldly display: it is, therefore, not to be condemned.

It was to such reflections as these that the writer's mind was directed by the perusal of an account of St. George's chapel, Windsor, in a very late number of this magazine; and happy will it be if a visit to that most interesting edifice —interesting in itself, and much more so in its associations—shall have a beneficial effect on the multitudes who resort to view its splendid architecture, and to gaze at the sepulchre of kings.

Sepulture among their predecessors was an object of anxious desire among the Jewish monarchs; and not to be gathered in honour there, with funeral pomp, with "the bones of their fathers," the former kings that were before them, was a terrible denunciation against the wicked kings of Judah. "Thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. xxii. 18-19). In a still more awful strain is the threatening, that the bones of the wicked and idolatrous race shall not rest in their sepulchres: "At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried: they shall be for dung on the face of the earth" (Jer. viii. 1, 2).

But "where then are the tombs of the kings of Judah, so often alluded to in the books of the Kings and the Chronicles? They are always described as in the 'city of David:' but whether mount Zion precisely is signified by this expression, or the whole range of Jerusalem and its environs, it is difficult to determine. These ancient tombs were undoubtedly hewn in the rock. We find a passage in Isaiah exactly describing them: 'Thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock.' If such sepulchres were built on Zion itself, they remain to be discovered. Perhaps the most ancient of those opposite to Zion, on the side of the hill of Evil Counsel, may be among the resting places of Jewish royalty*."

"In the southern aisle of the cathedral of Granada a sombre gothic façade attracts the eye amid that gloomy pile of whitewashed Corinthian architecture. The pomp and circumstance of heraldic emblazonry, mingled with emblems of devotion and humility, appropriately announce the portal to be the sepulchre chapel of 'los Reyes Catolicos,' the catholic sovereigns, as Ferdinand and Isabella are always entitled by the historians of Spain. The interior is in perfect character: an impressive silence reigns in this dimly-lighted chamber of the dead, and accords with that tender and religious feeling which the solemn gothic peculiarly inspires. On each side of the high altar kneel the effigies of the king and queen, armed at all points exactly cap-a-pie; while the absorbing principle of their policy, for which they lived and died—the expulsion of the Moor and the conversion of the infidel—are depicted behind them in coloured basso-relievos, of singular antiquarian interest. In the middle of the chapel are placed their tombs and those of their immediate successors: these are composed of a delicate alabaster, wrought at Genoa, with the richest cinquecento sculpture. Ferdinand and Isabella, clad in simple costume, slumber, 'life's fitful fever o'er, side by side, in the peaceful attitude of their long and happy union; contrasting 'the ruling passion strong in death' with the averted countenance of Joanna, their weak daughter, and Philip, her handsome and worthless husband. While below in a plain vault, alike shrunk into rude iron-girt coffins, the earthy remains of prudence, valour and piety moulder with those of vice, imbecility and despair. These sad relics of departed majesty, silent witnesses of long by-gone days, connect the spectator with the busy period which, heightened by the present decay of Spain, appears in 'the dark backward and abyss of time' to be rather some abstract dream of romance than a chapter of history†."

Powerfully indeed does such a spectacle speak of the stern severity of the last great common enemy, whether his victim, like David, after he had served his generation by the will of God, fell on sleep, whose sepulchre St. Peter reminded the Jews was with them unto that day, or whether he was "an old and foolish king who would not be admonished, and than whom a poor and wise child is declared to be better" (Eccles. iv. 13).

Forcibly does it remind us that there is a house appointed for all living. It matters not whether it be the sumptuously decorated sepulchre or the nettled-overgrown grave on some lone mountain's

* Sermon on the Death of the Duke of York, by rev. D. Wilson bishop of Calcutta.
† We shall very soon advert to this point more fully.—Ed.

* Bartlett's Jerusalem and its Environs.
† See Quarterly Review No. cxxvii. 1.

side, still it is prepared. Here surely there is no distinction of classes; here meet the small and the great; here sink into rest unmovable the turmoils, the anxieties, the feuds, the warrings, the malice, the hatred, the envy of the professed subjects of the "Prince of peace;" here lie quietly slumbering the mouldering or the mouldered ashes of the men of other years, waiting the sound of that trump which shall shake the foundations of the universe, and call forth to appear at a righteous judgment-seat the whole race of fallen Adam.

"Here servants, masters, small and great,
Partake the same repose;
And here in peace the ashes mix
Of those who once were foes.

"All levell'd by the hand of death
Lie sleeping in the tomb,
Till God in judgment calls them forth
To meet the final doom."

And, if the tomb of royalty thus speak with solemn and thrilling accents to the multitudes who gaze upon it, and call upon them not to put their confidence in princes, for it is better to trust in the Lord, how much more solemnly and thrillingly must it whisper in the ear of royalty itself. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth." Serve the Lord with fear, and rejoice with trembling." For "there is no king saved by the multitude of an host: a mighty man is not delivered by much strength." And if, peradventure, any poor man, in homely garb and with contracted means of subsistence, but deep in faith, and clothed with humility, should gaze upon the monarch's tomb, let him reflect how wonderful are his ways and how unsearchable his dispensations who putteth one down and setteth up another. Let him remember, that even for himself, should his days be prolonged on earth, there may be an ensign of royalty; for the hoary head is a crown of glory if it be found in the way of righteousness," and that beyond this there is a crown, for the possession of which he may legitimately strive, and a throne on which he may one day—one long, endless day—sit down. And let him bear in mind that, if thus made a king with God, no eye shall ever gaze upon his sepulchre; for death shall not mar the splendour of his royalty; and none shall talk of him as the sovereign of by-gone years; for he shall reign for ever and ever. For God "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes and to make them inherit the throne of his glory."

Reader, "receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptedly with reverence and godly fear."

SKETCHES FROM NATURAL HISTORY.

No. XVI.

The Weasel.

MUSTELIDÆ.

The mustelidæ are the most bloodthirsty of all the carnivora; but are not so much adapted for devouring flesh as are those of the cat species, or felidæ. On account of the length of the body and the shortness of the limbs, which permit them to pass through very small openings, they are called vermiform—like worms; and hence they have received the name of vermin. All the members of this family are semi-plantigrade. When the ends of the toes only touch the ground, the heel being considerably raised into the air, the limbs can be used to greater advantage in running and springing: animals possessing this conformation are termed digitigrade. When the whole foot rests on the ground—a structure more favourable for a firm position, but preventing great activity of progression—they are called plantigrade.

The mustelidæ are thus arranged by Mr. Bell:

Genus I.—*Lutra*. The common otter (*lutra vulgaris*). Deep brown, throat and breast cinerous, tail more than half the length of the head and body.

Genus II.—*Mustela*. 1. The weasel (*mustela vulgaris*): reddish brown above, white beneath; tail of the same colour as the body. 2. The ermine-weasel, stoat, stout (*mustela erminea*): body reddish; brown above, white beneath (in winter, wholly white); extremity of the tail always black; larger than the common weasel; bold, as the word "stout" implies in the Belgic. 3. The fitchet-weasel, fitchew-polecat, foumart, fulemart (*mustela putorius*): fur long, brown on the surface, yellowish beneath; head blackish, with white spots about the ears and mouth; tail about one-third the length of the head and body; most destructive to game and poultry; exceedingly strong smelling. 4. The ferret weasel (*mustela furo*): yellowish white; eyes red; originally from North Africa; amazingly susceptible to cold,

which soon destroys it; used to find out rats, &c., in their lurking-places; very fierce.

Genus III.—*Martes*. 1. Common marten, beech marten (*martes foina*): brown; throat and breast, white; resides chiefly on trees, for which its structure is admirably suited. 2. Pine-marten (*martes abietum*): brown; throat yellow, toes naked beneath: so called from its supposed preference to the "pine," as the other is designated from its partiality to the "beech."

These are the chief of the mustelidæ to be found in Britain. The lutra genus will be considered hereafter.

The common weasel is the smallest of this class, measuring little more than seven inches from the tip of the nose to the insertion of the tail, which is a little more than two inches in length. Its height is about three inches. Its colour is of a pale reddish brown on the back and sides, but of a delicate white under the throat and the belly. The eyes are small and black; the ears short, and somewhat round; and the nose has long whiskers, like those of the cat. It moves by unequal leaps, runs up walls, climbs trees with great facility, and surprises birds on their nests, sucks the eggs, and carries off the young. Mr. Bell does not think that it attacks snakes, though it has been asserted that it does. It can go a long time without food, and, when hard pressed, resorts to vegetables to appease its hunger; but, when it falls in with plenty, and suited to its taste, it devours most voraciously, first sucking the blood, and afterwards, at leisure, feasting on the flesh. It sucks eggs, when more sanguinary food is not at hand; whilst rats, mice, moles, the field and the water-rat, and almost every creature it can overcome, are subject to its ravages; its destruction of which is said to far more than counterbalance its robbery in the farm-yard; which is probable, considering the mischief which these creatures effect. "It is," says Mr. Waterton, "like the wood-owl, a great devourer of beetles. But, of all people in the land, our gardeners have most reason to protect the weasel. They have not one single word of complaint against it; not even for disturbing the soil of the flower-beds. Having no game to encourage, nor fowls to fatten, they may safely say to it, 'Come hither, little benefactor, and take up thy abode amongst us: we will give shelter to thy young ones, and protection to thyself; and we shall be always glad to see thee.' And fortunate, indeed, are those horticultural enclosures which can boast the presence of a weasel; for neither mouse, nor rat, nor mole can carry on their projects with impunity, whilst the weasel stands sentinel over the garden." It seems to have an instinctive dread of mankind, and, when in confinement, appears always in agitation when any one is present; nay, it has been said that it will die if it cannot hide itself. Like other varieties of the class, it has a fœtid smell. The female prepares for her young an easy bed, lining it with hay or moss: she generally brings forth four or five at a time. The weasel is said to select the delicate and young in the poultry-yard, to the neglect of the aged and tough. The evening is the time for its depredations. It then leaves its lurking place, and goes forth to seek its prey. It is believed, however, that much that is laid to the charge of the weasel should more fairly be adduced against the stoat. The weasel is mentioned (Levit. xi. 29) in connection with the mouse, and by the Jewish law declared to be unclean: "These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after his kind, and the ferret," &c. Between the weasel and the mouse, here mentioned together, there is a great antipathy: "When a mouse was introduced into the cage of a weasel," says Mr. Bell, "it instantly issued from its little box, and, in a moment, one single bite on the head pierced the brain, and laid the mouse dead without a struggle or a cry. I have observed that, when the weasel seizes a small animal, at the instant that the fatal bite is inflicted it throws its long, lithe body over its prey, so as to secure it should the first bite fail; an accident, however, which I have never observed to occur when a mouse has been the victim. The power which the weasel has of bending the head at right angles with the long and flexible, though powerful neck, gives it great advantage in this mode of seizing and killing its smaller prey. It also frequently assumes this position when raising itself on the hinder legs to look around" ("British Quadrupeds," p. 144).

The Ermine, or Stoat.—Alike in figure to the weasel is the ermine. The difference between them is so trifling, that Linnæus gives but one description of both. The difference, however, is sufficient to induce later naturalists to suppose them distinct. The ermine is usually nine inches long. The tail, always tipped with black, is longer in proportion to the body, and more furnished with hairs. The edges of the ears and the ends of the toes are of yellowish white. The fur is the most valuable of any known; but in winter only is it of the proper colour and consistence: in summer, it is brown. This change of colour in the hair in some degree obtains in all quadrupeds. The horse, cow, goat, change in the beginning of summer; the old long hair falling off, and a shorter coat appearing, generally darker and more glossy. This prevails more strongly in regions where the winters are long and severe, and the summer short, but extremely hot. The animal has then strength enough to throw off the fur, which would incommode it, and continues two or three months in a state resembling ordinary quadrupeds of milder climates*.

In the north of Europe and in Siberia the skins form a valuable article of commerce. There the

* Mr. Daubenton had one brought him with its white winter fur, which he kept in a cage to observe the manner of moulting its hair. He received it in the beginning of March. In a short time it began to shed its coat, and a mixture of brown was seen among the white. At the ninth day its head was nearly of a reddish brown. This colour appeared to extend daily, first along the neck and down the back, like a stripe about half an inch broad. The fore part of the legs then assumed the same colour. A part of the head, the thighs, and tail, were changed last; but at the end of the month no white remained, except on the parts always white—the throat and the belly. This animal did not, however, resume its former whiteness, though kept for above two years; owing, doubtless, to its imprisonment. This colour arises from stinted food, and from the cold rigour of the season. During its confinement it continued wild and untractable, and violently agitated, except when asleep; which was often for three parts of the day. Its eyes were sprightly, and its motions so swift that the eye could scarcely follow them. It was fed with eggs and flesh, but always let them putrefy before it touched either. They tried to feed it with honey, and, after being for three or four days deprived of other food, it ate of it, but died shortly after; a proof of its being a distinct species from the polecat or the martin, which feed on honey, but otherwise pretty much resemble it in figure and disposition.

ermines burrow in fields, and are taken in traps baited with flesh. In Norway they are shot with blunt arrows; or taken in traps made of two flat stones, one propped with a stick, to which is fastened a baited string, which when the animal, attempts to pull away, the stone drops and crushes it to death. When white in Great Britain, its fur is of no value, having neither the thickness, closeness, nor whiteness of the Siberian. The fur, in every country, changes by time; for much of its whiteness is given it by artificial means, so that its natural colour returns. In 1833 the importation of furs into this country amounted to 105,139.

The Ferret.—Next in size to the ermine is the ferret; partially domesticated in Europe, though, according to Strabo, originally brought from Africa into Spain, which, abounding in rabbits, required an animal of this kind to clear away their number. It is not to be found at present among us, except in its domestic state; and is chiefly kept for the purposes of the warren. The ferret is about a foot long. It resembles the weasel in slenderness of body and shortness of legs; but its nose is sharper. It is commonly of a cream colour; but also found white, blackish, brown, and party-coloured. The white have red eyes, as is generally the case with animals entirely of that colour. The tail is much longer than the weasel's. The ferret cannot bear the rigours of our climate without care and shelter, but repays the trouble of its keep by its agility in the warren. It is such an enemy of the rabbit kind, that, if a dead rabbit be presented to a young ferret, although it has never seen one before, it instantly attacks and bites it. If the rabbit be living, the ferret, more eager, seizes it by the neck, winds itself round it, and sucks its blood till satiated. In warrens it enters the holes, and drives the rabbits into nets prepared at the mouth. It is muzzled; otherwise, it would content itself with killing, and sucking its blood at the bottom of the hole; but being unable to seize its prey, the rabbit escapes, makes to the mouth of the hole with such precipitation, that it is inextricably entangled in the net. The ferret, however, often disengages itself of its muzzle, and is lost, unless it be dug out; for it feasts upon its prey during the summer, and dies with the cold of the winter. To bring the ferret from the hole, straw and other substances are often burned at the mouth, and the place beat about. But this does not always succeed; for, as there are several issues to each hole, the ferret, affected neither by noise nor smoke, continues securely sleeping at the bottom, waking only to satisfy its appetite. The female is less than the male. Ferrets are usually kept in boxes, with wool, of which they make a warm bed, to defend themselves from the cold. The instant they awake from sleep, they are eager for food. They are usually fed with bread and milk. They breed twice a year. Some devour their young as soon as brought forth. The number is five or six, the majority generally females. The ferret, always offensive in smell, is much more so when irritated.

The Polecat.—The polecat, or fitchew-weasel, is nearly a foot and a-half long. Though much resembling the ferret, it is not so slender, and has a blunter nose. It has but fourteen ribs, the ferret fifteen; and it wants one of the breast-bones which the ferret has. It is generally of a deep chocolate colour; white about the mouth. The ears are short, rounded, and tipped with white: a little beyond the corners of the mouth, a stripe begins, which runs backward, partly white and partly yellow. The hair, like that of all this class, is of two sorts—the long and the furry; but in this animal they are of different colours. The longest is black, and the shorter yellowish. The throat, feet, and tail are blacker than any other part of the body. The claws are white underneath, and brown above. The tail is about two inches and a half. It is very destructive to young game. The rabbit seems its favourite prey: a single polecat will destroy a whole warren; for it kills much more than it can devour. The size, however, which is much larger than that of the weasel, renders its retreats near houses more precarious. In general, it resides in woods or thick brakes, making holes under ground about two yards deep, commonly ending among the roots of large trees, for security. In winter it frequents houses, robbing the hen-roost and dairy. It is particularly destructive among pigeons, when it gets into a dove-house: without making so much noise as the weasel, it does much more mischief; despatching each with a single wound in the head; and, after killing a great number, and satiating itself with the blood, it carries them home. This it does one by one; but, should the opening by which it got into the dove-house be not large enough for the body of the pigeon to pass through, it carries off the heads, feasting on the brains. Fond of honey, it attacks hives in winter, forcing the bees away. It then keeps near houses; its prey then being not so easily found in the woods. The female brings forth young in summer, five or six at a time; which she soon trains to rapacious habits, supplying her want of milk with the blood of such animals as she can seize. The fur is soft and warm; yet less esteemed than some of an inferior kind, from its offensive smell, which can never be wholly removed. The polecat seems to be an inhabitant of temperate climates; scarcely any being found towards the north, and but few in warmer latitudes. It appears to be confined to Europe. Afraid of cold, it comes into houses in winter. Its tracks are never found in snow, near its retreat. The fur is imported from northern countries, under the name of fitch.

The Marten.—The marten is larger than any of the former, being generally eighteen inches long, and the tail ten more. It differs from the polecat, its tail being longer in proportion, and more bushy at the end, its nose is flatter, its cry more piercing: its colours more elegant, and its scent very unlike the former — far from offensive. Its head is small, and elegantly formed; its eyes lively: its ears are broad, rounded, and open: its back, its sides, and tail, are covered with a fine thick downy fur, with longer hair intermixed: the roots are ash-colour, the middle of a bright chestnut, the points black. The head is a reddish brown; the legs, and upper sides of the feet, of a chocolate colour: the palms, or under sides, are covered with a thick down, like that of the body. The feet are broad; the claws white, large, and sharp, well adapted for climbing, but incapable of being sheathed or unsheathed at pleasure: the throat and breast are white; the belly of the same colour with the

back, but rather paler: the hair on the tail is very long, especially at the end. There is also a variety called the "yellow-breasted marten;" not different from the former, except that it has a yellow breast, whereas the other has a white one. The colour of the body also is darker; and, as it lives more among trees than the others, its fur is more beautiful. The former of these Mr. Buffon calls the "fouine;" the latter, simply the "marten;" and supposes them to be a distinct species; but they differ only in colour. Of animals of the weasel kind, the marten is the most pleasing. Its motions shew great grace, as well as agility; and scarcely an animal in our woods will venture to oppose it. Quadrupeds five times as big are easily vanquished. The sheep, and even the wild cat itself, though much stronger, is not a match for it.

The yellow-breasted marten is more common in France than in England; and even there this variety is scarcer than that with the white breast. The latter keeps nearer houses and villages, to prey among the sheep and the poultry; the other keeps in the woods, and leads a savage life, building its nest on the tops of trees, and living entirely upon wild animals. About night-fall it seeks its prey, hunts after squirrels, rats, and rabbits, destroys numbers of birds and their young, takes the eggs from the nest, and often removes them to its own without breaking. The instant it finds itself pursued by dogs, for which there is a peculiar breed, it makes to its retreat, generally in the hollow of some tree, towards the top, and which it is impossible to come at without cutting it down. The nest is generally the original tenement of the squirrel, but the marten, having killed and dispossessed the owner, appropriates it to its own use. It brings forth three or four at a time. The marten is more common in North America than in Europe.

EVERY MAN THE BEARER OF HIS OWN BURDEN:

A Sermon,

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GAL. vi. 5.

"For every man shall bear his own burden."

"FOR every man shall bear his own burden." So run the words of the text; and yet, if you look at the second verse of this same chapter, you see what seems to be the direct contradiction of this verity; for it is written there that it is by bearing "one another's burdens" that we are to "fulfil the law of Christ." How are we to reconcile the two? We will consider this, by God's blessing, in a future discourse: I would now direct your attention to the necessity there is that each man should bear his own burden.

I. And first, the text seems to tell us that every man has some burden to bear.

1. It places the human race before us as a great multitude of burden-bearers. It is true that it is only incidentally that this truth is proposed; but it is quite evident that it is based upon an universal law, the law of the endurance of labour: it tells us that there is a burden for every man, and that every man must carry, that it is his duty to carry, that he will not be able to escape from carrying, that particular burden which is laid upon him.

It may be objected indeed that it only implies that, when a man has a burden placed on him, he must carry that burden himself, and not attempt to throw it off his own shoulders and to place it upon another: and perhaps some weight might be attached to this interpretation, if the sentence stood quite by itself; but, if you look at the verse which precedes, you will see that it is closely connected with it, and that that preceding verse (which is the fourth) gives its colour and its significance to this. It is there stated that it is every man's duty to prove his own work. It is stated here, as a reason why it is his duty, that every man shall or must bear his own burden. But now, if there is any man of whom it can be said that he has no work to do, and so no work to prove, then it may be imagined that there might be some who had no burden to bear. But is this conceivable? Can any, the most idle, the most careless, believe it? Is there a single individual here, be his tastes or his pursuits what they may, is there one here who does not believe, nay, who does not know, that he is not exempt from the original curse, and from the mitigated duty of labour? Nay, more: we assuredly have all our work to do; and we have, therefore, all our burden to bear.

2. And see, then, what a character this expression gives to human life. "Every man shall bear his own burden." I am one of that number, and you are one of that number: the term "every man," includes us all. This life, then, to me is a time for me to bear a burden: it is a day for labour and sweat and fardels—perhaps heavy fardels and very tiring labour. "Are there not twelve hours in the day?" said the Son of man (John xi. 9), referring to that necessity which was laid upon him of labouring during their progress. He generalized the question, and applied it to us all; and it behoves us well to consider it. If life was labour and burden to him, it must be so to us. He was emphatically our example: the burden which he bore we must bear too, and the labour which he laboured we must go through.

It is of infinite importance that we should ever take this view of our state. When the apostle laid it thus down, as he does in the text, he did so as the follower of him who had

marked it out by his own great but suffering example: he bore most emphatically his own burden. It is well observed by Dr. Isaac Barrow, that, "if any man might have taken out a writ of ease, it was he who came into the world as Lord of all, as heir to his own possessions; and to whom every foot of ground on which he trod, and every beast that grazed, and every fish that swam, and every fowl that flew by him, belonged." But his life was labour and suffering; and what his was ours must be. Under the expression in the text "every man," he, the Son of man, is included; and under the same expression every man among ourselves must also range.

I would recur then, again, to the importance of our settling this well with ourselves. The text gives us the character of our state. If we have hitherto looked on it as otherwise than this, we have mistakingly looked upon it. It is now our duty, and if our duty it is most certainly our interest, to consider, every one of us for himself, that each has his burden to bear; and that, some how or other, and at some time or other, he must bear it.

II. But what, in the next place, is implied in the word "burden?" Have all men the same or different burdens? Is the same pack to be placed on every man's back, or are there those of different weight and pressure suited to the various strength of those that are to carry them?

1. We may lay it down generally that there is one great burden which is alike for all: it is the burden of a man's own soul—the burden of his soul's salvation it is before every man to bear this burden, either here or hereafter, to save his soul or to lose it.

And this is implied in that verse to which I have referred as the commentary upon the text—"Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. vi. 4). The apostle evidently here refers to that great work which in another place he describes as the "working out of our own salvation" (Phil. ii. 12). It is remarkable how analogous the two passages are. In that place he bids them work out their own salvation; for he could not do this for them: he had left them; he was absent; and they must look, not to his counsel, but to their own exertions, their own tears and prayers and watchings and faith, with God's mighty blessing of grace. He here tells them (not in contradistinction to his help, but to that which each of them might derive from his neighbour or give to his neighbour), "Let every man prove his own work," not his neighbour's. His business is with his own soul: it is his own soul that he is to labour for, and not his neighbour's.

2. And this opens to us the grand view of the burden that is upon us. We are placed, each one of us, in God's covenant of grace. By one great sovereign act of grace we have been taken out of the deathful state we were in through the headship of the old Adam, and we have been placed in the state and kingdom of life and hope through the headship of the new Adam. But this new state is a state of power and a state of probation. Of probation I shall not now speak. In regard to power, the energy of the Spirit and the might of grace is given us. The garment of Christ has been thrown over us; and it is by the touch of a living faith that we are to be strengthened for our great work. The question for each one of us is, whether this is the view we take of our state; whether we do believe life to be labour, and the gospel to be power; whether we do look upon ourselves as in covenant with the Blessed One; and whether, as covenant members, we draw and drink perpetually from the great fountain-heart of power.

To those who are really looking on life and grace thus, one grand difficulty is over. They view their state aright. The blindness of nature has, speaking generally, been cured: they behold themselves as emancipated, by the great act of love and the great blood-payment, from the yoke of Satan; but they see themselves to have come under another yoke, the law of service to him who has purchased them, the yoke of labour which is the inevitable condition of final salvation. "Every man"—they have read the words aright—"Every man *shall*, every man *must*, bear his own burden."

3. But, when this general truth is arrived at, there are still further particulars to be considered. Although each man's calling and election is the same, each man's state and difficulties are peculiar; each man's sorrows, each man's sins are different from those of his neighbour; but each man must bear the burden of his own sins, and each man must bear the burden of his own sorrows.

It may startle some that this should be stated: it seems contrary to the great and the blessed declaration, that "surely he hath borne our sins and carried our infirmities." But consider how the matter is. There is a point in every man's life when he first comes to feel more sensibly the conviction of sin. This conviction is a burden. It had been a light weight before; perhaps it had been scarcely felt at all; but now becomes very pressing: it weighs down the spirits, overpowers the energies: it is a load which the man feels he cannot bear. But can another bear it for him? We know he cannot: he feels himself that it is his own burden, and

that he who has brought it upon himself alone must carry it. Moreover, it is only he that knows what it is: no man can feel exactly how guilt presses upon his neighbour's heart; and the guilty man, or rather let me call him the penitent sinner, feels he cannot: it is a deep, dark, secret woe; but it does constantly become so mighty in its pressure that he can carry it no longer; and, by some act of confession, or by some act of restoration, he strives to put it away. We have heard—most of us have heard—of cases of this kind, especially when one man has injured another, how the memory of the sin has sat like lead upon his bosom till he could not endure it; and he has flown to the man he has injured, to rid himself by confession of the intolerable load. We all see that in this sense every man must bear his own burden. It is not my prayers or my tears or my close dealing with my neighbour's conscience that will take his burden away: it is he himself that must prove himself and examine himself, and weep and fast, and pray and go; yea, then he may go to the one mighty burden-bearer and cast all his sins in humble confidence on him. For evermore from his holy cross come forth the blessed words: "Come unto me, all ye that labour and are heavy laden."

4. But, then, besides this burden of sin, there are the difficulties of each man's position; and these, too, constitute a burden which every man must bear himself. It is impossible for my neighbour to know all my trials, and if he did know them he could not bear them: I must bear them myself. There are trials which every one of us have, which others little know of: the young may not have so many, but even young hearts are often agitated with anxieties, and speak in sobs. But to those who know more of life, what is this greater experience but knowledge of sorrow? And it is not merely my neighbour's circumstances that make his difficulties different from mine, it is his special temperament, his peculiar weaknesses, his inborn doubtfulness or vacillation, or a yielding temper, or a timid heart, or a great natural loss of this or that earthly good, of powers or pomp or pleasure or the indulgence of appetite, or a thousand other things that may be mentioned: these are a part of a man's burden which it is at once seen that he must bear himself. When we think of all these burdens; when we reflect upon our own; when we see how manifold and how mighty they are; when we remember that, under an unruffled brow, we often carry ourselves a most disquieted heart; when we think how it must, or at least it may be, the same with each of our neighbours; how tender, how thoughtful, how anxiously considerate should we be in our intercourse with others! In this way (I just throw it out as I pass), in this way we may bear each other's burdens, and so fulfil the law of Christ.

5. And this leads us to that deeper character of this burden-bearing state—its character as a world of sorrow. Since man took sin to be his companion, sorrow has become his guest. The heart is the home of sorrow: it will continue to be so as long as earth shall be ours. We cannot rid ourselves of it: we all have it, more or less, in this form, or in that form; and it is to every one of us a weighty part of his burden. It is this that puts our situation in life so much upon a level. No state is a state of exemption. Sorrow dwells beneath a king's robe as much as beneath a peasant's cloak: the star of the noble, the warrior's coat of mail, the great palace or the low-thatched cottage, alike are passed and penetrated by sorrow. We look often at some rural home, and it seems a picture of peace: we cannot believe that care or tears are there. We look at some noble castle amidst ancient trees, and it seems too exquisitely great and too beautiful for sighs or sadness. Ah, but it is not so: man is the tenant of both; and, wherever man dwells, sorrow will be with him—his guest or his friend. And then, too, he must bear the principal part of this burden himself. I cannot bear it for him, you cannot bear it for him: you have your own to bear; it is well if you can do that. You cannot carry his too: you may help by your sympathy—by your prayers; but, after all, the deep weight lies within. It is only he that has it that knows its pressures, its features, its form, its character, and must therefore bear it himself. Each (it has been beautifully written)

> "Each in its narrow sphere of joy or woe,
> Our hermit-spirits dwell or range apart:
> Our eyes see all around, in gloom or glow,
> Hues of their own, fresh borrowed of the heart."

And, although I may communicate some part of my admitted sorrow to my neighbour, and he may be by my side in sickness, or in loss, or in death, or at the burial of the dead: still, beyond these positive and admitted griefs, there are some that can neither be told nor described. There is that inward vision of gloom, that deep inexplicable sadness, which has truly been called "the burden of the mystery of life." None but the poor being that is pressed by this can tell what it is, and none but he can bear it; but thousands, though not all, have this burden. The finest minds, perhaps, feel it the most: it is, as it were, the penalty great souls pay for high thoughts: it is a heavy penalty, a burden that sometimes nearly bursts and breaks the heart:

it is that kind of wounded spirit—wounded we cannot tell how or whence—which the sacred penman asks, Who can bear?

To conclude: if every man must bear his own burden, is it strictly true that whatever burden we have we must bear it all alone? Our hearts tremble at the thought: we stand apart amazed and sorrowful. Am I then to bear this fourfold burden all myself? Am I to carry the weight of my own sins, my own peculiar difficulties of circumstance, my own sorrows, and my own inexplicable and mysterious imaginings: am I to bear them all alone? How can I do it? I have not strength or purpose or heart.

It is, we must remember, as considered in our relation to our fellow-creatures that we must bear them ourselves, but not as in our relation to God. There is one that is mighty to help, yea, mighty to save: of him it is written, as I have already observed, "Surely he hath borne our griefs and carried our infirmities." O, with what a gladsome sound do these words come to us! He bore men's infirmities, when on earth, by healing their sicknesses: so the evangelist tells us; and in the same way he bears our sins and our sorrows now. How comforting is this thought! When he healed, he made men completely whole: when he takes our burdens upon himself, let them be what they may, our sins, our difficulties, our sadness, our sorrows, he takes them entirely—will we (for we must add this) will we but permit him to do so. "Casting all your care upon him:" this is the sentence we must bear in our hearts when we come to him: "he careth for you."

Beloved brethren, let these tender expressions content you. When we read our text we can scarcely fail to sigh: it seems to open all the dreadful truth of our fallen humanity: it seems to place before us that mighty cloud of woe that hangs over our wilderness; but turn to the cross, and the sun shines out upon us. Every yoke is easy and every burden is light, if we ask him to help us. We press around him; and he sees our weariness, and he sympathises with our woes; and, with a voice of the tenderest compassion, he invites us: "Come unto me, all that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls; for my yoke is easy and my burden is light."

SEPULCHRAL CURIOSITIES.

No. I.

In resuming the consideration of sepulchral monuments, which have already engaged our attention (under the heads of "Antiquity of Stone Monuments*," and "Urn-burial†"), I may preface the remarks about to be made with the observations of an elegant writer‡ on this subject, when about to deliver a lecture in a room on whose walls were suspended drawings of sepulchral figures, as illustrations of his theme. "When you look around at the dark and cheerless forms that are suspended from the walls, you will, I am afraid, become instinctively seized with dismal apprehensions, and anticipate that the matter of this evening's lecture will be sombre and gloomy. Nor can I delude you under the hope that it will be otherwise, or that I shall so far change its complexion, as ever to preclude the chances that the images of these mysterious and unembodied forms may rise up in magnified horror, and disturb your sleep; for I am intending, not only to introduce you to the personal acquaintance of these grim and ghastly figures, but also, if you will concede me a confiding attention, to carry you with me, in imagination, to the very graves and cemeteries from whence they have been snatched; and I fancy I hear some of our departed exclaim,

> 'What call unknown, what charms presume
> To break the quiet of the tomb?
> Who is he, with voice unblest,
> That calls me from the bed of rest?'

I would prevail on you to accompany me to the narrow resting-places of the dead. Let us enter reverently, as such spots should ever be approached, and contemplate the silent sanctuaries where the great and good lie entombed. Their bones are mouldering into dust, and the monuments that decorate their shrines partake of the same fate. The hoary hand of time has spread mildew on the busts and effigies that have escaped the ravages of human despoilers, and with difficulty their fair proportions can be traced. We shall behold the pomp of marble mutilated and overthrown, and monumental brass corroded and defaced. Yet, amid this scene of havoc and death, we shall find still lingering the vestiges of genius and taste, and see the creations of the artist struggling for preservation; rising, as it were, superior to the shocks of dissolution and decay. Many a damp and neglected edifice yet testifies, by its shivered and disfigured monuments, that these places of worship were once more religiously guarded: they present vivid proofs of the piety of those whose names may be forgotten, but whose charity in erecting them is still a blessing. Nor, if we enter these holy places with a sober and chastened mind, shall we fail to gather therein some godly reflections, which will teach us to moralize on the vanity of earthly greatness; that will show us our kindred with corruption, and remind us that we ourselves once bore a more intimate and close resemblance to a brighter image, though now it is dishonoured and broken." "The study of funeral monuments may at first seem to you fatiguing and distasteful: even the very name of the subject is forbidding and chilly; and the bare suspicion of this has, I must confess, rather in-

* Vol. xv. † Vol. xvi.
‡ Rev. C. H. Hartshorne.

creased the difficulties against which I have to contend at present. If, however, it should fortunately transpire, in the sequel, that your fears have been diminished, and your repugnance to entertain the thought of such melancholy pursuits has been overcome; if I can succeed in shewing to you that these inquiries are both profitable, in the best sense of the word, interesting, and instructive; I shall then have just grounds for congratulating myself that our time has been occupied in their investigation; and the more so, if they originate reflections that carry the mind to higher subjects, and add in any degree, however small, to the stock of truth and human knowledge, or in promoting the innocent pleasure of my hearers."

It is hoped that these ends may have been in some measure attained by the dissertations on sepulchral remains which have gone before. Of the four earliest modes practised for the burial of the dead in Great Britain, the methods of burying within circles or enclosures of upright stones, and under tumuli or barrows, have already been noticed. The two which remain are "cairns" and "cromlechs;" both of them, probably, prior in point of antiquity to the circles and tumuli; a conclusion to which the rudeness of their form would, of itself, forcibly incline us, were there no other grounds for the opinion, for nothing can be more rude in its appearance than the cairn. These heaps are composed of stones of all dimensions, thrown together in a conical form, a flat stone crowning the apex. "They are found chiefly on mountains or hilly places, where the materials for their construction lie at hand. The mountains in Scotland, Ireland, and Wales, exhibit numerous specimens. They are almost equally abundant in the county of Cornwall and the Welsh borders. There are several in Shropshire: each of the three Clee hills for instance, furnish specimens; though, from their remains being found in unpopulated and hilly districts, they have escaped notice. Few cairns have been opened; but, wherever it has been done, they have been found to maintain a striking resemblance to each other, and all of them alike indicate a state of society that was rude and uncivilized." Cairns (and the remark applies equally to each of the four kinds of monuments we are treating of) are of an age anterior to the conquest of the island by the Romans: they may be ascribed to the Celtic or Belgic Britons, though there are also some that belong to a later period.

Various causes have been assigned by the learned for these heaps of stones. They have supposed them to have been, in times of inauguration, the places where the chieftain elect stood to show himself to best advantage to the people; or the place from whence judgment was pronounced; or to have been erected on the roadside, in honour of Mercury; or to have been formed in memory of some solemn compact, particularly where accompanied by standing pillars of stones; or for the celebration of certain religious ceremonies. Such might have been the reasons, in some instances, where the evidences of stone chests and urns are wanting; but these are so generally found, that they seem to determine the most usual purpose of these heaps to have been that which I have affirmed, namely, for sepulchral monuments. Even this destination might render them suitable to other purposes, particularly religious, to which by their nature they might be supposed to give additional solemnity. According to Toland, fires were kindled on the tops or flat stones, at certain times of the year, particularly on the eves of the first of May and November, for the purpose of sacrificing; at which time all the people, having extinguished their domestic hearths, rekindled them from the sacred fires of the cairns. In general, then, these accumulations appear to have been designed for the sepulchral protection of heroes and great men. The stone-chests, the repository of the urns and ashes, are lodged in the earth below: sometimes only one, sometimes more are found thus deposited; and Mr. Pennant mentions an instance of seventeen being discovered under the same pile.

Cairns are of different sizes; some of them very large. Mr. Pennant describes one, in the island of Arran, one hundred and fourteen feet over, and of a vast height. They may justly be supposed to have been proportioned in size to the rank of the person, or to his popularity: the people of a whole district assembled to shew their respect to the deceased; and, by an active honouring of his memory, soon accumulated heaps equal to those that astonish us at this time. But these honours were not merely those of the day: as long as the memory of the deceased endured, not a passenger went by without adding a stone to the heap. They supposed it would be an honour to the dead, and acceptable to his manes; as in Horace*, the sailor who is skirting the shore where an unburied corpse lies, is invoked to sprinkle dust thrice over the body. To this moment there is a proverbial expression among the Highlanders allusive to the old practice: a suppliant will tell his patron, *curri mi cloch ar do chorna*—"I will add a stone to your cairn;" meaning, when you are no more, I will do all possible honour to your memory. In Wales cairns are called *carneddau*, but the proverb taken from them there is not of the complimentary kind: *carn ar dy ben*, or, "A cairn on your head," is a token of imprecation.

Sir Thomas Dick Lauder† mentions a very curious circumstance relative to a cairn.

"Some of the Welsh legendary historians tell us that, in the year 500, there flourished a renowned chief, called Benlli Gawr. His usual residence was where the present town of Mold now stands; and his hill-fort, or place of strength, was erected on the highest of the Clwydian range, nearly due west from Mold, and about half way between that place and Ruthin. The hill on which the remains of this fortalice still exist is called Moel Benlli, or the conical hill of Benlli; and it presents a conspicuous object from Mold, Ruthin, and Denbigh. An immense *carnedd*, or cairn of stones, which was still to be seen some years ago in an entire state, in a field about half a mile from the town of Mold, was supposed to have been the place of the hero's interment. It was always called Tomen y Ellyllon, or the tumulus of the goblins; and for this reason, that from time immemorial it was believed that the grim ghost of Benlli, in the form of a knight clad in splendid gear, and especially wearing a *celain aur*, or golden corslet, appeared after sunset, standing on the cairn, or walking round it; and

* Od. lib. I. xxviii. 35, 36. "Quanquam festinas," &c.

† "Legendary Tales of the Highlands. A Sequel to Highland Rambles." By Sir Thomas Dick Lauder, Bart.

that there he continued to maintain his cold post till the scent of the morning air, or the crowing of the cock, drove him to the necessity of retiring from it to some more comfortable quarters. This legend had for generations so terrified the people, that no bribe could have tempted any one to have passed by that way after nightfall. Yet, though nobody went thither, and that every possibility of having any thing like direct evidence as to what the spectre knight's personal appearance and dress really were had been thus precluded by the circumstance that every one shunned his dreaded presence, the most wonderful and incredible accounts of his stern countenance and terrific bearing, together with the most fearful stories of their effects upon people who had beheld them, continued to be propagated, although no one could specify the individuals who had seen them or had been so affected by them. Towards the end of the year 1833, it happened that the occupier of the field where the carnedd stood, took it into his head that the stones of which it was composed might be of use for the construction of a road, or for filling drains, or for some such rural purpose. It was with some difficulty that he could procure workmen bold enough to make such an assault on the very castle of the goblin, even although it was to be carried on during the hours that the blessed sun was abroad. But, having at last succeeded in obtaining these, he proceeded to work, and soon drove away some four or five hundred cart-loads of stones from the cairn; when, at last, the workmen came upon something of a strange shape, which was manifestly constructed of some sort of metal. It was with no little dread that they ventured to touch it, but their observation having led them to believe that it was some old brass pot-lid or frying-pan, it ceased to be an object either of dread or of interest in their unlearned eyes, and they threw it carelessly into a hedge, where it lay all night neglected. Some person of education having come to the spot next morning, who had heard of such a thing having been found, was led by curiosity to examine it, when, to the astonishment of all who heard of it, the brazen frying-pan was discovered to be a lorica, or corslet of gold. The metal was found to be of about the same degree of purity as our present coin. It was so thin, that it weighed altogether no more than sixty sovereigns, and therefore it appears evident that it could not have been used as armour of defence in combat: it is more than probable that it must have been worn merely as an ornamental piece of armour on occasions of state or parade, in which case it was, very likely, originally lined with leather. It was embossed all over it, of a simple pattern, but it was not perforated."

The facts from which this legend had its origin appear to have been these:

"In the year 500, or thereabouts, the renowned hero Benlli died, and, in obedience to his own last instructions, or of those of his son, Beli, or of some other relative or friend, he was buried in the tumulus with his golden corslet on, and then the carnedd was heaped up over his remains. To prevent the risk of any avaricious follower or serf, or any other promiscuous pilferer, uncovering his body during the night, in order to possess himself of the glittering prize, his surviving friends circulate the story that his ghost, frowning fearfully, as such ghosts are wont, is seen nightly to guard the tumulus, girt in the golden armour. Terror fills the superstitious minds of the inhabitants of the district, and no man for his life will venture to approach the carnedd after sunset. This lie protective is thus very naturally and innocently handed down from one generation of the superstitious people of the neighbourhood to that which succeeds it, and implicitly believed; and so the story is traditionally preserved for about fourteen hundred years, until it is now at last unravelled in our own time by the removal of the carnedd of stones, and the discovery of the golden corslet itself."

The following account from "Anderson's Guide to the Highlands" will further illustrate the history of cairns:—

"The most splendid series of circles and cairns, existing together in one place on the eastern side of the island, occurs on a meadow plain on the south bank of the river Nairn, about one mile south-east of the field where the battle of Culloden was fought; and no tourist should omit a visit to them, which will cost but a short walk, while his horse rests. A rustic bridge crosses the river, immediately below the graves. The surface of the plain is in one part rough, and strewed over with boulder stones; but in general it forms a portion of a beautiful soft pastoral valley; and the view at either end is terminated by two prominent hills, one of which (Dun-Evan) has on its summit a structure strongly vitrified; and on the other (Dun-Daviot) is a similar fortified site, but which, however, has not been affected by fire. Even at the first sight of this plain, one is prompted to exclaim—'Here is a city of the dead.' Its whole extent is covered with cairns, encompassed by circles of large upright stones, or slabs of sandstone.

"Among these are several circles, of large dimensions, unconnected with cairns; and others of a smaller size, scarcely elevated a foot above the ground, occur in the intervals between the greater ones. Stones of memorial, or single columns, are perceived in several parts of the field, apparently in a line with one another, and uniting the other structures into one general design; and, what is also remarkable, near the west end of the plain is seen an oblong square, which is called the 'clachan,' or church, and which is believed to be the foundations of an ancient Christian chapel. Perhaps it may have been one of the earliest in the country; and it thus appears most strikingly and appropriately placed in the midst of pagan structures, the dark superstitious rites of which its founders were anxious to expose and abolish. Within this enclosure children who die in the neighbourhood before baptism are buried.

"But the most remarkable of these antiquities on the plains of Clava are three great cairns, consisting of loose stones, piled up in one of them to the height of fifteen feet, and having each a ring of upright stones hemming in and supporting their bases: another circle of large masses of sandstone (ten or twelve stones in each), at the distances of several paces from the inner structure, is attached to each cairn. Two of these cemeteries appear to have been much injured by the partial removal of the stones; but the principal one has been lately opened under the directions of a lady in the neighbourhood, and it displayed beneath the exterior

pile a circular chamber, about five yards in diameter, lined at the base with a ring of fourteen large stones in an upright position, and surmounted by courses of uncemented masonry, the stones of which incline upwards, and overlap one another, so as to have met at the top in a rude dome. This apartment has an entrance looking towards the south, with a passage two feet wide, and flanked by great stones conducting from it through the body of the cairn to its exterior circumference. Eighteen inches below the floor of the cell were discovered two small earthen vases or urns, of the coarsest workmanship, but containing calcined bones. The urns were unfortunately broken, and the ashes scattered about in a small bed of prepared clay on which they lay. This structure is precisely similar, though on a smaller scale, to that at New Grange, near Drogheda, in the county of Meath, Ireland, figured in Mr. Higgins's Celtic Druids, plates 20, 21; and Archæl. Soc. Antiq. London, vol. ii. p. 254."

The Prince of Denmark, in his late visit to Inverness, examined these curious remains with the greatest interest, as similar to many such in his own country.

How instructive — may I not add reproachful—is this ancient simplicity in burial! It is not, indeed, to be expected. that whilst civilization in every thing else is advancing, the rites of sepulture alone shall remain in the style of rudest antiquity; but it is surely not in accordance with the Christian's enlightened view of all that is beyond the tomb, that he should be found, for himself and his friends, so careful to make artificial and costly arrangements for the spot which is to contain his perishable part.

SABBATH MEDITATIONS.

No. IX.

SEPTEMBER 1.—THIRTEENTH SUNDAY AFTER TRINITY.

Morning Lessons: 2 Kings xix.; Matt. ii.
Evening Lessons: 2 Kings xxiii.; Rom. ii.

MORNING.

"Then Isaiah, the son of Amos, sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard."—2 KINGS xix. 20.

Meditation.—"How ready is the Lord to show mercy! how quick in his answers of grace and favour! And if God before was ready to give the messengers of Hezekiah (verse 6) an immediate answer by his prophet, here he shews still greater forwardness to hear and relieve his faithful servant. The king is now furnished with an answer to his prayer: he sends not to the prophet, but the prophet sends to him. O, the energy of pious and repeated prayer! O, the sweetness of divine mercy! God verifies his attributes, in relieving his people that pray to him; and, by a speedy and apposite return to their prayers, not only confirms their faith, but improves it into that knowledge and full assurance of his favour and goodness towards us, which the apostle calls the evidence of things not seen, the substance of things hoped for (Hebrews xi. 1)."—(Wogan).

Prayer.—Gracious Father, fill me, I beseech thee, as thou didst thy servant Hezekiah, with holy indignation when thy great name is blasphemed; and stablish my affiance in thee, when the ungodly strive against me, or thy visitations overtake me. O, let me never be tempted to inquire, "What confidence is this wherein I have trusted?" But in the day of trouble, and rebuke, and blasphemy, at what time there is no strength in me to bring forth patience, and I am fearful and of little faith, send unto me the Comforter, that I may lift up my prayer unto thee in singleness of heart. Lord, bow down thine ear, and hear! O, Lord God, which dwelleth between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth! Open, Lord, thine eyes, and see: deliver thou me out of the hands of the blasphemer: let not the ungodly prevail against me. O thou that hearest prayer, accept me with the sweet savour of an humbled and resigned soul; and for thy dear Son's sake, my advocate and redeemer, revive thou the heart of thy contrite one: yea, save me out of the hands of my spiritual adversary, save me from the malice of the enemy, and from thy displeasure, which is worse than death; and say unto my soul, "It is I; be not afraid. That which thou hast prayed unto me, I have heard." For in thy strength shall my weakness be perfected; in thy stay shall I be strong, and laugh them to scorn who bid me exalt my voice and lift up my eyes on high against thee—even against thee, the Holy One of Israel. In thee will I trust: yea, even though thou slay me, in thee will I trust. When thy judgments and thy visitations press me sore, I will look unto thee only, the God of my salvation, and Jesus Christ, whom thou hast sent; for thou, O Father, wilt hear me: when I am bowed down, thou wilt raise me up: in darkness, thou shalt be a light unto me; when my soul fainteth, I will remember that my Redeemer liveth. So shalt thou turn away thine anger from me, and the time of thy refreshing shall come, as the dew unto Israel.

EVENING.

"Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself."—ROMANS ii. 1.

Meditation.—"Be no observer of other men's ways, nor of other men's humours. Pass sentence upon no man's soul: it is God which judgeth. Nor measure any man by the estate which he is in. It is not sin, but impenitency, which damns any; and what knowest thou but he may repent? Look diligently into thine own conscience: it will never repent thee that thou lookest not at all into others: other men's sins, as thou shalt find in the last day, be no part of thy account; so, here to know them is no part of thy duty. .. Bear with the frailties and imperfections of thy neighbour: consider how God bears with thine." (Bp. Henshawe).

Prayer.—Without excuse are they in thy sight, O God, that judge their brother, and perceive not the beam that is in their own eye. Prevent me, Lord, from judging unrighteous or uncharitable judgment; for I stand self-condemned by reason of mine own sinfulness, and my conscience accuseth me of doing those same things which I lay to my brethren's charge. O, graft thy love in my heart, that I may, above all things, follow after charity; for who am I, that judge only after the flesh, and according to the appearance? How shall I escape thy righteous condemnation, if I, to whom the secrets of no heart are open, condemn my brother? Verily, with what measure I mete, it shall be measured to me again.

cious Lord, let it be the rejoicing of mine to be counted, not among the hearers only, e doers of thy blessed law; since thy behath taught us that the law is fulfilled in ord, even in this, that we love our neighas ourselves. Behold what the measure of wn love hath been to us ward! How hast pared us, and not spared thine own Son, livered him up for us all! I beseech thee, ly Father, put away from me the hardness penitent heart, that treasureth up to itself against the day of wrath; and so constrain thy Spirit unto obedience of the truth, that never despise the riches of thy goodness rbearance and long-suffering, but confess reat is that goodness that willeth that all come to repentance, and, by patient conce in well-doing, seek for glory, and honour, mortality.

good Lord, preserve me from following hat are contentious and obey unrighteousest, in the day of the revelation of thy us judgment, indignation and wrath, tribuand anguish, be appointed me my portion; that day, to every man shall be rendered ing to his deeds; destruction to every soul oeth evil, but glory, honour, and peace to nan that worketh good through him, who e unto us wisdom, and righteousness, and ication, even the Lord Jesus Christ.

S. K. C.

The Cabinet.

POWER OF ABSOLUTION.—Even the mirapowers of the apostles were not theirs to trifle r St. Paul, who had healed many and restored life, would not have left Trophimus at Miletum indulged for a while an unavailing sorrow for nger of Epaphroditus. There is, in fact, no ty in the world which carries with it such a s that of abusing it: neither is it possible to e that, if any of the apostles, like Judas, had l his power and taken upon him to forgive or at random, the Almighty would have been by the iniquity of his servant. The remitting ining power must have been always limited by ord of God, just as the condemning and abpower of a judge is limited by the law of the Nevertheless, it may be said, even of the of the land, that whatsoever person they re- released; and whomsoever they condemn, ed; while yet they have no power to act ily in their degrees. Nor was it ever conhat, if they should condemn a person who was usly innocent, or acquit one who was regularly guilty, their sentence would be ratified by the whose name and authority they bear. But, the judges pass sentence according to the law, sive; and so was the absolution or retention postles, when conducted according to the word . This restriction being admitted, there is no ty in supposing that the authority which was communicated to the apostles should be conto others after them. Indeed, highly as we em of the apostolical character, it was surely surprising act of condescension in the Saviour to say to any created being, "As my Father hath sent me, even so send I you," than to transfer that authority from any one frail mortal to another; for the highest apostle was certainly far more unworthy to be placed on a level with Christ than the humblest Christian is with an apostle.—*Rev. E. G. Marsh.*

Poetry.

TRUE WISDOM.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"Her ways are ways of pleasantness, and all her paths are peace."

SHE beckons on to pleasant ways,
Where earthly tumult sinks and dies;
And peace with her for ever strays,
Their path together lies—
Peace that the world can never give,
Or lessen, or impart:
O give, blest power, thy happy glow
Unto this weary heart.

Thy ways are by the lonely marge
Of time's swift rolling river,
Where heaven-ward hopes thy joys enlarge,
From earth aspiring ever.
She is not in the worldling's path,
Nor in ambition's restless dreaming:
Her starry track by contrast hath
But darker made their seeming.

In thy calm haunts I fain would be,
Where peace, the stranger, I might find:
True wisdom's world will ever be
Found in the humble mind.
No rankling thorns her heart distress:
There sins and sorrows cease:
Her "ways are ways of pleasantness,
And all her paths are peace."

STANZAS.

BY THE REV. CHARLES RAWLINGS, B.A.

(For the Church of England Magazine.)

"God is love."

To God who made the earth and skies
By his almighty hand;
To God our adoration rise—
Such wonders praise demand.

Our God is love! He gave us breath,
Sustains it every hour:
He guards us from the stroke of death:
Death owns his sovereign power.

From him the thousand blessings flow
To cheer life's passing day;
And all our comforts here below
A Father's love display.

But brighter still shines forth his love—
Redeeming love to man:
The spirits of the blest above
Admire the wondrous plan.

The Son of God—God's only Son—
His glory put aside:
Salvation's mighty work is done;
Incarnate Jesus died.

Our God is love! He gives us grace
To run the holy way:
With joy we run the Christian race
That leads to upper day.

Strong in Jehovah's might we prove
Against our every foe;
Arrayed in armour from above,
That armour lays them low.

Our God is love! that love the spring
Of never-ending joy:
That love let hallelujahs sing,
God's love our tongues employ!

Miscellaneous.

THE PASHA AT BUSSORAH*.—To sit in the presence of the pasha, when the whole court are standing around him, is an honour and respect which an European hardly knows how to estimate; and gives the missionary a standing in society which enables him to do much good among the bigoted mussulmans. After we had partaken of refreshment, consisting of delicious grapes, apples, apricots, limes, pomegranates, along with a glass of anise, the best liquor I ever tasted, which is manufactured from the twigs of a certain species of tree, the dinner was announced. A large cloth was spread before us, upon which a small table one foot high was put, on which a round silver tray, which contained several dishes, was placed. Under each dish a linen cloth or napkin, to wipe the fingers, was laid; which is very necessary, as there are neither knives, nor forks, nor spoons. The food consisted of boiled rice, boiled mutton, fowls, and a few smaller dishes of sauces. The pasha then putting his hand into the dish, after saying "Bishmillah," began to eat. Each of us followed his example, when the rest, who sat not like ourselves, cross-legged, but upon their heels, began to tear the flesh from the fowls with their fingers, and devoured it with a celerity which would be estimated in Europe voracious. Cutting with knife and fork is never performed at any table in the east. The pasha, to mark his regard to me, put often with his bare fingers some choice bit upon my plate, and this he continued to do to others to whom he wished to show some particular regard; but, as if to mark one out as a great favourite, he would do it by taking a morsel and placing it on the tongue, which the favourite held out for the purpose. During this part of the feast we were entertained with vocal and instrumental music, &c. All the performers executed their parts well; and every thing that was upon the table was well dressed after the Turkish style. The pasha was very cheerful, and contributed every thing in his power to please his guests. The pasha having risen from the table, all rose after him; and then each of us, after washing our hands, was served with a pipe and coffee. Their mode of amusing themselves, when away from the restraint of the divan, left me little opportunity to speak about the gospel; but I am happy to say, that though I have not been able to do much good, yet my presence prevented them from evil talking and wicked practices. One of those which I may specify was the dipping of two Jewish boys under the water, who, when they rose, their tormentors seized them and twisted their legs together, and with their left hand, seizing them by the neck, pricked their fleshy parts with a pin they had in their right hands, so that the poor creatures would open their mouths to cry. They were then instantly dipped head over ears in the water whilst the bubbles were seen ascending, and the gurgling of the water in their throats heard. This created such amusement to the spectators, that roars of laughter and the clapping of hands resounded from shore to shore of the river. Their tormentors, being thus applauded, repeated this inhuman play; so that I was compelled to go up to the pasha, and beg of him to put an end to such cruel amusement. This, however was a check to the mirth of the whole society, and I was looked upon as an intruder, since the pasha gave orders to relieve these poor Jews, who, when they came out of the water, came up and prostrated themselves before the pasha, and then afterwards turned to me and kissed my hand. Though they could not gratify their evil passions, the pasha was so much pleased that, when we were about to return home, he told me he was going to salute me; and, on passing the Turkish fleet, he ordered a double salute to be fired. In the evening, I conversed with three Jews whose minds seem to be impressed with the truths of Christianity.

THE POTTER'S FIELD, or Aceldamus, which had never before visited, attracted my attention very much. On that spot, Dr. Wild discovered, in 1838 a cave, containing a great number of skulls, which according to his statements, were not those of Jews but of foreigners. By this circumstance the fact was established beyond doubt, that this is the very field which was bought for the thirty pieces of silver, paid to Judas as the reward of his treason. Since then many others have visited the cave; and new chambers have been discovered, where the bones of thousands lie mouldering. In fact, the vicinity of Jerusalem abounds in caves and subterraneous passages, where the bones of the millions who once worshipped on mount Moriah are whitening. It has been often a matter of surprise to travellers that so many skulls should be heaped together in one cave. It is explained in the Talmud, which informs us that it was the custom of the Jews to bury their dead in a particular place, and, after the flesh was destroyed, to gather the bones together, and place them in some vault. Many families had their own vaults.

* From "Samuel's Journal of a Missionary Tour through the Desert of Arabia to Bagdad." Edinburgh: Maclachlan, Stewart, and Co. pp. 323. 1844.

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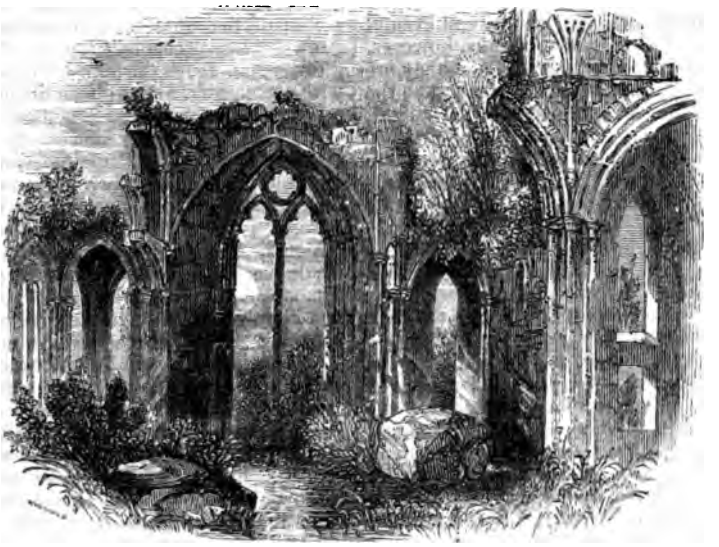
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 483.—SEPTEMBER 14, 1844.



REMARKABLE PLACES.

No. VIII.

NETLEY ABBEY.

(Looking east.)

"Fallen pile! I ask not what has been thy fate;
But when the weak winds, wafted from the main,
Through each lone arch, like spirits that complain,
Come hollow to my ear, I meditate
On this world's passing pageant, and the lot
Of those who once might proudly, in their prime,
Have stood with giant port; till, bowed by time,
Or injury, their ancient boast forgot,
They might have sunk, like thee; though thus forlorn,
They lift their heads, with venerable hairs
Besprent, majestic yet, and as in scorn
Of mortal vanities and short-lived cares
E'en so dost thou, lifting thy forehead grey,
Smile at the tempest, and time's sweeping sway."

BOWLES.

NETLEY abbey is situated about three miles from Southampton, and stands upon a declivity rising from Southampton water. The name Netley is generally deemed a corruption of Letley, Latelie, or Lettlely, under which the place is mentioned in "Domesday Book." It has been supposed to be corrupted from the Latin "De Læto loco," or joyful place. It was founded by Henry III., A.D. 1239, and the style of the building is quite in accordance with that of this period. The first charter is not extant; but in a short one of confirmation, dated March 7, 1251, it is called "Ecclesia sanctæ Mariæ de Loco sancti Edwardi;" hence it was sometimes called "Edwardstowe." The seals of the abbey, of which three are known, describe it as "the abbey of St. Mary of Edwardstowe." Henry placed on the foundation a few Cistercian monks, usually regarded as the most aspiring and encroaching of monastic orders, brought from the abbey of Beaulieu, in the New Forest, founded by king John at the commencement of the thirteenth century; many interesting remains of which are extant, and which will pro-

bably be described in some future number of this magazine. Little is known of Netley for the first three hundred years after its foundation, except the names of the abbots. At the dissolution the foundation consisted of an abbot and twelve monks; their possession producing, according to Speed, 160*l.* 2s. 9½d., but according to Dugdale, 100*l.* 1s. 8d.

"Among the many debts of gratitude," it is remarked, "which we owe, if we would but acknowledge them, to the monastic institutions, is the fostering care which they extended from the earliest times to our literature. The holiness attached to the buildings of the church marked out ecclesiastical edifices from the first as repositories of archives and writings; and as early as the fifth century a separate place had been set apart, attached to the great church at Nola, as a depository of manuscripts, under its librarian and chancellor." So says the "Christian Remembrancer" for May, 1844; and the remark is sometimes true. But the riches of the good monks of Netley did not consist in their library. Leland found them possessed of only one book, a copy of Cicero's Treatise on Rhetoric; which is indeed remarkable, seeing that much of the time of the monks was engrossed in copying and illuminating manuscripts, which are still extant as proofs of great labour, and even of mistaken piety. The Cistercian monks, however, have been accused by their enemies, and they are not few, in having devoted more attention to the luxuries of the table than the folios of the study.

In 1537, Netley was granted by the king to sir William Paulet, afterwards marquis of Winchester, one of the most remarkable statesmen of his time, who died at the age of ninety-two, A.D. 1572, having seen a hundred and three descendants, and was buried in the church of Basing, in which parish stood his castle; which, after a siege in the civil wars, was captured by the parliamentary forces, many being slain, and the then marquis with others taken prisoners.

This abbey passed to Edward Seymour, earl of Hertford, son of the protector Somerset, who is said to have made it his residence. It is stated in the parish register of St. Michael's, Southampton, that the queen's majesty's grace came from the castle of Netley to Southampton, on the 13th of August; from which it is inferred that queen Elizabeth visited lord Hertford in August, 1560, and went thence to Winchester on the 16th. The abbey, it is supposed, at this time was known by the name of the castle. "But we might be led to suppose that the house inhabited occasionally by the earl of Hertford, and then known by the name of Netley castle, was rather the old fort below the abbey, of which the ruins still remain. It is not improbable that at this time many parts of the abbey were in a sufficient state of repair to be fitted up for the reception of the queen's attendants" (Beattie's Castles and Abbeys).

About the end of the seventeenth century it became the property, it is said, of the earl of Huntingdon, from whom it passed into the hands of sir Bartlett Lucy, who sold it to a Mr. Taylor, a builder, of Southampton, by whose death, owing to a fracture occasioned by the falling of a stone upon his head, the progress of demolition was stopped. There is an old superstitious legend that he had been forewarned in a dream that such an occurrence would take place.

The abbey has become a complete ruin. It is embosomed among oaks and other trees which rise in thick clumps around it. Some of these, springing up from the midst of the roofless walls, spread their branches over them. A great part of the grey stone is enveloped in ivy. The site of the ruin is of considerable extent. The buildings seem to have formed a quadrangular court, which when perfect must have been very grand; but scarcely any thing more is now to be seen, except the remains of the church or chapel which occupied the northern side, and which was in the English style of architecture, and built in the form of a cross. It appears to have been about 200 feet in length, by 60 in breadth, and to have been crossed at the centre by a transept of 120 feet long. The walls can still be distinctly traced throughout the whole of this extent, except the north transept. The roof fell upwards of forty years ago. Its fragments, many of them sculptured with armorial bearings and other devices, lie scattered over the floor. Many broken columns still remain; and there are also windows in different portions of the wall, the ornamental parts more or less defaced. The east end is the most entire, and the great window here is of elegant proportions, and elaborately finished. The arches of the south transept are remarkably elegant. "It is probable," says Dr. Beattie, "that a tower rose above the intersection of the transepts with the church, although no distinct traces of it now remain. Tradition says that its lofty pinnacles formerly served as land-marks to the sailors in their way up Southampton-water." Besides the church, various other portions of the abbey, such as the kitchen, refectory (which appears to have been the largest room in the building), confessional, and sacristy, are pointed out. The whole place appears to have been surrounded by a moat, traces of which are still discernible; and two large ponds, in perfect preservation, still remain at a short distance from the buildings, which no doubt used to supply fish to the inmates. Their undisturbed waters present an aspect of solitude extremely beautiful. The first is nearly square, bordered with underwood, and backed with flourishing oaks. The upper pond is still more picturesque, being partly overhung with thick trees. The monks, we have seen, had little to occupy them in a literary point of view. About two hundred feet distance from the west end of the church, and nearer the water, is a small building, called "Netley castle," or fort, which was erected by Henry VIII.

The chief attraction of Netley, however, consists in the singular loveliness of the spot, sufficient of itself to attract visitors, of whom there are vast numbers, even were there not a vestige of the ruins to be seen, or no record of the grandeur of the building in bygone days. Although in a great measure concealed from the eye by trees, the ruins still form a beautiful object from many points. The destruction of the ivy, however, has much lessened the effect. M.

SABBATH MEDITATIONS.

No. X.

SEPTEMBER 8.—FOURTEENTH SUNDAY AFTER TRINITY.

Morning Lessons: Jer. v.; Matt. ix.
Evening Lessons: Jer. xxii.; Rom. ix.

MORNING.

"Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer: thy sins be forgiven thee."—MATT. ix. 1, 2.

Meditation.—"Forasmuch as they had displayed so great a faith, Christ also displays his own power; with all authority absolving the palsied one's sins, and signifying in every way that he is equal in power to him that begat him. And observe, this he implied from the beginning, by his teaching, when 'he taught them as one having authority;' by the leper, when he said, 'I will, be thou clean;' by the centurion, when, upon his saying, 'Speak the word only; and my servant shall be healed,' he marvelled at him, and extolled him above all men; by the sea, when he curbed it with a single word; and by the devils, when they acknowledged him as their judge, and he cast them out with great authority" (St. Chrysostom).

Prayer.—O Jesu, Saviour of souls, behold us brought unto thee by thy good Spirit, palsied by the corruption of our nature and the disease of indulged sin; behold, we come unto thee humbled, suppliant, and believing: have compassion upon our spiritual need and sickness, and let none of us depart without that blessed word, "Son, be of good cheer: thy sins be forgiven thee." We beseech thee, look down with tender compassion also upon those which know not thee and think evil in their hearts. Turn, Lord, O turn them unto thee: let not their unbelief be unto death eternal; but raise them up and heal them, that they may glorify thee, O Son of man; and that, confessing thee before men, they may be confessed of thee before thy Father which is in heaven.

O blessed Shepherd, open thou the door of thy fold, that we thy sheep, knowing thy voice, may, with thy faithful disciple Matthew, arise and follow thee. Yea, we know thy voice, Lord; for thou callest not the righteous, but sinners, unto thee: therefore didst thou humble thyself, and sit down with publicans and sinners, that they might feed on that spiritual meat and drink, by which they lived on earth, and now live for ever. Even so, O, thou good Physician, we pray thee, humble thyself unto us, sick and sore, needing to be healed of our diseases; for we know ourselves to be neither whole nor righteous, neither abide we in the form only of outward service and sacrifice, but place all our hope and trust in thy mercy, as the faithful High Priest, who hast made reconciliation unto God for the sins of thy faithful and justified people.

Lord, let it be in our hearts to forsake the broad way which leadeth to destruction; not vainly striving, as he that putteth new cloth to an old garment or new wine into old bottles, to reconcile the life hid in thee with the things of earth which perish with the using; but do thou give us new hearts, and a new spirit put within us, that through thy grace we may be able to purge out the old leaven, and that the body of sin in us may be destroyed. Thus shall we walk before thee in newness of life, and be preserved both in soul and body, until the former things be passed away, and we shall see a new heaven and a new earth, and stand before thee with thy name upon our foreheads, and ours written, O Lamb of God, in thy book of life. Amen, amen.

EVENING.

"If ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation."—JER. xxii. 5.

Meditation.—"No example ought to be of more force with us Christians than the example of Christ, our Master and Saviour, who, though he were the Son of God, yet did always behave himself most reverently to such men as were in authority in the world in his time; and he not rebelliously behaved himself, but openly did teach the Jews to pay tribute unto the Roman emperor, though a foreign and a pagan prince: yea, himself, with his apostles, paid tribute unto him; and, finally, being brought before Pontius Pilate, a stranger born and a heathen man, being lord president of Judea, he acknowledged his authority and power to be given him from God, and obeyed patiently the sentence of most painful and shameful death, which the said judge pronounced and gave most unjustly against him" (Homily, tome ii.).

Prayer.—O Lord, our heavenly Father, high and mighty, King of kings and Lord of lords, by whom kings reign and princes rule, we beseech thee, let not their ears be dull of hearing, but fill them with understanding, that they may listen to thy word, and execute judgment and righteousness. More especially, we pray thee, for Jesu's sake, to pour down the plenteousness of thy heavenly favour upon the beloved queen whom thou hast set over us; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will and walk in thy way. Be unto her a helmet of salvation, and a strong tower of defence against all her enemies; and so strengthen and settle her in thy faith and fear and love, that truth and justice, religion and piety, may be established among us; and that, this life ended, an entrance may be ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And unto us, thy servants, send down, we implore thee, such a measure of thy preventing mercy, that we may not despise government or think evil of dignities; but be thou our helper, that we may cheerfully obey her who hath the rule over us, and that every soul amongst us may be obedient unto the higher powers. For, as there is no power but of thee, O God, so all the powers that be are ordained of thee. Grant us to be subject unto them not only for thy wrath's sake, but also for conscience sake; rendering unto all their due—tribute to whom tribute is due, custom to whom custom, honour to whom honour. May we, above all things, be strong in the grace which is in Christ Jesus, lifting up holy hands, and making continual supplication and intercession unto thee for our sovereign the queen, and all that are in authority under her; so that it may be well with us, and that we may prosper in her days. Help us, good Lord, help us: give us hearts to love and dread thee: give us increase of grace, to hear meekly thy word, to receive it with pure affection; and, diligently living after thy holy commandments, to bring forth the fruits of the Spirit: so shall not her house become desolate, nor we, her people, be ashamed and put to confusion for our wickedness. This we beg for Jesu Christ's sake, our most blessed Lord and Saviour. Amen. S. K. C.

FOSSIL REMAINS.

No. IV.

THE GLYPTODON.

THE order of animals denominated "edentata," are distinguished by the absence of incisor teeth, and also by the termination of the extremities in long claws, usually four in number, which partially embrace the extremities of the bones from which they are prolonged, so that each forms a kind of pointed hoof. The order may be separated into two distinct groups; one consisting of the edentata-proper, and containing the ant-eaters, armadillos, &c., all which are insectivorous; the other the tardigrada, from the slowness of the movement of the animals composing it, and containing the sloths.

The true edentata are distinguished, like other insectivorous mammalia, by their pointed muzzle, particularly remarkable in the ant-eaters, peculiar to the warm and temperate regions of South America. Destitute of teeth, they possess a long thread-like tongue, which they insinuate into ant-hills and the nests of the termites (or white ants), whence these insects are withdrawn by being entangled in the viscid saliva that covers it. Their fore-nails, strong and trenchant, enable them to tear open these nests, and also furnish them with means of defence.

Most of the other true edentata are burrowing animals, and are covered with a dense armour, composed of hard scales, arranged in a tesselated manner, or fitted together like stones in a pavement. Between the different bands of these there are narrow rings of membrane, which allow the body to bend. They have claws adapted for digging, seven or eight cylindrical molars on each side, and a tongue but little extensible. Of these animals the armadillos are the chief, found principally if not entirely in South America. It is a peculiarly harmless and peaceful creature, and obliged to submit to insult, without any power of repelling its enemy: it is consequently attacked without danger, and liable to various persecutions.

Being covered, like a tortoise, with a shell, or rather a number of shells, its proportions are not easily discerned. It appears at first a round misshapen mass, with a long head, and a very large tail sticking out at either end, as if not of a piece with the rest of the body. It is of different sizes, from a foot to three feet long, and covered with a shell divided into several pieces.

Its size, and the different disposition and number of its plaits, have been considered as constituting so many species. In all, however, the animal is partially covered with his natural coat of mail; which resembles a bony substance, covers the head, the neck, the back, the sides, and the tail to the point; all, in fact, but the throat, breast, and belly, which are covered with a white, soft skin. These apparently naked parts, however, are covered with the rudiments of shells, of the same substance with those upon the back. The skin, even in the softest parts, seems to have a tendency to ossify; but complete ossification takes place only on those parts which have the least friction, and are most exposed to weather. The shell covering the upper part of the body, differs from that of the tortoise, in being composed of more pieces than one, which lie in bands over the body, and, as in the tail of the lobster, slide over each other, and are connected by a yellow membrane in the same manner. The animal thus has a motion in its back, and the armour gives way to necessary inflexions. These bands are various in number and size, and from them the animals have been distinguished into various kinds. In general, however, there are two large pieces that cover, one the shoulders and the other the rump. In the back, between these, the bands are placed in different numbers, lapping over each other, and giving play to the whole. Besides their opening crossways, they also open down along the back, so that the animal can move in every direction. In some there are but three of these bands between the large pieces; in others there are six; in a third kind there are eight; in a fourth kind nine; in a fifth kind twelve; and, lastly, in the sixth kind there is but one large piece, which covers the shoulders, and the rest of the body is covered with bands all down to the tail. These shells are differently coloured in different kinds, but most usually they are of a dirty grey. In the larger kinds the shell is much more solid than in the others, and the flesh is much harder and unfit for table. These are generally seen to reside in dry upland grounds; while the small species are always

found in moist places, and in the neighbourhood of brooks and rivers. They all roll themselves into a ball; but those whose bands are fewest in number are least capable of covering themselves up completely. The tatu apara (or that species which has but three bands between the two large pieces that cover the back), for instance, when rolled up, presents two great interstices between its bands, by which it is very easily vulnerable, even by the feeblest of quadrupeds.

Sir Woodbine Parish (then Mr. Parish), discovered in the American pampas several bones, which confirmed the curious fact that extinct monsters there found were rendered still more bulky and unwieldly by having large cases of bony armour enclosing their frames. One perfectly new, or at least previously unknown, creature was discovered, which, from two Greek words indicative of the sculptured or fluted form of its teeth, he has suggested the name of the glyptodon. The skeleton found nearly whole, in a marsh to the south of Buenos Ayres, measures in length eight and a half feet, and about three feet six inches in height. The whole of the frame, except the head, feet, and some of the tail bones of the spine, was concealed by an enormous plate of bone thrown over the body as a horse-cloth is thrown over a horse, and open behind and beneath, where its edges are pendant, and not connected with any thing. This long case, however, fitted closely round the neck. Altogether, the skeleton is of a barrel shape; though, if the outer case were taken off, the appearance would be nearly that of common quadrupedal skeletons, with spinal column, ribs, and leg-bones composing the osseous frame. The form and structure of the tooth indicate the animal's adaptation to masticate vegetable substances of the softer kind; and it must have been provided with claws suitable to the digging up of esculent roots, reeds, &c. "The discovered glyptodon itself will soon, sir Woodbine hopes, be in Britain, where it cannot but afford a rich treat to every scientific inquirer. He also hopes that the pampas may yet yield many such treasures, and this hope will, we trust, be realized. By the prosecution of studies of this nature, man's intellectual power is more nobly and fully displayed than it could be in any other way. Gradually are we overleaping, through these studies, the barrier of ages; penetrating into the mysteries of periods far removed from all human records; and acquiring a complete knowledge of the primæval earth, its aspect, and all that its surface displayed, vegetable or animal, of the 'old sea' with its numberless inhabitants, and even of the air with all the 'fowls of heaven,' though oblivion may be said to have long cast its veil over all. This is indeed to overcome time, and almost to make ourselves denizens of eternity" (Chambers's Magazine).

PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

No. V.

THE HEART.

(With suitable Collects.)

"Search the scriptures, for in them ye think ye have eternal life" (John v. 39).

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen."—*Collect for the Second Sunday in Advent.*

I. The natural heart of man is—

1. Deceitful. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 19).

2. Evil. "The heart of the sons of men is full of evil" (Eccles. ix. 3). "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). Additional—Gen. viii. 21; Matt. xv. 19.

II. The words of the mouth the test of the state of the heart.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh" (Luke vi. 45).

III. Sins of the heart:

1. To set up idols in the heart. "Thus saith the Lord God: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols" (Ezek. xiv. 4).

2. To fret against the Lord. "The foolishness of man perverteth his way; and his heart fretteth against the Lord" (Prov. xix. 3).

3. To devise wicked imaginations. "These six things doth the Lord hate: yea, seven are an abomination unto him.....An heart that deviseth wicked imaginations, feet that be swift in running to mischief" (Prov. vi. 16, 18).

4. To utter from the heart false words. "As for our iniquities we know them in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood" (Isa. lix. 12, 13).

5. To speak with a double heart. "They speak vanity every one with his neighbour: with flattering lips and a double heart do they speak" (Ps. xii. 2).

6. To let the heart grieve when we give to our poor brethren. "Thou shalt surely give him; and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works" (Deut. xv. 10).

7. To turn the heart to other gods. "If thine heart turn away so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish" (Deut. xxx. 17, 18).

8. To walk in the imagination of our evil heart. "But they hearkened not nor inclined their ear, but walked in the counsels and in the

imagination of their evil heart, and went backward and not forward" (Jer. vii. 24). Additional—Deut. xxix. 19, 20; Jer. ix. 14, 15.

9. Not to set the heart aright. "And might not be as their fathers, a stubborn and rebellious generation, a generation that set not their hearts aright, and whose spirit was not stedfast with God" (Ps. lxxviii. 8).

10. To envy. "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long" (Prov. xxiii. 17).

11. To rejoice when our enemy stumbleth. "Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth" (Prov. xxiv. 17).

12. To imagine evil against our neighbour. "Let none of you imagine evil in your hearts against your neighbour, and love no false oath; for all these are things that I hate, saith the Lord" (Zech. viii. 17).

13. To speak proudly in our hearts. "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land" (Deut. ix. 4). Additional—Deut. viii. 14-17.

14. To harden the heart. "Harden not your heart as in the provocation and as in the day of temptation in the wilderness" (Ps. xcv. 8). Additional—Deut. xv. 7; Prov. xxviii. 14.

15. To trust in our own heart. "He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered" (Prov. xxviii. 26).

IV. Description of an evil heart. It is—

1. Froward. "They that are of a froward heart are abomination to the Lord" (Prov. xi. 20).

2. Impenitent. "After thy hardness and impenitent heart (thou) treasurest up unto thyself wrath against the day of wrath" (Rom. ii. 5).

3. Hypocritical. "The hypocrites in heart heap up wrath: they cry not when he bindeth them" (Job. xxxvi. 13). Additional—Ps. lxxviii. 36, 37.

4. Proud. "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished" (Prov. xvi. 5). Additional—Prov. xxi. 4; xxviii. 25.

5. Blind. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. iv. 18).

6. Perverse. "A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised" (Prov. xii. 8).

7. Haughty. "Before destruction the heart of man is haughty; and before honour is humility" (Prov. xviii. 12).

8. Backsliding. "The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself" (Prov. xiv. 14).

V. Man unable of himself to purify the heart.

"Who can say I have made my heart clean, I am pure from my sin?" (Prov. xx. 9).

VI. The heart of man is in the power of the Lord.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord" (Prov. xvi. 1). Additional—Prov. xxi. 1; Ps. xxxiii. 15.

VII. Prayers about the heart:

1. That God will stablish our hearts in holiness. "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. iii. 13).

2. That Christ may dwell in our hearts. "For this cause I bow my knees unto the Father of our Lord Jesus Christ....that Christ may dwell in your hearts by faith" (Eph. iii. 14, 17).

3. That God will create in us a clean heart. "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. li. 10).

4. That our meditations may be pleasing to God. "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer" (Ps. xix. 14).

5. That God will comfort the heart "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (2 Thes. ii. 16, 17).

6. That the heart may not incline to evil. "Incline not my heart to any evil thing, to practise wicked works with men that work iniquity" (Ps. cxli. 4).

7. That God will try the heart. "Examine me, O Lord, and prove me: try my reins and my heart" (Ps. xxvi. 2). Additional—Ps. cxxxix. 23.

8. That God will incline the heart to his testimonies. "Incline my heart unto thy testimonies and not to covetousness" (Ps. cxix. 36).

9. That the heart may be sound in God's statutes. "Let my heart be sound in thy statutes; that I be not ashamed" (Ps. cxix. 80).

10. That the heart may be prepared unto God. "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee" (1 Chron. xxix. 18).

11. That God will fulfil the desires of the heart. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee....Grant thee according to thine own heart, and fulfil all thy counsel" (Ps. xx. 1, 4).

12. That God will give a perfect heart. "Give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes" (1 Chron. xxix. 19).

13. That the heart may be directed into the love of God. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thes. iii. 5).

14. That the evil thoughts of our hearts may be forgiven. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts viii. 22).

15. A prayer in sorrow of heart. "The troubles of my heart are enlarged: O bring thou me out of my distresses" (Ps. xxv. 17). Additional—Ps. lxi. 1, 2.

VIII. Promises about the heart:

1. That we shall walk no more after the imagination of our evil heart. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall

they walk any more after the imagination of their evil heart" (Jer. iii. 17).

2. The hearts that seek God shall live. "The humble shall see this, and be glad; and your heart shall live that seek God" (Ps. lxix. 32).

3. God will strengthen the heart. "Wait on the Lord: be of good courage; and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. xxvii. 14). Additional—Ps. xxi. 34, lxxiii. 26.

4. God will circumcise the heart to love him. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live" (Deut. xxx. 6).

5. God will give a new heart. "A new heart also will I give you, and a new spirit will I put within you" (Ezek. xxxvi. 26.)

6. God will take away the stony heart. "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh" (Ezek. xi. 19). Additional—Ezek. xxxvi. 2, 6.

7. God will put his fear in the heart. "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. xxxii. 40).

8. God will revive the heart of the contrite. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Is. lvii. 15).

9. God will prepare the heart of the humble. "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear" (Ps. x. 17).

10. God will write his law in the heart. "After those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts; and I will be their God; and they shall be my people" (Jer. xxxi. 33).

11. God will give the desires of our hearts. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart" (Ps. xxxvii.4.)

IX. What God does for the heart:

1. He knows the heart. "Shall not God search this out? for he knoweth the secrets of the heart" (Ps. xliv. 21).

2. He tries the heart. "The righteous God trieth the hearts and reins" (Ps. vii. 9).

3. He ponders the heart. "Every way of a man is right in his own eyes; but the Lord pondereth the hearts" (Prov. xxi. 2).

4. He searches the heart. "And all the churches shall know that I am he which searcheth the reins and heart" (Rev.ii. 23). Additional—Jer. xvii. 10.

5. He proves the heart. "Thou hast proved mine heart: thou hast visited me in the night: thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress" (Ps. xvii. 3).

6. He gives gladness of heart. "Thou hast put gladness in my heart more than in the time that their corn and their wine increased" (Ps. iv. 7). Additional—Isa. lv. 13-14; Ps. xix. 8, cxix. 111; Jer. xv. 16.

7. He gives sorrow of heart. "Give them sorrow of heart, thy curse unto them" (Lam. iii. 65).

8. He softens the heart. "For God maketh my heart soft, and the Almighty troubleth me" (Job. xxiii. 16).

9. He gives faintness of heart. "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind" (Deut. xxviii. 65). Additional—Jer. iv. 8-9; Deut. xxviii. 67.

10. He mourns over the perverse heart of his people. "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deut. v. 29).

11. He tries us to know what is in our heart. "Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart" (2 Chron. xxxii. 31). Additional—Deut. viii. 2.

12. He purifies the heart. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith" (Acts iv. 8-9).

X. How we are to direct our hearts to God:

1. To entreat his favour with our whole heart. "I entreated thy favour with my whole heart: be merciful unto me according to thy word" (Ps. cxix. 58).

2. To seek him with our whole heart. "Blessed are they that keep his testimonies, and that seek him with the whole heart" (Ps. cxix. 2). Additional—2 Chron. xv. 12; Ps. cxix. 10.

3. To love him with our whole heart. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. vi. 5). Additional—Luke x. 27.

4. To trust in him with our whole heart. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. iii 5).

5. To praise him with our whole heart. "I will praise thee, O Lord my God, with my whole heart: I will show forth all thy marvellous works" (Ps. ix. 1). Additional—Ps. lxxxvi. 12.

6. To pour out our heart before him. "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Ps. lxii. 8). Additional—Sam. ii. 19.

7. To give him our heart. "My son, give me thine heart; and let thine eyes observe my ways" (Prov. xxiii. 26).

8. To prepare our hearts to him. "And he did evil because he prepared not his heart to seek the Lord" (2 Chron. xii. 14). Additional—2 Chron. xx. 33.

9. To lift up our hearts to him. "Let us lift up our heart with our hands unto God in the heavens" (Lam. iii. 41).

10. To turn to him with all our heart. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel ii. 12). Additional—Deut. xxx. 10.

11. To serve him with all our heart. "And

now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" (Deut. x. 12). Additional—Deut. xi. 13.

12. To obey him with all our heart. "And (thou) shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul" (Deut. xxx. 2).

13. To serve him with gladness of heart. "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things" (Deut. xxviii. 47).

XI. What we are to do with our hearts:

1. To wash them. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" (Jer. iv. 14).

2. To purify them. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James iv. 8).

3. To keep them with all diligence. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. iv. 23).

4. To guide them in the way. "Hear thou, my son, and be wise, and guide thine heart in the way" (Prov. xxiii. 19).

5. To take heed that they are not deceived. "Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and worship them" (Deut. xi. 16).

6. To observe God's law with our whole heart. "Give me understanding; and I shall keep thy law; yea, I shall observe it with my whole heart" (Ps. cxix 34).

7. To let the peace of God rule in them. "Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful" (Col. iii. 15).

8. To lay up God's words in them. "And these words, which I command thee this day, shall be in thine heart" (Deut. vi. 6). "Therefore shall ye lay up these my words in your heart and in your soul" (Deut. xi. 18).

9. To set them unto God's words. "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe and do" (Deut. xxxii. 46).

10. To circumcise them. "Circumcise therefore the foreskin of your heart, and be no more stiff-necked" (Deut. x. 16). Additional—Rom. ii. 29; Jer. iv. 4.

XII. How we are to employ our heart:

1. In singing God's praise. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. v. 19). Additional—Col. iii. 16.

2. In considering. "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else" (Deut. iv. 39). "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee" (Deut. viii. 5). "And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face" (Hosea vii. 2).

3. In sanctifying the Lord. "But sanctify the Lord God in your hearts" (1 Pet. iii. 15).

4. In believing. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 9-10).

5. In applying it to knowledge. "Bow down thine ear and hear the words of the wise, and apply thy heart unto my knowledge" (Prov. xxii. 17). Additional—Prov. ii. 2; Prov. xxiii. 12; Ps. xlix. 3, xc. 12.

6. In communing. "Stand in awe and sin not: commune with your own heart upon your bed, and be still" (Ps. iv. 4). Additional—Ps. lxxvii. 6.

7. In seeking knowledge. "The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness" (Prov. xv. 14. Additional—Prov. xiv. 33, xviii. 15.

XIII. Resolutions about the heart:

1. To walk with a perfect heart. "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart" (Ps. ci. 2).

2. To keep God's precepts with the whole heart. "The proud have forged a lie against me; but I will keep thy precepts with my whole heart" (Ps. cxix. 69).

3. That our heart shall not reproach us. "My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live" (Job xxvii. 6).

4. That our words shall be of the uprightness of the heart. "My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly" (Job xxxiii. 3).

XIV. The effect on the heart of trusting on the Lord:

1. It shall not fear. "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established; and he shall not be afraid, until he see his desire upon his enemies" (Ps. cxii. 7-8).

2. It rejoiceth. "The Lord is my strength and my shield: my heart trusted in him; and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him" (Ps. xxviii. 7). "Our heart shall rejoice in him; because we have trusted in his holy name" (Ps. xxxiii. 21). Additional—Ps. xiii. 5, xvi. 8-9.

XV. The law of the Lord is in the heart of the righteous:

"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart: none of his steps shall slide" (Ps. xxxvii. 30, 31). "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. cxix. 11). "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. xl. 8).

XVI. Causes of sorrow of the heart:

1. Sin. "The crown is fallen from our head: woe unto us, that we have sinned! For this our heart is faint; for these things our eyes are dim. The joy of our heart is ceased: our dance is turned

into mourning" (Lam. v. 16, 17, 15). "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me" (Ps. xl. 12). Additional—Lam. i. 20; Ps. xxxviii. 4, 8, 10.

2. God's anger. "My heart is smitten, and withered like grass, so that I forget to eat my bread, ... because of thine indignation and thy wrath; for thou hast lifted me up and cast me down" (Ps. cii. 4, 10).

3. Persecution. "The enemy hath persecuted my soul: he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me: my heart within me is desolate" (Ps. cxliii. 3-4).

4. Hope deferred. "Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life" (Prov. xiii. 12).

SUITABLE COLLECTS.

The Circumcision. Quinquagesima. Ash-Wednesday. Fourth Sunday after Easter. Ascension day. Sixth, seventh, eighteenth, and nineteenth Sundays after Trinity. Purification. Annunciation. L. A.

THE ALMOST CHRISTIAN:

A Sermon,

(Preached at St. Mary's, Lambeth,)

BY THE REV. E. HEDGES, M.A.,

British Chaplain at Pau, Pyrénées.

ACTS xxvi. 28.

"Almost thou persuadest me to be a Christian."

WE need not dwell at any length upon the circumstances which produced this avowal. The apostle had been dragged, through the enmity of the Jews, before the tribunal of the Roman governor, at Cæsarea. He now stands before a more brilliant assemblage. We are told that, "when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth." Before this lofty assemblage it is that he is called to plead the cause of his divine Master, for which he was in bonds. And king "Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand," we are told, "and answered for himself." You will perceive that the object of the apostle, in his noble address here recorded, was less to defend himself against the accusations of his enemies, than to set forth to his auditors the way of salvation through a divine Redeemer; less to plead in his own behalf, than to preach unto this lofty assemblage Christ, and him crucified, as the sacrifice for the sins of the world. And such was the force of the apostle's simple but earnest declaration of these divine truths, such was the effect produced on the minds of this noble auditory by the impassioned earnestness of his address, that the governor interrupted his discourse: "As he thus spake for himself," we read, "Festus said, with a loud voice, 'Paul, thou art beside thyself: much learning hath made thee mad.' And now mark the calm but noble reply: "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom I speak freely." And then, in answer to his vehement appeal, "King Agrippa, believest thou the prophets?" we hear the monarch give utterance to the avowal of our text, "Almost thou persuadest me to be a Christian."

We do not find, from the subsequent history of Agrippa, that any beneficial results followed from this momentary conviction produced on his mind by the preaching of the apostle. We have no reason for supposing that he ever became a Christian indeed, or that his convictions ever proceeded beyond the simple admission before us, "Almost thou persuadest me to be a Christian."

And I fear that there are many in every age who resemble the unhappy monarch in this special characteristic—many around whom the light of divine truth so beams that they cannot entirely escape its influence, and who yet succeed in resisting its natural effects upon their hearts. Much that they hear, much that they behold around them, disturbs and harasses their conscience. The preacher's exhortations just so far sink into their hearts as to produce a half conviction of the necessity of a Christian life, to awaken a half resolve to break forth from the magic circle in which their thoughts and affections lie spell-bound to the things of earth, and to force from them the unwilling avowal, "Almost thou persuadest me to be a Christian." Ah, if this partial conviction, if this half conversion, if this forced avowal were but the beginning of Christian faith; if it were but the commencement of that work within the heart which should terminate in the entire conversion of the heart unto God; if it were but the first breathings of a desire after that inward life of the soul, and that illuminating and sanctifying grace of the divine Spirit, by which the believer is carried onwards by degrees towards the measure of the stature of the fulness of Christ, then might we welcome the admission, then might we rejoice in the avowal, then might we wait hopefully for the full development of the divine life within; then might we gladly listen to the breathings forth of the

rising conviction, "Almost thou persuadest me to be a Christian." But how many are there, on all hands, that proceed not beyond these partial convictions! How many finally stop short of the Christian life! How many, from whose hearts the thought once formed is at once banished, to be again and again, perhaps, awakened, but at each successive period with diminished force, till at length the heart becomes obdurate, and refuses to be longer moved; the conscience becomes seared, and no longer responds to the sounds that once vibrated along its chords; and the feeling never again rises, even in flashes of momentary conviction from the spirit disturbed from its wonted slumbers; and the thought never again breathes forth in tremulous accents, the words of the monarch of old, "Almost thou persuadest me to be a Christian."

"To be a Christian!" Is it then a matter of such trifling importance, is it a point so indifferent to my interests, whether I am or am not a Christian? Is it a matter indifferent to my soul's peace, whether I am or am not reconciled to God through his Son, and thus made an heir of everlasting life? whether I am at peace with God, or whether I am still at enmity against God? whether I am yet in my natural state of spiritual darkness, or whether I have been brought by the illumination of the divine Spirit into the marvellous light of the gospel of truth? For you will observe that such is the precise sense in which the word before us is used throughout the word of God; in no mere vague and indefinite sense, as a simple term of nomenclature for those who have been born of Christian parents and in a Christian land; in no mere formal sense, to designate those who are Christians by a kind of geographical necessity; but in the sense of a true follower of Christ Jesus, of one redeemed by his blood and enlightened by his Spirit and sanctified by his grace, and made meet, by his powerful inworking within his soul, for the inheritance of the saints in light; in the sense of one who seeks, by daily advancement in holiness of life, to go onwards towards perfection, and to adorn the doctrine of God his Saviour, and to live in all things for the glory of God. Such, you will observe, is substantially the sense in which the word Christian is here employed. For, in verse 18 of this chapter, where the apostle opens to the noble auditory whom he addresses the character of his mission to the Gentiles, he introduces his divine Master as declaring to him in a heavenly vision, "I have sent thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of their sins and inheritance among them which are sanctified by faith in me." Such then it is substantially to be a Christian; and it is a matter obviously most important to our interests that we should be enrolled amongst the number to whom the term is thus applied, that we should be thus reconciled unto God, that we should thus receive forgiveness of sins and inheritance amongst them that are sanctified, that we should be made the children of God and heirs of everlasting life.

And we may, without much difficulty, arrive at some apprehension of our real position in this respect in the sight of God. If we are Christians inwardly, and not mere nominal holders of a Christian creed, then new principles are fixed in our hearts, and are in operation within our hearts, producing new habits and a new character, and carrying us onwards in a new life—a life of piety and holiness, a life of devotion to God. And, without dwelling in detail on the various new principles by which the Christian man is influenced and by which his life is governed, there is one great principle we observe, which is dominant within his heart, and into which all other principles of his new character may ultimately be resolved. It is thus stated by the apostle: "We are not our own: we are bought with a price;" and therefore we are bound to "glorify God in our bodies and in our spirits, which are his." Now, let us try ourselves by this principle. If our hearts then are right with God, if we are Christians indeed, reconciled to him through the death of his Son, and influenced by the spirit of his grace, this will be the dominant principle of our lives. And what an easy principle is this of application! what a light it sheds on every object of our pursuit! what a certain guide through every difficulty! what an universal rule in every exigency, in every circumstance of life! Not a situation in which we may be placed, not a trial we may encounter, but this principle will direct our steps, will lead us securely in the paths of godliness. And thus, in weighing our actual state and condition before God, we have but to apply this principle to our own hearts, to examine ourselves by its clear light. O yes, there is not one amongst us that may not approximate to an apprehension, more or less distinct, of the character in which we stand revealed before him, who may not constantly apply to himself the simple interrogation, Am I acting habitually so as to please the Lord Christ? is it my great object, as a follower of a divine Master, to do his will? am I living in subjection to the maxims of my redeeming Lord? or am I, touched with a partial conviction of my need of his salvation, and my obligations to walk

in accordance with his righteous laws, contenting myself with that vague and indifferent avowal of the momentary struggles which arose within the conscience of the monarch of old, "Almost thou persuadest me to be a Christian?"

Ah, ask the Christian man what it is to be a Christian: ask him what it is to be at peace with God, to be able to approach him as a Father in Christ Jesus. Ask him what it is, in the midst of every affliction, of every trial, of every difficulty, to be enabled to repose his soul upon his divine Saviour, and thus by faith to overcome the world. Ask him the comfort of that lively hope, full of immortality, which it is his privilege to enjoy. Then follow him to his dying chamber: mark there the end of the Christian man, for it is peace: not the false peace of forgetfulness—not the forced quiet of a sullen and settled despair—but the intelligent tranquillity of a soul waiting for its dismissal from the earthly tabernacle, and looking calmly and peacefully for the moment when he shall be with his divine Redeemer in paradise, there to expatiate amid the throng of ransomed spirits and the choirs of seraphic hosts, there to dwell in the bright mansions of his Father's kingdom, to dwell in his presence for ever. Yes, mark the meek emotion of that speaking eye: listen to the words of heavenly comfort that breathe from those dying lips. The sting of death is past: the Saviour whom he loved is supporting his fainting spirit; and crowds of blessed angels wait around to waft his soul to the regions of eternal glory. And can you turn aside from a scene like this without heaving upwards, from an overcharged heart, the prayer of the prophet of ancient days: "Let me die the death of the righteous, and let my last end be like his?" Or, will you depart without a prayer, without a sigh breathed forth to the Spirit of grace, with a mere fugitive and passing emotion like that of the monarch of old, less than half convinced of the reality of those eternal truths that had been urged upon his conscience: "Almost thou persuadest me to be a Christian?"

Yes, such it is to be a Christian: such in life and in death it is to be a Christian. But how distinct is all this from the inadequate conceptions, the cold and lifeless principles, the half measures, and half convictions, and half resolves of the multitudes in every age, who substantially resemble the Jewish monarch of old. Like Agrippa they have heard of righteousness and judgment to come: like Agrippa they have listened to the preacher, conversing on the necessity of men's living unto God, and bringing forth fruits meet for repentance: like Agrippa they have been told of faith in Christ, and forgiveness of sins, and inheritance amongst them that are sanctified; and, like Agrippa, when thus plied with the truths of God, when thus addressed in words of truth and soberness, on the vast importance of the topics brought before their view, when appealed to with vehement ardour, as to their belief in these saving doctrines of the divine word, they reply with a conscience half awakened and half sinking into senseless apathy, like Agrippa they reply, in the words before us, "Almost thou persuadest me to be a Christian."

Or, be it so, that some amongst them are awakened to the reality of eternal things, awakened to the importance of the great work that lies before them, awakened to the necessity by one vigorous effort to start forth into a new life of obedience to the divine will. Be it so, that, when the solemnities of a judgment hereafter are urged on their consideration, a serious impression rises in the heart, that, when the precepts of the divine word are pressed on their observance, a momentary conviction of their obligation to obedience springs forth into unwelcome distinctness, that, when the holiness of the divine nature is presented to the view, a lurking feeling of unworthiness and insufficiency rises up in the inner man; yet how soon are these convictions stifled, how easily are these impressions effaced, how quick the passing emotion dissipated, the unwonted feeling thrust aside! Ah, no: these half persuasions were but the momentary resolve of a conscience disturbed but not convinced, without strength, without stability, without permanent effect.

Tell the man of half convictions such as these that he must come boldly forth from the masses of humanity by which he is surrounded; tell him that he must step determinately over the broad line of demarcation that lies betwixt the world and that little company who are seeking a better country, even a heavenly; tell him that the love of God must be shed abroad into his heart, purifying and cleansing his moral nature, and fitting him for that better world wherein dwelleth righteousness; tell him that he must set his affections on things above, and not on things on the earth; that he must have his conversation in heaven, and hold communion with the Father of spirits, and be renewed after his divine image; tell him that all his thoughts must be brought into captivity to the obedience that is in Christ, and that he must bring forth the fruits of righteousness to the glory of God: tell him all this, and there is that within him which, while it half admits the urgency of these requirements of the divine word, yet rises in revolt against

these requirements of the divine word: there is that within him which, while it cannot altogether escape the unwelcome impression that these important truths should fix within the heart, will lead too often but to the temporizing reply of the monarch of old: "Almost thou persuadest me to be a Christian."

It may be that the voice of God shall speak to him in outward events, seeking to carry home more deeply to his heart these principles of the divine truth. It may be that sickness and solitude await him. It may be that affliction compels him to withdraw from the bustle and the turmoil, the amusements and the occupations of the world. It may be that conscience shall thus find leave to utter its salutary counsels and reproofs; and it will plead in behalf of religion: it will accuse of past delay: it will urge to holy resolution: it will lead perhaps to partial amendment of life: it will bring up before the mind the exhortations of the divine word, its gracious promises, its loving invitations; and it will produce a half desire to embrace these offers, a half conviction of the happiness of the man who has found the peace which they proclaim. But, alas, let the affliction be withdrawn, let the sickness pass away: the heart soon heals: the world soon regains its dominion: its gay and light-hearted society, its claims, its amusements, its occupations again seize on the thoughts and the affections: the first temptation, the first allurement, the first claim of frivolity shakes the weak resolve: religion sinks from a primary into a secondary place within the heart: the voice of conscience is hushed into repose, or put off with promises for a more convenient season, or stifled with the temporizing cry, "Almost thou persuadest me to be a Christian."

Such, then, is the state—and I ask you to look into your own daily experience for examples of its wide prevalence—such is the state of miserable vacillation and incertitude of those who would stand in the midway betwixt religion and the world; of those who seek a kind of neutral territory between a high and active Christianity on the one hand, and on the other an entire abandonment to the master-principle of practical unbelievers, to live to themselves and not unto God. You see the man to-day with a conscience convinced of sin and danger, and resolving that something must be done to escape the wrath: you look at him to-morrow; and he is gone back to the point from which he so lately moved. To-day he is persuaded that all is not right, that interests of overwhelming importance are at stake, that he must at once retrace his steps, at once set out vigorously into the path that leads from earth to heaven: to-morrow he has discovered that there is no need of haste, that this is not the time, that a more convenient season will arrive, when his opportunities will be greater, his temptations less, his exposure to the ridicule of fools less probable, and the work less difficult of bringing his heart into subjection to the will of him whom he is bound to serve.

Thus life steals onwards, consumed in feeble wishes and frivolous excuses for delay; and, while the man of lofty decision and of Christian firmness of character is bending and fashioning all the varied events of his earthly career to the accomplishment of his well-formed purpose, the man of half convictions such as these is thrown by these same events in ceaseless oscillations from side to side of the standing dilemma of his life, and never actually proceeds beyond the meagre admission of the monarch of old: "Almost thou persuadest me to be a Christian."

And, could I venture to detain you with the development of the causes and the results of this miserable wavering and feebleness of purpose, I should present you on the one hand with the picture of a heart unwilling to be convinced; a heart enslaved by the love of sin, and that likes not to be set free from the too amiable chains of its self-sought bondage; a heart that strenuously resists the influence of those divine truths that would enlighten the understanding, and rouse the conscience into activity of purpose; an evil heart of unbelief which is the natural inheritance of your common humanity, the dominant mainspring of your common life. By this mainspring the movements of life are guided and controlled. And the reason may dictate, the conscience may struggle: their efforts are ineffectual as the wind, that ripples the surface of ocean, but reaches not its depths: they disturb, but cannot change its mass. It is, then, this feeble struggle of conscience with inclination from which is generated the inconstancy and indecision, the wavering and feebleness of purpose that mark the man of half measures and half convictions and half resolves in the great business of life. And, just so long as the heart refuses thus to yield, just so long as the heart disclines to a willing obedience, just so long as the heart remains enstranged from God, just so long as he who made it is refused admission within its innermost chambers, there to reign in supreme control over the entire moral nature of the man, just so long will this wavering and indecision prevail; just so long will these half purposes and half resolves paralyze his feeble efforts to lay hold on the good hope freely set before him, to win for himself a portion in that heavenly inheritance which is incorruptible and undefiled, and that fadeth not away. Let us take our stand on the right ground: let us

say frankly to these men of half measures and of half resolves, That which you lack is not the power, is not the persuasion, is not the understanding of divine truths, but it is the willing heart. That which you lack is the inclination to do the will of him that made you for his glory, though you would willingly avoid the condemnation of not doing, though you would willingly claim the prize of those who do. You would not lead the Christian's life, though you would partake of the Christian's reward: you would not give up the world for Christ, though you would partake through Christ of the inheritance in the world to come. And it is thus that you are driven from stand to stand in the moral struggle of your inner life: it is thus your feeble mind is tossed from side to side in the conflict of opposing principles: it is thus you fluctuate and waver in the important choice that lies before you, and at length take refuge in the temporizing expedient of the monarch of old: "Almost thou persuadest me to be a Christian."

And then the results of this feeble system of temporizing expedients, the results of this wavering and indecision long continued in the most important interests of life, the consequences of this halting between two opinions, thus resting in half measures and half resolves, what a pitiable scene, could we trace its outlines, would they present! How sad to a thoughtful mind to contemplate the termination of a life thus spent in wavering indecision, without a purpose, without an end, without a definite object of pursuit! How pitiable to see the threescore years or threescore years and ten, given to prepare for an unchangeable eternity, thus wasting onwards in the feeble and flickering efforts of a paralized moral nature to break forth from its indecision; to behold a being with such prospects and such capacities as man, sinking at last into senseless apathy or sullen despair! How saddening to behold the lofty hopes, the momentous interests of a spirit framed for a happy immortality, thus perishing piecemeal amid the wavering and irresolution of a divided attention, and the distraction of contending claims! How pitiable to behold the multitudes that thus temporize through life, that thus waver from week to week and from year to year between the trifling things of time and the important concerns of eternity, and never proceeding beyond half measures as regards their soul's security,

"Resolve and re-resolve, and die the same!"

Were the matter, indeed, one of small moment which is the subject of this wavering and uncertain choice, we could excuse the indifference that it implies: were the result a matter of trifling importance of being or not being a Christian, we could rest content with the meagre avowal of our text. But is it a matter of such little moment to be almost a Christian? Is it then almost true that you have a soul? Is it almost true that you must die? Is it almost true that after death is the judgment? Is it almost true that you must then stand before the great white throne on which the Ancient of Days sitteth? Is it almost true that you must then pass either to the right hand or to the left? Is it almost true that you must then go away either with the one into everlasting punishment, or with the righteous into life eternal? Is it almost true that there is no salvation but in Christ Jesus, and that those alone who are united to him on earth by a true and living faith shall dwell with him hereafter in his glory? O, if it be thus indeed, if it be a matter of incertitude whether these things are or are not so, then can we conceive the unbelief that is implied in the wavering and indecision of those who postpone their serious consideration till a more convenient season which never may arrive; then can we comprehend the temporizing spirit with which they are beheld, the careless indifference with which they are dismissed from view. But if these be indeed the truths of God, if these be indeed the consequences involved in the choice you make now, now that the day of salvation is still broadly beaming on your soul, if it be indeed so that none but the Christian altogether shall escape the coming wrath, none but the Christian altogether shall partake of the coming glory, none but the Christian altogether shall dwell with Christ throughout that eternity which alone bounds the existence hereafter, then can we not conceive the little concern they awaken within the heart; then can we not conceive the half convictions they produce, the half measures in which they are too often stifled; then can we not comprehend the temporizing expedient in which they too often result; then "Almost thou persuadest me to be a Christian."

And you, brethren! Are there those amongst you that are thus wavering, thus partially persuaded, thus half convinced? Wavering, it may be, upon the very brink of eternity? When, then, will ye fully resolve? When, then, shall your hearts be given unto him who died for your redemption? him who ever liveth to make intercession for you, though you perhaps make none for yourselves? Shall it be this day that your half persuasions are broken through, and your once wavering resolves fixed on the only secure basis for salvation, or shall it be to-morrow? Ah, it is this "to-morrow and to-

morrow and to-morrow" by which thousands are cheated at the last out of their happy immortality, and their souls thrown away for ever! And shall it be thus with one amongst you? Doubtless it may; and we know not which of all amongst you; but this we know, that those amongst you who now resolve to be Christians indeed, those amongst you who now resolve to abandon your half measures, and make one eager effort to lay hold on eternal life, shall succeed, shall prosper, shall inherit the Christian's hope, the Christian's prize. O, that an apostle like him of old now stood before you, to address you in words of melting tenderness and glowing inspiration, to address to you the touching appeal addressed in vain to the Jewish monarch on whose words I have now dwelt: "Would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds!" Ah, in such a case, I can easily believe that every heart would yield; that none would go away from this house, as many doubtless will go away this day, with the same half convictions, the same half resolves with which they came, the same insufficient and meagre avowal of concern in the truths I have now proclaimed, as was uttered uder the preaching of the apostle by the monarch of old, "Almost thou persuadest me to be a Christian."

Almost a Christian! And why not altogether a Christian? Are there not weighty reasons to determine your choice? Is not the Christian's hope worth a pursuit? Is not the Christian's prize worth a resolution? Ah, it is a saddening consideration, that, while you have but to desire, while you have but to seek an interest in this hope, this prize, that you will yet resolve and re-resolve till death closes on you the way of access, and leaves you throughout eternity a prey to self accusation and remorse, the more cruel because self-inflicted, the more aggravated because it might have been escaped. It is a saddening consideration, that there are even now amongst you hearts rising in revolt against these topics, breathing into almost audible whispers such as these: "Ah, preacher of ill omens to my soul, disturber of my conscience which thou will not leave to slumber on in its security, destroyer of my peace, cease thy exhortations: 'Almost thou persuadest me to be a Christian.'" I will not then address you more. I leave you in the hands of him whose grace alone can influence your heart and turn you into the right path, whose power alone can fix your wavering thoughts and save you finally from that state of useless indecision in which he of old continued, we believe, to his dying day, never getting beyond the meagre avowal before us: "Almost thou persuadest me to be a Christian."

Biography.

JOHN LORD VISCOUNT LONSDALE*.

No. I.

"THE true statesman," says archbishop Bancroft, "is inviolably constant to his principles of virtue and religious prudence. His ends are noble, and the means he uses innocent. He hath a single eye on the public good; and, if the ship of the state miscarry, he had rather perish in the wreck than preserve himself upon the plank of an inglorious subterfuge. His worth hath led him to the helm: the rudder he uses in an honest and vigorous wisdom: the star he looks to for direction is in heaven: and the port he aims at is the joint welfare of prince and people." Such was the subject of the present memoir.

Sir John Lowther, bart., afterward created viscount Lonsdale, was born in 1655, at Hackthorp Hall, in the parish of Lowther, Westmoreland, being the thirty-first knight of his family, in an almost direct line†. From many documents, he appears to have been intimately connected with those through whose exertions the glorious revolution was happily accomplished; a revolution the value and importance of which it has become not uncommon to undervalue, and to represent it rather as an act of traitorous perjured rebels than of true patriots anxiously desirous for the best interests of their country.

His mother died when he was not above six years old; and the death of his father soon afterwards placed him under the care of his grandfather, sir John Lowther, of Lowther, by whom he was sent to school at Kendal for a year. He was subsequently removed to the school at Sedbergh; and before the age of fifteen was admitted of Queen's college, Oxford, whence, after a stay of a year and a half, he was sent to travel. But his continental tour extended only to a few places in France, the time of his being abroad not exceeding eighteen months, twelve of which were spent at Sens. He frequently acknowledged that, although his education might have enabled him to imbibe a taste of every thing that youth should know, he lost, for want of due care, almost all its advantages.

On the death of his grandfather, in 1675, Mr Lowther was elected one of the knights for the county of Westmoreland, and continued to represent it in parliament while he remained a commoner. The loyalty of his ancestors, and their affection for the protestant religion, were powerful incentives for him to emulate their examples. He was a strenuous advocate for the test and

* See "Works of rev. Thomas Zouch, D.D." Edited by archdeacon Wrangham, &c., &c.

† The Lowther family is of great antiquity. The names of William de Lowther and Thomas de Lowther are subscribed as witnesses to a grant of lands in the reign of Henry II. The family name is probably derived from the river, the word being British, and signifying "clear water." Sir Hugh de Lowther was attorney-general to Edward III., and afterwards one of the justices itinerant. In the reign of queen Elizabeth, sir Richard Lowther, knt., held the office of lord warden of the West Marches, and, when queen Mary fled into England, and arrived at Workington, 1568, he conveyed her, by the direction of Elizabeth, to Carlisle castle.

corporation acts, convinced that their abrogation would produce anarchy and confusion. Most strenuously, therefore, did he oppose the designs of James duke of York. When heir, that unhappy and unfortunate individual openly avowed himself a papist; and nothing could be more gloomy than the prospect of his ensuing reign. Hence the plan for excluding him from the throne commenced in 1668, and was revived in 1673; but the bill for his total exclusion was not brought into the Commons until May 15, 1679. When read the second time, it passed by a majority of 227 to 128. It was not finally agreed to, until Nov. 11th, 1680, when it was carried into the house of peers by lord Russel, where it was no sooner received than the members who attended lord Russel expressed their joy by loud shouts. The lords rejected the bill by a majority of 30.

On this occasion, sir John never desisted from exerting his best endeavours to ward off the imminent dangers which arose from the influence of popish counsels, dangers always to be shunned, for popery, itself being witness, is unchangeable, and recent events have too lamentably testified the evils which must necessarily result from popish interference. Would that the eyes of all protestants were fully open to these. Surely to distrust those whom experience testifies are not to be trusted is not a breach of Christian charity, but an exercise of ordinary prudence; and protestants require continually to be reminded of their privileges, and urged not to forfeit or forego them. Nor should it be forgotten, that at this period nonconformists were in general silent if not unconcerned spectators of the popish inroads of the monarch: if they did not band and league together with the adherents of the Romish see, as their successors have done in later times, they certainly did not sound the trumpet of alarm, or seek to prevent the encroaches of the foe*. While his health allowed, he constantly attended his parliamentary duties; and his name frequently occurs in the committees, to which matters of great public and private concern were referred. He is represented as a person of excellent understanding, sound judgment, and of great weight and authority.

During the whole reign of James II., consequently, his mind was agitated with perpetual anxiety at the measures then adopted, and he rigidly adhered to a maxim laid down to himself as inviolable—that "he, who builds his greatness and his fortune by flattering and serving a prince in his vices or designs of tyranny, is a traitor to God, to his prince, and to his country, and ought to be treated as such." Would that all those who at different periods have been the counsellors of kings had acted on this principle! The court of the second Charles might have been swept of its loathsome licentiousness, and the mind of the second James been fully opened to the impossibility of Britons ever yielding again as a people to the thraldom of Rome. But, in both instances, to gratify the wish of the monarch was the sure road to favour and aggrandizement; and there are always to be found multitudes of persons ready to barter eternal salvation for the vanities and pleasures of a passing world. When it is considered, indeed, that the influence of a court must necessarily be widely extended, that there are myriads to whom its smile is affluence and its frown destruction, needful surely it is that the utmost diligence should be exercised, by those who are in high places, to shun even the appearance of evil. There are myriads in all classes to whom the fashion of a court is the ruling standard of good or evil; who regard every thing according to its etiquette to be lawful, and every thing contrary to that etiquette to be scrupulously avoided. Surely, the maxim referred to was that on which every right-minded man, placed under such circumstances as the subject of the present memoir, should act.

Though, at the commencement of the reign, sir John, with many others, was inclined to place an almost unlimited confidence in the promises of the king, the conduct of that monarch became every day more offensive to his protestant subjects. To a right-thinking mind it is most painful to resist the authority of the supreme magistrate. But when that authority prescribes to itself no limits, when it attempts to subvert the laws and destroy the constitution of the state, the relation betwixt the prince and the subject is obviously dissolved; and this was now the case. The highest offices in church and state were conferred on or reserved for persons notoriously favourable to "the king's religion," as popery was called. The promise, solemnly made, was almost immediately broken on the part of the king, that he would "always defend and support the church of England, and that he would preserve the government both in church and state as by law established."

The duke of Monmouth's rebellion was scarcely extinguished, when the king hesitated not to acknowledge his violation of the laws of the land; an offence which he dared to vindicate under pretext of exercising a dispensing power. "Let no man," said he, in his speech to both houses of parliament, "take exception, that there are some officers in the army not qualified, according to the late tests, for their employments. The gentlemen, I must tell you, are most of them well known to me; and, having formerly served with me on several occasions, and always approved the loyalty of their principles by their practice, I think fit to be employed under me. And I will deal plainly with you, that, having had the benefit of their service in such time of need and danger, I will neither expose them to disgrace, nor myself to want of them, if there should be another rebellion to make them necessary for me" (Journals of the House of Commons ix. 756).

When no hopes remained of a change of be-

* The truth of the assertion respecting the supineness of the non-conformists will probably be questioned, but it is in strict accordance with the most unimpeachable documents. "It is remarkable," says Mr. Lathbury, "that the non-conformists were silent on the popish controversy, while the clergy were using the pulpit and the press with the greatest effect. During the reign of James II., and the latter part of that of his brother, two hundred and thirty distinct works were published against popery by members of the church of England. They were not mere tracts, but works of considerable size. Even the lists of the titles form pamphlets of no small bulk. During the same period two works only proceeded from the pen of non-conformists, who were most unaccountably silent at this critical moment. These writings were instrumental in the deliverance of the nation: yet the dissenters of that day, when the danger was imminent, were unconcerned spectators of the struggles between the church and the papists. It is admitted that the dissenters concurred with the revolution, when it actually took place; but it must in justice be stated, that they contributed nothing by their efforts towards its accomplishment. The men who first dared to oppose the illegal proceedings of the monarch were bishops; and by their efforts, seconded by those of the clergy and the members of the church generally, was that glorious event brought about" (State of Popery and Jesuitism).

haviour in the king and his council; when popery was not now secretly stealing in by jesuitical sophistry and priestly cunning, but boldly and unblushingly showing its form; when, as has been observed in the pages of this magazine, the mass at Windsor and at Holyrood had usurped the place of the liturgy, sir John Lowther was one of those to whom we owe the preservation of the protestant religion, and of every thing dear and valuable to us. He joined in inviting William to England; and was a member of that convention in which the crown was settled on the prince and princess of Orange. He had previously secured the city of Carlisle, and influenced Westmoreland and Cumberland to declare in favour of the prince. On the accession of William, he was immediately appointed a privy councillor, and vice-chamberlain of his majesty's household. In 1689, he was made lord lieutenant of the counties of Westmoreland and Cumberland; and, in 1690, first commissioner of the treasury.

In 1694, the return of a disorder to which he was subject compelled him to decline his attendance upon parliament for some time. He therefore retired to his seat at Lowther, where he enjoyed that solitude which he called "his dearest companion and entertainment." He took great pleasure in adorning his magnificent house* with paintings of the most eminent artists, and indulged his taste for rural elegance in improving the aspect of the whole country, in embellishing and enriching its noble scenery by extensive plantations, which he formed and nurtured with the tenderest care. Relieved from the toils and fatigues of public engagements, he experienced a never-failing source of gratification in the recreation of a garden. Upon this subject he thus expresses his sentiments in an address to his son:—

"Gardens have charms, indeed, that to me exceed all the pleasures of life. It was a garden that was the earthly paradise of our first parents in the state of innocence. It was in a garden that Epicurus taught his philosophy, who is said to have understood true pleasure the best of any man. But to enlarge on this subject would seem rather poetical and romantic, than suitable to the subject I am treating of. Suffice it to say, that, when you grow into years, when you begin to exercise the mind more than the body, as men before they grow old always do, then you will find the help of it to contemplation; then the walks, the solitude, the trees, the plants, the birds, the open air, all fellow-creatures of yours, made together with you for his pleasure that is the Author of all things, will please you indeed; when especially the innocence, calmness, and serenity of your thoughts make you fit for so divine and ravishing an exercise."

* This noble mansion was nearly destroyed by fire in 1726. The present was erected by the late earl.

Miscellaneous.

THE SABIANS.—All the information I could gather at this time was, that they believe John the Baptist to be their mediator, and greater than Jesus Christ. I was subsequently informed by the Armenians, that they are subject to continual persecution from their enemies. Their proper name is Mandayi Yaha; but the mussulmans call them Sabians, which means "to change." Their dress is similar to that of the Arabs. They are well inclined towards Christians; but express hatred for the Jews, because of their circumcision. They eat neither with Christians, Mahommedans, nor Jews. They use nothing without its having been previously baptized, or dipped under water. They never eat of any animal which is accounted unclean according to the law of Moses. They very seldom kill oxen. Sheep and poultry, however, they kill, and that in a very peculiar way: the victim is immersed in water, and while in that state is deprived of its life, a prayer being at the same time recited. They marry amongst themselves alone. Should the husband or wife die, the survivor cannot marry again. My servant informed me that a Sabian gave him to understand that he would furnish me with every information in writing; and that if I wished to put any questions, with a view of informing myself on any point, he would procure me a Sabian who understood English, and who had been moonshee to colonel Taylor, the British resident at Bagdad. At the same time, he proposed that I should go with him to Corno, where he would introduce me to the Ganzawra, or high priest of the Mandayi Yaha. This I willingly agreed to; and, accordingly, the next day I set out with my guide, and arrived on the following morning at Corno. I spent two days at this place, was introduced to the priest, and gained the following information from him:—The Sabians originally inhabited Syria; whence they emigrated, and are now settled in the following places: Corno, Sukel Seho, Shuster. They believe in Christ, but affirm John the Baptist to be greater than he. They baptize their children when they are thirty days old. The infant is carried to the banks of a river, and dipped three times in the element: a prayer is then offered up, which closes the ceremony. They observe neither feast nor fast. The book that they generally read is the sedra rabba*, which contains their doctrine. For the performance of their devotional exercises, they meet together in the morning, when a liturgy or prescribed form of prayer is read. The ceremony of marriage with them is very simple: the bride is baptized in the river, and given over to the bridegroom: they are then considered man and wife. They acknowledge themselves to be sinners; and hope through the mediation of Christ and John the Baptist, to be saved from eternal condemnation. They do not believe that Christ and John the Baptist suffered death, "because," say they, "They are of the spirit of God." They believe that there is a devil, the author of all evil; that he walks the earth in the human form; and that, in order to tempt mankind, he takes upon himself the form and likeness of the object of his designs. They believe him to be the angel of death, and this would seem a reason why those persons who are employed in the burial of the dead are not allowed to enter their places of worship. Those whose duty it is to dress dead bodies are called malalea. The corpse is dressed in a white suit of linen and washed in the river before it is inhumed.—*Samuel's Journal of a Missionary.*

* A book of the same name is current among the Jews, but its tenor is different.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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STOKE POGES.

THE parish of Stoke Poges, in Buckinghamshire, situated about two miles from Slough, is remarkable, not only for the retired beauty of its situation, but, in some measure, from its ancient manor house, and the historical incidents connected therewith. The estate has borne its present name since the thirteenth century, when Amicia de Stoke brought it in marriage to Robert Pogeis, one of the knights of the shire under Edward I. It first descended to the Molins, by the marriage of sir John Molins, knight banneret, and treasurer to Edward III., with Egidia, grand-daughter of Poges*; and, afterwards, to the families of Hun-

* It was at Stoke that, according to Gray, the lord keeper, sir C. Hatton,

"Full oft within the spacious walls,
When he had fifty winters o'er him,
My grave lord-keeper led the brawls:
The seal and maces danc'd before him.

"His bushy beard and shoe-strings green,
His high crown'd hat and satin doublet,
Mov'd the stout heart of England's queen,
Though pope and Spaniard could not trouble it."

GRAY'S LONG STORY.

"The uncompromising adherence of Elizabeth to the principles of the reformation subjected her, as might have been expected, to many sarcastic remarks and unfounded accusations on the part of her enemies. Of these one was that she was too familiar with many of her court, and among them with lord-keeper Hat-

gerford and Hastings. The last house was built by Henry Hastings, in the reign of Elizabeth, and, being soon after seized by the crown for a debt, was given by James I. to sir Edward Coke, to whom there is a fine column, bearing a colossal statue, by Rossi, in the grounds, and who had held it for many years as lessee under the crown. His latter years spent here were passed, not only in comparative retirement, for he had lost court favour, but in much domestic affliction, arising from the gross conduct of his daughter, lady Purbeck. It subsequently passed through various hands, till purchased by Mr. Penn, chief proprietor of Pennsylvania, on the death of Anne viscountess Cobham. Queen Elizabeth was entertained here with great pomp, in 1601; and the unfortunate Charles inhabited it for some time while a prisoner, in 1647.

The ancient manor-house, with the exception of one wing, was pulled down in 1789, and a new mansion erected in its stead. "The new mansion has a more commanding site; and is one of those pretty things which the age of George III. produced, having no characteristic of nation or age—bad copies of exotic originals. But it gives us nothing that can compensate for the sweeping away of the fabric which told the story of one of the most striking periods of our annals, and of one of the really great men of a great age. It is gone. We have an old kitchen left, capacious enough for the hospitality of an attorney-general who had a queen for his guest, and the wide fireplace is still remaining, with its heraldic sculptures. In a small room on the second floor there are some rude paintings, also heraldic, on the plastered walls, with the initials E. R.: on another side are some quaint inscriptions, among which we decyphered—

"FEARE THE LORDE,
OBEY THE PRINCE,
LOVE THINE ENMIS,
BEWARE OF PRIDE,
SPEKE THE TRUETH,
BEWARE OF MALLIS*."

The first and most striking object which meets the eye on approaching Stoke, is the spire of the church, peeping from the thick verdure by which it is surrounded. It lies at some distance from the village, and is reached by crossing several fields. The ivy-mantled tower and the greater part of the church are built of large flints, the windows and angles being of stone. Some parts in brick, however, are of a comparatively recent erection, and the wooden spire has been rebuilt within a few years. In the interior are tombs of the Molins and Hungerford families, bearing dates in the fifteenth and sixteenth centuries; as well as some neat modern sculptures by Flaxman, Chantry, and other artists. Sir Edward Hastings (lord Loughborough) built a chapel adjoining the church, for the interment of himself and family; and gave special direction as to his own tomb: no vestiges, however, of any such remain. In this chapel, however, there is a monument to Dr. Gregory Hascard, dean of Windsor, who died in 1708. The antique font, and the curiously carved seats and doorway, are also worthy attention. The principal object of attraction in the churchyard is the tomb of the poet Gray, near the western window, below which is a tablet pointing to the spot. His remains, according to his express desire, set forth in his will, were deposited in the same tomb on which he thus recorded his grief at the loss of his aunt and mother:—"In the vault beneath are deposited, in hope of a joyful resurrection, the remains of Mary Antrobus. She died unmarried, November 5, 1749, aged 66. In the same pious confidence, beside her friend and sister, here sleep the remains of Dorothy Gray, widow, the careful tender mother of many children, one of whom alone had the misfortune to survive her. She died March 11, 1753, aged 67."

The churchyard is surrounded with elms and pines, the only trees within the enclosure being an aged thorn and two yew-trees.

In a field, or, more properly, garden, near the churchyard, is a monument to the memory of the poet, erected by the grandson of the founder of Pennsylvania. The monument consists of a sarcophagus, supported on a large square pedestal, on the sides of which are the following inscriptions from his writings. On the north face, from which there is a noble view of Windsor castle, are the lines from the "Ode on a distant Prospect of Eton College."

"Ye distant spires, ye antique towers,
That crown the wat'ry glade,—
* * * *
Ah happy hills! ah pleasing shade!
Ah fields beloved in vain!
Where once my careless childhood strayed,
A stranger yet to pain!
I feel the gales that from ye blow
A momentary bliss bestow.

The west side looks over a wide and varied landscape, bounded by the new mansion-house in the distance. On this is written, from the "Elegy,"

"Hard by yon wood, now smiling as in scorn,
Mutt'ring his wayward fancies, he would rove;
Now drooping, woeful, wan, like one forlorn,
Or crazed with care, or crossed in hopeless love.

"One morn I missed him on the 'customed hill,
Along the heath, and near his favourite tree:
Another came; nor yet beside the rill,
Nor up the lawn, nor at the wood was he."

The east side bears the fine lines from the "Elegy:"

"Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour—
The paths of glory lead but to the grave."

The appearance of the churchyard from this point is striking. The pine trees by which it is enclosed finely contrast with the lighter verdure around; while the aged yews spread a still more solemn shade.

It is generally admitted that Stoke churchyard was that referred to by the poet in his celebrated "Elegy;" and, from this being the case, and that

ton. It is not to be maintained that the queen's court, or queen's conduct, indeed, was what could have been wished; nor was the lord-keeper's what might have been looked for, in a personage officially so grave. Being of a comely tallness, she took him into her band of fifty gentlemen pensioners; and afterwards, for his modest sweetness of manners, into the number of her privy chamber; made him captain of the guard, vice-chamberlain, and one of her privy council, and, lastly, lord chancellor. 'A man of pious nature, great pity toward the poor, and singular bounty to students of learning; for which those of Oxford chose him chancellor of that university' (Camd. Eliz., p. 406-7). He was, however, so attached to dancing, even after he had the seals, that upon his nephew and heir's marriage with a judge's daughter, he took off his official gown, and placed it upon his chair, saying, 'Lie there, Mr. Chancellor!' and then danced the measure of the nuptial festivity" (Capt. Allen's Lett. in Birch, v. 56).

* Penny Magazine, No. 617.

village his residence, where he spent many happy hours, as well as earthly resting-place, as much as from its manor-house, has the parish become an object of interest. His cottage, now much enlarged, is about half a mile from the church. The whole scenery is in perfect keeping with the description of the poem. Of the merits or demerits of that composition very different opinions have been formed. This, however, must be allowed, with a full admission of its beauties, that the subject is not treated as a true Christian would wish. Dr. Johnson, indeed, says, that it "abounds with images which find a mirror in every mind, and with sentiments to which every bosom returns an echo." So it may: still there is nothing in it to mark that the talented author wrote as one deeply impressed with a sense of the value of those glorious truths of the gospel, which are the foundation of the believer's hopes of glory and immortality beyond the grave, though few have surpassed him in description of scenery. The poetry of sentiment is not necessarily the poetry of vital religion. Unquestionably the author cannot be ranked among our Christian poets. Perhaps these remarks are not out of place, as the poem is frequently referred to as indicating the pious feelings of the poet. Sir Howard Hastings founded at Stoke an hospital near the churchyard, in 1557, for the support of a chantry priest and four beadsmen. After the reformation it was incorporated by the name of master and brethren. It was pulled down, and the present one erected in its stead by Mr. Penn, in 1765. M.

THE CHRISTIAN IN VARIOUS POSITIONS.

No. V.

THE PARISH-CLERK AND THE SEXTON.

It will scarcely be credited, without an almost universal impeachment of my common sense among those who may read this paper, when I declare that I was on one occasion deterred from accepting duty in a church chiefly from the known character and behaviour of the parish-clerk; a most important functionary in his own eyes, and regarded with becoming reverence by the rustics, as the orator of the village; in whom, unfortunately, the incumbent could see no fault; and who was most cringingly subservient, from the lurking hope that he might one day arrive at the possession of a verger's staff, the rector holding a high place in the chapter of a cathedral. In the estimation of this worthy, the poor curate was a very humble individual; indeed, scarcely occupying so high a situation as the butler at the rectory; who was, nevertheless, somewhat of an eye-sore, from a dread that the verger's staff might be conferred on him, especially as he was better known in the close. And those were the palmy days of cathedral adjuncts, when a stout lock and key excluded, save on the bestowal of a handsome gratuity, the multitude from entering the walls. Most gratifying it is to see that this evil is less and less prevalent.

Having thus acknowledged my weakness, which I never, however, had cause to regret, I may state—and very many of my clerical brethren, nay, of the laity, can state the same—that the character and conduct of a parish-clerk produces among certain classes a much greater degree of good or evil than may be at first admitted. And here the incumbent has much in his own power. He cannot, indeed, capriciously remove the clerk: it must be by a legal process, and it is well it should be so; but he has the appointment in the first instance in his own power. In him it is absolutely vested—a point which ought to be known; and most culpable is the incumbent who makes the appointment from any motive save one—the interests of religion in his parish. If the clerk is an ungodly man—and a man may be utterly ungodly, and yet not expose himself to ecclesiastical removal; if his conduct plainly testifies that he is destitute of anything approaching to religious feeling; if he is found amidst the social circle at the tap-room fire, its chief spokesman; if the "amen" uttered in the desk is a mere mockery of office—and I have known a peculiar solemnity attached to it on a Sunday, when the rector was in his pew, and the squire's family present, totally different from what was heard on a week-day, when the curate,

"With naked surplice, lacking hood and band,"

read prayers to a scanty pauper audience—surely the office is desecrated. I do not wish to wage war against parish-clerks: their use, as prominently taking a lead in the service, is questioned; right or wrong, I presume not to say. I know, however, not a few whose example, conversation, demeanour, and anxiety to be useful, have proved an incalculable blessing to a parish, and an unspeakable aid to a clergyman. No other lay reader is likely to produce a better effect. I have known many who could conscientiously say, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

Much excellent advice is contained in the following considerations:—"We that are ministers, and our assistants in the use of the liturgical help prepared for us, ought to be very watchful over our own minds, lest, being absorbed in the performance of a professional duty, we neglect seriously and habitually to care for our own personal edification and salvation. Our official employment in God's sanctuary is for the good of the congregation, and to assist their devotions. But we have another character to sustain in God's house, if we rightly consider the duty we owe to ourselves....We ought to feel that the prayers are as suitable to us, and as necessary for us, as for them; that, without a personal, active, influential faith in the Lord Jesus Christ, as the atonement for our sins, and as our constant advocate with the Father, without a life and conduct directed by the peculiar principles of the gospel, without private daily prayer for the divine help and blessing, though we may officially have led the devotions of a congregation for many years, we are ourselves living without a lively hope, and, in an awful sense, without God in the world*."

Nor do the above remarks hold less true with regard to the sexton; and sorry I am to say that I have too often met with persons occupying this office who were wholly unfit for it; unfit, from

* "Sermon preached in St. Alban's, Wood-street, London, before the worshipful company of parish-clerks, by H. C. Watkins, M.A., rector of St. Swithin's." London: Stone. 1828.

their reckless indifference to the feelings of mourners, reckless as to their own decency of conduct, and perfectly callous as to any seriousness which might be produced by, in large parishes, at least, constantly coming in contact with the dead. I freely admit that the very frequency of this contact has a direct tendency to remove much of that feeling which may have been experienced on first entering upon the office. I have heard many of my clerical brethren state that, on first taking orders, a funeral always made a most solemn impression upon them, which lasted for some time, arising, in the case of a parishioner, as to whether he had done as much as he could for that parishioner's spiritual and eternal welfare; but that this almost entirely wore off when their sphere of labour was in a dense population. It doubtless may be so with the sexton. But surely there is an outward decency and gravity required at the interment of the remains of a fellow-creature, however humble he may have been. If I have witnessed with regret the change of the "amen" in the clerk according to external circumstances, I have had other feelings arise in witnessing the conduct of a sexton. I have seen the coffin lowered into the vault, when taken from the plumed hearse, with becoming gravity and hypocritical solemnity; and the pauper's corpse huddled into the shapeless hole by the same functionary within a marvellously short period. I have witnessed the well-dissembled gravity and solemn air and external sorrow give way to the jocund laugh of jolly dissipation. Surely there must be some remedy for this.

There is, to my mind, a peculiar sacredness connected with buildings set apart from worldly purposes for the solemn service of God; and, doubtless, the nonconformist may ask, "What can there be sacred in stone and mortar?" My feeling may be superstitious, and probably by many would be regarded as silly; yet, I cannot bear to see men strut into church with their hats on, even should there be no service; and I have not quite made up my mind* as to the propriety of the communion-table being turned into a writing-stand for a vestry-clerk to note down the squabbles of a tumultuous mob, which I have witnessed in our own churches. Now, I think I am totally free from the most remote tendency to the maintenance or the introduction of anything into our churches in the most remote degree savouring of papistical heresy; still, I do think the above remarks, brief and imperfect as they may be, are worthy of the serious consideration of the churchwardens, to whom in an especial manner belongs the responsibility of seeing that everything connected with our churches should be conducted with decency and order.

It is of vast importance that everything should be removed calculated in the slightest way to injure the established church. There are enemies ready enough to spy out the mote, while they cannot discover the beam. In many a non-conforming coterie no subject is more rife for comment and ridicule than the parish-church. The consecration of a church, the rite of confirmation, the visitation dinner at the inn, the examination of a national school, the obstinate resistance to poor-rates, the means whereby some "friend or brother," has bamboozled the churchwarden, and not paid for conscience' sake what he knows he is bound to pay in all honesty and with all cheerfulness, and which he would pay if he had any conscience at all — these, and such as these, form pleasant topics for smart repartee and jocular hilarity. Abuse of the establishment covers the frailties of many an erring brother or sister, and is the bond which binds together elements as much at variance as the winds.

Little indeed can avail, if the pulpit give an uncertain sound, if the ministrations be not zealous merely, but scriptural, sound, edifying, awakening, soul-saving. Still, surely the very appearance of evil is to be avoided, and will be avoided by all who wish prosperity to our Zion, in a day when its utter desolation is the earnest desire of thousands who, from interested motives and dread of worldly loss, dare not join the clamour of those whose cry is, "Down with it; down with it, even to the ground."

* We have quite made up ours: it is a most unseemly practice which ought never to have been tolerated.—Ed.

RELIGION IN OTHER LANDS.

No. X.

MEXICO.—2.

However much travellers who have visited Mexico may differ, there are two points on which they seem all nearly to agree—the loose character of the priesthood, and the gorgeous though worse than puerile ceremonies connected with their religious creed. This may be fully illustrated by the following remarks of persons who had ample opportunities of forming a correct opinion, and who have no sinister motive whatever for misrepresentation or over statement.

On the loose character of the clergy, adverted to in a former paper, it would be as improper as indelicate to particularize; but the following is a specimen of the frauds which they unblushingly practice:—

"It is related that Hidalgo, the celebrated priestly leader of the revolutionary movement, was accustomed to travel from village to village, preaching a crusade against the Spaniards, and exciting the creoles and Indians; and one of his most effective tricks was said to have been the following:—Although he had thrown off the cassock for the military cloak, he wore a figure of the virgin Mary, suspended by a chain around his neck. After haranguing the mob on such occasions, he would suddenly break off, and, looking down at his breast, address himself to the holy image after the following fashion:—'Mary! mother of God! holy virgin! patron of Mexico! behold our country—behold our wrongs—behold our sufferings! Dost thou not wish they should be changed? that we should be delivered from our tyrants? that we should be free? that we should slay the Gauchupines? that we should kill the Spaniards?' The image had a moveable head fastened to a spring, which he jerked by a cord concealed beneath his coat, and, of course, the virgin responded with a nod! The effect was immense, and the air was filled with Indian shouts of obedience to the present miracle" (Mayers).

Not but what thousands of frauds have been habitually, and now are, practised by the Romish priesthood in different countries, for the purpose of exercising an unhallowed influence over the

people. How far that influence has obtained in Mexico, the following statement will testify :—

"During the heat of the insurrection, it was deemed necessary, upon a certain occasion, to execute a priest; and the officer in command of the party ordered a common soldier to lead the *padre* to a neighbouring ditch, and dispatch him with a bullet. The soldier peremptorily refused, declaring that it was unlawful for him to kill a 'servant of God.' The officer threatened him with instant death if he persisted in his refusal; but the soldier continued firm. The captain then turned to the priest, ordered him to 'receive the confession of the soldier on the spot,' and then sent both to the ditch, where they were murdered together" (Mayers).

The religious ceremonies are peculiarly gorgeous, but sufficiently puerile; calculated to captivate the silly, the worldly, and the lovers of pleasure; to give rise to and to nurture a spirit of reckless infidelity; to cause much subject matter for serious consideration and for fervent prayer to every pious mind. There is something, indeed, painfully humiliating in beholding the effect of Romish pageantry, even in civilized countries—more so than witnessing the rude ceremonials of the untutored savage; and it is a feeling generally blended with less of pity and more of provocation; which, however, is to be watchfully guarded against and resolutely repressed. Every ceremony in Mexico partakes of the ridiculous: generally splendid, it is made so for a purpose—to gratify the carnal heart. Even burial loses its solemnity. Scarcely a day that does not bring its accustomed commemoration.

The following is one of two accounts, now lying before the writer, of the ceremony of taking the veil. The circumstances in both were not precisely similar, but one account may suffice :—

"Having gone out in the carriage to pay some visits, I suddenly recollected that it was the very morning of the day in which a young girl was to take the veil, and also that it was necessary to inquire where I was to be placed; for, as to entering the church with the crowd on these occasions, it is out of the question, particularly when, the girl being, as in the present case, of distinguished family, the ceremony is expected to be peculiarly magnificent. I accordingly called at the house, was shown up stairs, and, to my horror, found myself in the midst of a 'goodlie companie,' in rich array, consisting of the relations of the family, to the number of about a hundred persons; the bishop himself, in his purple robes and amethysts; a number of priests; the father of the young lady, in his general's uniform; she herself in purple velvet, with diamonds and pearls, and a crown of flowers; the corsage of her gown entirely covered with little bows of ribbon of divers colours, which her friends had given her, each adding one, like stones thrown on a cairn in memory of the departed. She had also short sleeves, and white satin shoes.

"Being very handsome, with fine black eyes, good teeth, and fresh colour, and, above all, with the beauty of youth, for she is but eighteen, she was not disfigured even by this overloaded dress. Her mother, on the contrary, who was to act the part of madrina, who wore a dress fac-simile, and who was pale and sad, her eyes almost extinguished with weeping, looked like a picture of misery in a ball dress. In the adjoining room long tables were laid out, on which servants were placing refreshments for the fête about to be given on this joyous occasion. I was welcomed with true Mexican hospitality, repeatedly thanked for my kindness in coming to see the nun, and hospitably pressed to join the family feast. I only got off upon a promise of returning at half-past five, to accompany them to the ceremony; which, in fact, I greatly preferred to going there alone.

"I arrived at the hour appointed; and, being led up stairs by the senator don ——, found the morning party, with many additions, lingering over the dessert. There was some gaiety, but evidently forced. It reminded me of a marriage-feast previous to the departure of the bride, who is about to be separated from her family for the first time. Yet how different in fact this banquet, where the mother and daughter met together for the last time on earth! At stated periods, indeed, the mother may hear her daughter's voice speaking to her as from the depths of the tomb; but she may never more fold her in her arms—never more share in her joys or in her sorrows, or nurse her in sickness; and, when her last hour arrives, though but a few streets divide them, she may not give her dying blessing to the child who has been for so many years the pride of her eye and her heart.

"I have seen no country where families are so knit together as in Mexico, where the affections are so concentrated, or where such devoted respect and obedience are shown by the married sons and daughters to their parents. In that respect they always remain as little children. I know many families, of which the married branches continue to live in their father's house, forming a sort of small colony, and living in the most perfect harmony. They cannot bear the idea of being separated, and nothing but dire necessity ever forces them to leave their fatherland. To all the accounts which travellers give them of the pleasures to be met with in European capitals, they turn a deaf ear. Their families are in Mexico—their parents, and sisters, and relatives—and there is no happiness for them elsewhere. The greater, therefore, is the sacrifice which those parents make, who, from religious motives, devote their daughters to a conventual life.

"——, however, was furious at the whole affair, which, he said, was entirely against the mother's consent, though that of the father had been obtained; and pointed out to me the confessor whose influence had brought it about. The girl herself was now very pale, but evidently resolved to conceal her agitation, and the mother seemed as if she could shed no more tears—quite exhausted with weeping. As the hour for the ceremony drew near, the whole party became more grave and sad, all but the priests, who were smiling and talking together in groups. The girl was not still a moment. She kept walking hastily through the house, taking leave of the servants, and naming probably her last wishes about everything. She was followed by her younger sisters, all in tears.

"But it struck six; and the priests intimated that it was time to move. She and her mother went down the stairs alone, and entered the carriage which was to drive them through all the principal streets, to show the nun to the public,

according to custom, and to let them take their last look—they of her, and she of them. As they got in, we all crowded to the balconies to see her take leave of her house, her aunt saying, 'Yes, child, *despidete de tu casa*—take leave of your house, for you will never see it again!' Then came sobs from the sisters; and many of the gentlemen, ashamed of their emotion, hastily quitted the room. I hope, for the sake of humanity, I did not rightly interpret the look of constrained anguish which the poor girl threw from the window of the carriage at the home of her childhood.

"They drove off, and the relations prepared to walk in procession to the church. I walked with the count S——: the others followed in pairs. The church was very brilliantly illuminated, and, as we entered, the band was playing one of Strauss's waltzes. The crowd was so tremendous, that we were nearly squeezed to a jelly in getting to our places. I was carried off my feet between two fat senoras, in mantillas, and shaking diamond pendants, exactly as if I had been packed between two moveable feather-beds.

"They gave me, however, an excellent place, quite close to the grating, that is to say, a place to kneel on. A great bustle and much preparation seemed to be going on within the convent; and veiled figures were flitting about, whispering, arranging, &c. Sometimes a skinny old dame would come close to the grating, and, lifting up her veil, bestow upon the pensive public a generous view of a very haughty and very wrinkled visage of some seventy years' standing, and beckon into the church for the *major-domo* of the convent, or for padre this or that. Some of the holy ladies recognised and spoke to me through the grating. But, at the discharge of fire-works outside the church, the curtain was dropped; for this was the signal that the nun and her mother had arrived. An opening was made in the crowd as they passed into the church; and the girl, kneeling down, was questioned by the bishop; but I could not make out the dialogue, which was carried on in a low voice. She then passed into the convent by a side door; and her mother, quite exhausted, and nearly in hysterics, was supported through the crowd to a place beside us, in front of the grating. The music struck up: the curtain was again drawn aside. The scene was as striking here as in the convent of Santa Teresa, but not so lugubrious. The nuns, all ranged around, and carrying lighted tapers in their hands, were dressed in mantles of bright blue, with a gold plate on the left shoulder. Their faces, however, were covered with deep black veils. The girl, kneeling in front, and also bearing a heavy lighted taper, looked beautiful, with her dark hair and rich dress, and the long black lashes resting on her glowing face. The churchmen near the illuminated and magnificently-decked altar formed, as usual, a brilliant back-ground to the picture. The ceremony was nearly the same as on a former occasion, but there was no sermon.

"The most terrible thing to witness was the last, straining, anxious look which the mother gave her daughter through the grating. She had seen her child pressed to the arms of strangers, and welcomed to her new home. She was no longer hers. All the sweet ties of nature had been rudely severed; and she had been forced to consign her, in the very bloom of youth and beauty, at the very age in which she most required a mother's care, and when she had just fulfilled the promise of her childhood, to a living tomb. Still, as long as the curtain had not fallen, she could gaze upon her, as upon one on whom, though dead, the coffin-lid is not yet closed.

"But, while the new-made nun was in a blaze of light, and distinct on the fore-ground, so that we could mark each varying expression of her face, the crowd in the church, and the comparative faintness of the light, probably made it difficult for her to distinguish her mother; for, knowing that the end was at hand, she looked anxiously and hurriedly into the church, without seeming able to fix her eyes on any particular object; while her mother seemed as if her eyes were glazed, so intently were they fixed upon her daughter.

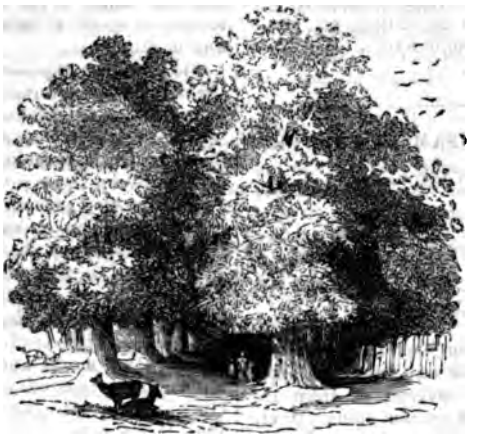
"Suddenly, and without any preparation, down fell the black curtain like a pall, and the sobs and tears of the family broke forth. One beautiful little child was carried out almost in fits. Water was brought to the poor mother; and, at last, making our way through the dense crowd, we got into the sacristy.

"I went home thinking by what law of God a child can be thus dragged from the mother who bore and bred her, and immured in a cloister for life, amongst strangers, to whom she has no tie, and towards whom she owes no duty. That a convent may be a blessed shelter from the calamities of life, a haven for the unprotected, a resting-place for the weary, a safe and holy asylum, where a new family and kind friends await those whose natural ties are broken, and whose early friends are gone, I am willing to admit; but it is not in the flower of youth that the warm heart should be consigned to the cold cloister. Let the young take their chance of sunshine or of storm: the calm and shady retreat is for helpless and unprotected old age" (Madame de la Barca's "Life in Mexico").

The following sketch is illustrative:—

"There were six chairs ranged together, and on these lay stretched out a figure, apparently a dead body, about six feet long, enveloped in black cloth, the feet alone visible from their pushing up the cloth. O, horror! Here I sat, my eyes fixed upon this mysterious apparition, and lost in conjecture as to whose body it might be. The master of the house? He was very tall, and, being in bad health, might have died suddenly. My being received argued nothing against this, since the first nine days after a death, the house is invariably crowded with friends and acquaintances; and the widow, or orphan, or childless mother, must receive the condolences of all and sundry, in the midst of her first bitter sorrow. There seems to be no idea of grief wishing for solitude. Pending these reflections, I sat uneasily, feeling or fancying a heavy air in the apartment, and wishing most sincerely that some living person would enter. I thought even of slipping away, but feared to give offence, and in fact began to grow so nervous, that, when the senora de ——— entered, at length, I started up as if I had heard a pistol. She wore a coloured muslin gown and a blue shawl; no signs of mourning. After the usual complimentary preface, I asked particularly after her husband, keeping a side glance on the mysterious figure. He was pretty well. Her

family? Just recovered from the small-pox, after being severely ill. 'Not dangerously?' said I, hesitatingly, thinking she might have a tall son, and that she alluded to the recovery of the others. 'No;' but her sister's children had been alarmingly ill. 'Not lost any, I hope?' 'None.' Well, so taken up was I, that conversation flagged, and I answered and asked questions at random, until, at last, I happened to ask the lady if she were going to the country soon. 'Not to remain. But to-morrow we are going to convey a Santo Christo (a figure of the crucifixion) there, which has just been made for the chapel,' glancing towards the figure; 'for which reason this room is, as you see, hung with black.' I never felt so relieved in my life."



TREES AND SHRUBS.

No. VII.

Forest Trees.

THE HORSE-CHESTNUT.

(*Æsculus Hippocastanea*).

The horse-chestnut tree, and the Spanish, or sweet chestnut (*Fagus castanea*), although, from the similarity of their fruit, they bear the same name, are two distinct genera. There are, at least, three species of the horse-chestnut, two natives of America, and one of Asia. The Asiatic, or common horse-chestnut, is supposed to have been brought into Europe A.D. 1550. "Clusius," says Mr. Selby, "informs us that at Vienna, in 1558, there was a plant of this species that had been brought there twelve years before; and our countryman Gerard, in 1579, the first writer who mentions it, speaks of it in his 'Herbal' as a rare foreign tree; and, as his description is minute and particular in regard to its growth, &c., we may suppose that a specimen or specimens of it had at that time attained a considerable size, and even flowered in England; a supposition which would accord with the statement of M. Bosa, St. Hilaire, that the horse-chestnut was brought from the mountains of Thibet to England in 1550, and from thence to Vienna in 1558. (Dr. Royle, however, says he never met with the common horse-chestnut in the mountainous parts of northern India, though there the pavia, or Indian chestnut, is abundant). In France it was not known before 1615, when it was first raised from nuts procured from the Levant." Evelyn, who wrote in 1663, says, "In the meantime, I wish we did more universally propagate the horse-chestnut, which, being easily increased from layers, grows into a goodly standard, and bears a most glorious flower, even in our cold country."

As a tree it is extremely grand, though somewhat formal, from the regularity of its growth. It is distinguished also by the beautiful arrangement of its white blossoms. The most eligible situation for it is in lawns and parks, planted singly, its overshadowing branches affording an excellent protection for cattle from the heat of the sun; the fruit, also, is good food for deer, which are very fond of it. It is of quick growth, but soon decays after its maturity. The wood is of little value. As a tree, Mr. Gilpin does not admire it. He calls it a heavy, disagreeable tree. He admits, however, that the flower is in itself beautiful, and that the tree itself in some situations may be so. Sir T. D. Lauder entertains a totally different opinion. "We conceive," says he, "that there are few objects within the limited range of the British Sylva which is more calculated to raise the thoughts of contemplative man from

'Nature up to nature's God'

than an enormous horse-chestnut tree, clothed in all the richness of its heavy green velvet drapery, embroidered over with the million of silver flowers which cover it from top to bottom."

In Turkey, the nuts are ground, and mixed with provender for horses.

The common species is propagated by sowing the nuts, after preserving them in sand during winter, to prevent their rotting early in the spring. The plants, in a proper soil, will shoot nearly a foot the first summer, and may be transplanted the following autumn, or in February or March, into the nursery, and set in rows at the distance of three feet, and one foot asunder. They are to remain two years, and will then be fit for planting where they are to continue. The most favourable soil is a sandy loam, inclining to moisture.

The whole annual shoot is completed in three weeks after the buds are opened; and when the flowers fall the buds for the succeeding year are

formed, which continue swelling till autumn, when they are overspread with a thick tenacious juice, that defends them from the frost; and on the return of warm weather this melts and runs off, and enables the buds to expand.

The horse-chestnut is perfectly hardy, and remains uninjured from the severest winters.

The pavia, or scarlet flowering horse-chestnut, is a native of Carolina, the Brazils, and the east. It seldom grows above sixteen feet in height. The leaves, though not unlike in shape, are much smaller than those of the common tree. They are of a vivid bright red colour.

SHORT READINGS FOR FAMILY PRAYERS.

By the Rev. Henry Woodward, M.A.,

Rector of Fethard, Tipperary.

No. XXI.

SEPARATION FROM THE WORLD THE ESSENCE OF SALVATION.

That great salvation which was the price and purchase of Emmanuel's blood consists of two distinct parts:—1. He "delivered us from the wrath to come." He died in our place. "He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." By the offering of himself he made reconciliation for us in heaven. He satisfied the divine justice, and cleared a channel for the divine compassions to flow down. He brought all God's attributes to harmonize and blend in man's salvation; so that "mercy and truth are met together; righteousness and peace have kissed each other." Such was the great work wrought by the Redeemer for us; a work by which the kingdom of heaven was opened to all believers.

But still, our justification before God would be but a mere negative thing, it would be but a mere escape from an outward hell, if the seeds of misery were left within us; if there were not some remedy for the diseases, some cure for the maladies of the soul; if there were no friendly hand to stop the throbbings of the heart, no soothing voice to say to the perturbations of man's anxious bosom, "Peace; be still." Man wants more than to be freed from pain. He was made for happiness; and he can find no rest without it. Indeed, it is idle to talk of neutrality as it respects our weal or woe. We are incapable of this blank existence. To us, the privation of enjoyment is the essence of misery. To us, separation from God is not simple loss. It is not the absence of good alone: it is the presence of all evil. It is not unconscious sleep, but a night of distracted dreams, wandering upon the dark mountains, amidst

> "Regions of sorrow, doleful shades, where peace
> And rest can never dwell."

The truth is, there is seated in the soul, bound up in the primitive constitution of man's being, a hungering and thirsting after uncreated good; an appetite for enjoyments pure and infinite, which, if mocked with counterfeits of bliss, if denied the bread of heaven and the water that springeth up into everlasting life, reacts upon itself and recoils upon the soul, and is, in fact, the true worm that dieth not and fire that is not quenched.

Salvation, then, is not merely negative or relative: it is a positive and substantive thing; a real blessing and actual condition of the mind and heart. It is, in a word, precisely to the soul what health is to the body. But it is manifest that so mighty a work as that of man's moral renovation must admit of degrees, and exist in different stages of advancement. And thus, the scriptures speak of babes in Christ, of young men, and of fathers.

Still, though capable in degree of more or less, there must be something in kind which constitutes salvation. There must be some definite line which separates between the evil and the good. What, then, is that line? How shall we "discern between the righteous and the wicked, between him that serveth God and him that serveth him not?" The question is not, observe, about the perfection, but about the essence of the thing. Nor, again, is the point in hand of a forensic kind: it is not salvation taken in the sense of "deliverance from the wrath to come," nor of acceptance with God. No: it is simply this: What is that moral condition, that character of the mind, that preparedness of the heart, that principle infused into the soul itself, which implies that, if we were at this moment taken into eternity, we should be happy? This question is, I think, answered in that one sentence of our Lord's great intercessory prayer—"They are not of the world, as we are not of the world" (John xvii. 16). Whoso answers to this description, whatever may be his comparative state of ghostly strength or weakness, has the necessary qualification, and is "meet to be partaker of the inheritance of the saints in light."

We seem to be placed in the midst of a scheme of things which is the precise opposite of that in which holy and happy spirits live above. "The lust of the flesh, and the lust of the eyes, and the pride of life," these form the prime elements of that which scripture calls emphatically "the world." This compound of carnal grossness and artificial glare is essentially contrasted with the pure innocence and genial sunshine which gladden the path and rejoice the hearts of the blessed in heaven. The human mind, then, is so constructed that it cannot tend at once in contrary directions: it cannot choose things repugnant to each other; for "no man can serve two masters." "If any man love the world," says St. John, "the love of the Father is not in him." Such is the trial to which we are exposed, the ordeal we have to pass, the test to which the temper and quality of our spiritual taste and tendencies are now put. On the one hand, a vain and voluptuous world opens out its imposing scenes of earthly honours, pomp, and glory, displays its soft enchantments, exhibits the most seductive objects to the fancy, flatters the senses, and invites the heart to "take its fill of pleasures." On the other hand appears, though faintly and upon the distant horizon, the dawn of a celestial day; disclosing, it is true, calmer and purer delights than earth can yield; displaying a softer landscape and more lovely scenes than those on which the sun of this world shines. But these are rather the "shadow of good things to come, than the very image of the things;" rather earnests of a future inheritance,

n the inheritance itself. They are so far, ne-theless, first-fruits of the heavenly harvest, ıples of the produce of the celestial soil, fore-es of the blessedness to come, as to serve the pose I have before alluded to. They put to test our fitness for those abodes of innocence glory which the scripture represents the ha-tions of the just to be. Thus, the great busi-ı of this life is to make our choice between rival candidates for the heart. The main ıt to be determined here is, to which of two ems of attraction we will yield the tendency ur souls. We are not gifted with self-sup-, nor are we formed to stand alone. We are e adjectives, and to something substantive we t attach ourselves. To some current we must d: against some supporting prop we must in-e. We are, in the very essence of our being, endent creatures. On what, then, shall we end? "He that soweth to the flesh," says apostle, "shall of the flesh reap corruption; but that soweth to the Spirit shall of the Spirit ı life everlasting." Here, then, is our salva-, or our ruin. Two attractions are at work. ı would draw us up, and the other down. cross and the world prefer at once their rival ms. The cross conjures us, by a Saviour's ıfulness and love, to turn to it; and points to narrow way which leads to heaven. The ld holds out her intoxicating cup of brilliancy pleasure, and strews with flowers the broad treacherous way which leadeth to destruc-. Such is the option we have to make. But ose we must; and on that choice our everlast-weal or woe depends.

WORK AND RECOMPENCE OF CHRIST'S MINISTERING SERVANTS:

A Sermon

ched in the parish church of Southam, county of War-k, before the venerable the archdeacon of Coventry, on dnesday, January 19, 1844),

BY THE REV. ISAAC D. WINSLOW,

Vicar of Napton-on-the-Hill.

DANIEL xii. 3.

nd they that be wise shall shine as the brightness the firmament; and they that turn many to right-usness as the stars for ever and ever."

is one of the peculiar signs of the times, the people generally, and the clergy es-ially, are becoming daily more and more e to the value, object, and high re-nsibility of the ministerial office. Dur-the last half century there has been nanifest revival of religion in England; no one who casts his eye over the surface ociety, and looks into the present condi-of the church, can fail to see a marked nge in the minds of men, in the habits of clergy, and especially in the cha-er of their public ministrations. So at a revolution has been effected in lic sentiment, that, in all the walks of from the palace to the cottage, a spirit of inquiry has been roused: men are feeling their way towards some higher state of holi-ness and conformity to the will of God than has hitherto prevailed. The subject of reli-gion is more or less the favourite topic of conversation in almost every social circle. Sacred literature has in a great measure taken the place of profane in public estima-tion; and priests and people are evidently dissatisfied with the cold and comfortless philosophy which passed for religion in for-mer years, and are eager to obtain more cor-rect views of God's word and will, and of their own obligations and duties.

This, then, is the hour for us, my reverend brethren, to rouse ourselves more than ever to perform faithfully the high duties which belong to our office. Ministers of Christ are not to wait until public opinion forces them forward; but, as it is their privilege to direct and guide the people to holiness here, and to heaven hereafter, they should be up, active, zealous, and anxious to take advan-tage of every favourable condition of the public mind, that they may guide it aright, and preserve it from taking a downward di-rection. Our vessel, the church of Christ, is now in a ruffled sea, surrounded by sunken rocks, and treacherous quicksands; and we, the pilots of that lovely ship, are to take care that she is not lost. We must be watchful lest we carry her into danger; and it should be our most anxious prayer and wish to bring her safely home, and moor her securely in the haven of peace. And, when this is done, and we have been able to render up a faithful account of our stewardship, then shall we have our full reward: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

I. Now, it behoves us to inquire, first, who are the persons to whom these glorious pro-mises are made.

It is the universal opinion of learned com-mentators that the prophet here refers to teachers or preachers of God's work. The wise here mentioned with so much distinc-tion are doubtless the same persons as those to whom allusion is made, when the prophet says, "And they that understand among the people shall instruct many" (Daniel xi. 33).

The latter clause of the text may, therefore, be regarded as an explanation of the former; and then the whole passage might thus be transposed: "And they that be wise and turn many to righteousness shall shine as the brightness of the firmament—as the stars for ever and ever."

Here, then, we observe that the primary duty of a minister of the church is to teach

and to instruct the people. He is not to be "a dumb dog that cannot bark," "a watchman, blind and ignorant," "a shepherd that cannot understand;" but one that will "cry aloud and spare not," one that will "lift up his voice like a trumpet, and show the people their transgressions, and the house of Jacob their sins." When Christ commissioned his disciples to take his place, he did not tell them to occupy the post of the sacrificing priest under the law, which office had been done away. He did not tell them that their first duty was to intercede for the people, and before all other things administer the outward rites of his church. But what was his command to them and to us? "Go into all the world, and preach the gospel to every creature." And how did the apostles understand this command? Hear their words, and behold their practice. St. Paul saith, "Christ sent me not to baptize, but to preach the gospel." And, lo, we see him in every place proclaiming his message to the wise and to the unwise, to the Jew and to the Greek, to Cæsar's household and to that of the Philippian gaoler. Look, also, at St. Peter and the rest of the apostles, how indefatigable were they in the performance of this their first of duties; and, whether we see them in the Christian assembly or in the Jewish synagogue, whether in the midst of a heathen rabble or in the church of God, we find them engaged in preaching the truths of the everlasting gospel; convincing the gainsayers, and teaching even baptized Christians to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world."

But, though the persons referred to in the text are teachers or preachers, it cannot be that the mere circumstance of being a teacher of the people will ensure the promised reward; for on the day of reckoning "many shall say unto Christ the Judge, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works. And then will he profess unto them, I never knew you: depart from me, ye that work iniquity."

From the apostles' times to the present there have been "false teachers, bringing in damnable heresies, even denying the Lord that bought them; leaving the word of God, and teaching for doctrines the commandments of men; desiring to be teachers of the law, understanding neither what they say nor whereof they affirm;" "unruly and vain talkers and deceivers, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake." Now, none of the teachers here mentioned will participate in the blessings which are in store for the wise; for, such as these "bring upon themselves swift destruction."

But the teachers to whom the prophet refers are those mentioned afterwards as "they that turn many to righteousness." Thus are we brought to consider—

II. The design of their office; which, as here stated, is "to turn many to righteousness."

In the word of the living God we are constantly and emphatically told of man's utter ruin by sin; and the most striking metaphors are used by the sacred writers to express their idea of his thorough pollution and complete moral degeneracy. The sinful condition of man is compared to a disease, loathsome and fatal, to a state of open warfare and rebellion against God, and to a wilful departure from the right way. Man is represented as the subject of Satan's kingdom, as a child of the dead, as dead in trespasses and sins. Thus "hath the scriptures concluded all under sin," "that every mouth may be stopped, and that all the world may become guilty before God."

This doctrine, of which the scriptures both of the Old and New Testament are so full, is to be found likewise occupying a prominent place in the articles, liturgy, and homilies of our church; and all the ablest, most learned, and pious divines of this and other protestant churches, have regarded it as a fundamental principle of Christianity, one of the foundation-stones upon which religion is erected.

In the ninth article of the church we have an explicit declaration of this doctrine: "Original sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the Spirit, and therefore in every person born unto this world it deserveth God's wrath and damnation."

And that this is man's condition not only before baptism, but even after he has been admitted by that rite to a participation in the covenanted blessings of Christ's visible church, the article shews most clearly; for it states that "this infection of nature doth remain, yea, in them that are regenerated." Now, having become by the fall not only inclined to sin, but actual transgressors, there must necessarily be a change wrought in us—a thorough reformation of the inner man—or we cannot be saved. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven;" and, if we would be wise teachers, my reverend brethren, we must ever bear in mind the necessity of this great

moral renovation. Men naturally are inclined to be satisfied with their state: it is one of the most certain signs of their disease, that they are insensible to their danger. Yea, so perverted is man's understanding upon this point, that he will scoff at the doctrines, and scorn the thought of his requiring to be turned from death unto life, from sin unto righteousness. It must, then, be our first effort to convince the sinner of his guilt and danger; for, unless we can make him deplore his condition as a rebel against God, we shall never be successful in our efforts to bring him to Christ.

He that has no conviction of sin cannot understand or appreciate the atonement of Christ. He may assent to the doctrine, but he can have no heartfelt enjoyment of it; he cannot derive therefrom that peace in believing what passeth understanding.

But when we have convinced a man of his sinfulness, and of his natural tendency to transgress the law of God, let us take heed that we do not lead him to rest in any change short of that great spiritual regeneration which can only be effected by the power of the Holy Ghost. As the natural tendency of the sinner's mind is to unbelief and self-righteousness, he requires no assistance to help him in that downward course to which his evil nature is prone; and our most strenuous efforts will be required to draw him away from his own foundation, that he may build only on Christ Jesus. He will rest in his baptism; he will rest in his good works; he will rest in his churchmanship; he will rest in his strict attention to the duties of the sanctuary; in short, in any work of the flesh, rather than in the finished and sole work of Christ."

We must never forget that a man is "born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" which new and spiritual birth must be more than baptism, inasmuch as it is marked by higher results. How rare a thing is it that any alteration in a man's heart is effected by baptism! It is true that the privileges to which he is thereby admitted are great: he is brought within the covenant of grace, by being made a member of the visible church; but does he, if he fail to fulfil the obligations resting upon him, and which he has promised to perform, give us any reason to affirm that he is born of God, born from above, a new creature in Christ Jesus?

Surely not; for St. John saith, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." Again, he saith, "Love is of God, and every one that loveth is born of God." The converse of which proposition must be also true: "Every one that loveth not is not born of God." Again: "Whosoever believeth that Jesus is the Christ is born of God."

Again: "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." "Who is he that overcometh the world (or is born of God) but he that believeth that Jesus is the son of God?"

Now, almost all men in Christian countries are baptized; but can it be said of the bulk of those who by water are regenerated, that they are born of the Spirit? Can it be affirmed of them that they are living in love, that they are warring against the world, and that they are trusting for salvation on the sole merits of Jesus Christ? If not, how can we say of them that they are so born of God as to require no spiritual renovation after their baptism?

That men born in sin, and growing up to manhood in the service of Satan, with hearts as hard as the mill-stone, and consciences seared as with a hot iron—men who, in their language, in their sentiments, in their every action, show that they are the enemies of God by wicked works, "dead in trespasses and sins;" yea, children of wrath and slaves of the devil; because they were baptized in their infancy—do not now require to be converted to God, made new creatures in Christ Jesus, and born again by the operation of the Spirit, is an assertion which requires the highest amount of credulity to believe. No: that wonderful renovation of the heart and soul is not effected by such means only, but by the power of the Holy Ghost.

There is a turning point in the life of every child of God, when he comes to himself, bewails his folly, flies to his Father, and seeks forgiveness. And, if we would be successful fishers of men, we must fully preach this great truth to the people as an essential prerequisite of salvation.

But, as it behoves the ministers of God to teach and admonish the wicked to forsake their present evil courses, they must take care to direct them aright, lest they be turned from one crooked way to another. Our situation is one of no ordinary responsibility; for upon the right or wrong directions which we give to inquiring souls may depend their salvation or destruction, and our honour or disgrace; for, while "they that turn many to righteousness shall shine as the stars for ever and ever," the blind leaders of the blind shall both fall into the ditch together.

Men by nature and practice have wandered away in the forbidden paths of folly and sin; and we are to "turn them to righteousness;" that is, we are to bring them into a state of reconciliation with God, and fit them for that holy habitation where "nothing

entereth that defileth, neither that which worketh abomination, nor maketh a lie."

Is this, then, to be done by simply teaching men the value and beauty of holiness, and painting in glowing colours the exceeding excellency of virtue as the way to God's favour? Alas, my brethren! if this is our method of turning the wicked to God, we have undertaken a hard task indeed; for we are trying to do impossibilities. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."

However able an instructor the sinner may have, however perfect may be his system of ethics, and however strenuous may be the effort, both of master to teach and scholar to learn, there will be a woful failure. Moralists in all ages have tried this mode of reforming the human race; but never have succeeded, because they have had no power to change the nature and purify the heart. "Who can bring a clean thing out of an unclean?" Not one. And, as man is shapen in iniquity and conceived in sin, he surely cannot by his own efforts bring forth any work which will be holy in the sight of God.

"The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore, we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will." This is the testimony of our church to man's inability, and to the worthlessness of all our efforts to be virtuous and good irrespective of the grace of God.

But, if this is true, how can sinners be turned to righteousness? To this question I give the answer of our church, an answer based firmly upon the unerring word of God: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings." Here we observe that our righteousness, or, in other words, our justification, is owing solely and only to the merits of Christ Jesus; and not to any work of man's: no, not to his faith, as a meritorious act, any more than to his honesty.

We hear, however, so much of justification by faith, that we are apt to suppose that our pardon is vouchsafed on its account; and the penitent sinner is often found seeking for it as for the remedy which is to give health to his soul. Now, the church, in her article on justification, makes a wide and scriptural distinction between the meritorious cause and the procuring cause of our righteousness in the sight of God. We are accounted righteous, she teaches, not because we believe, but because Christ died; and faith is simply the means by which this great truth of his meritorious death and passion is appropriated by us, and remedially applied to our sin-sick souls. Faith is the act of our own minds, by which we perceive and receive the blessing of Christ's precious blood: it is the eye which beholds it, and the hand which takes it, but nothing more: and, therefore, the man, who is trusting to his faith for pardon, without a reference to that glorious truth which a living faith makes evident—is as much building upon his works, as is any other Pharisee, who hopes to be justified by the deeds of the law.

The shed blood of Christ has procured pardon for any sinner who will accept its benefits. Faith is the act by which he receives it: it is a simple reliance upon the power of this blood to cleanse the soul, and a childlike confidence in the promise of salvation, through the sole merits of him who died for our sins, and rose again for our justification. "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast." Here faith, as well as all our other deeds of virtue, is excluded as a meritorious action in God's sight; and the sinner is taught to look simply to his Saviour for pardon and acceptance. He is not told that he is justified because of his faith, but because Christ died, the just for the unjust; and, relying on this great truth, and believing the promises, that faith (like Abraham's) will be counted to him for righteousness, unrighteous though he is, and willing to acknowledge with St. Paul, his utter unworthiness, he is regarded by God as a righteous man, because, when seen in and through his own Son, his iniquities are vailed—his transgressions are hidden.

But, as faith is the procuring cause for justification, it is important to ascertain where it is to be be found and how it is to be obtained.

Though our faith in Christ Jesus is as much a mental operation as is any other description of confidence, yet does it differ from all other kinds of faith in this—that it is not exerted by our own volition; it is not by any effort of the will that it is exercised, but by the power of God alone; for no man can call Jesus Lord but by the Holy Ghost. "Faith is the gift of God." But how is it given? Arbitrarily or irrespective of means? Assuredly not; for, saith the scripture, "Faith cometh by hearing, and hearing by the word of God." To the end that we may become

acquainted with the truth, and then receive it into our hearts by faith, we are furnished with the means of grace—the church, with all her beautiful and simple ordinances and appointments; the read and preached word, by which we are made acquainted with the way of salvation through Jesus Christ, the way, the truth, and the life; holy baptism, by which we are brought into covenant with God, and are made members of his visible church; the holy communion of the body and blood of Christ, by which the great end of our Saviour's death is made so evident and clear to the mind, as to change a mere historical faith often to a living, working faith, and then give strength and vigour to that principle in the mind of the believer, who spiritually feeds upon the flesh of Christ and drinks his blood; prayer, public in the assembly of the saints, where Christ is present in a special manner to bless; and prayer in the closet, where humble confession of sin is made to him who seeth in secret, but will reward openly. These are the means by which faith is procured: they are the channels in which the river of grace flows from God to man; and we shall be guilty of great presumption if we seek for or expect any blessing irrespective of them, or without a regular or untiring employment of them.

But, after we have said all that we can in their praise, what are they but means to the attainment of an end? instruments by which we work out our salvation, and not the grace itself nor the salvation itself? and he who, absorbed in the contemplation of their loveliness, forgets the great end of their appointment, which is to bring men to Christ alone for justification, is as foolish as that mariner would be, who, while he is wrapt in admiration of the beautiful mechanism of his telescope and compass, neglects to apply these instruments to the great purpose of bringing his vessel safely into port.

Need I then affirm, my brethren, that this great doctrine of "justification by faith" is the very foundation of Christianity? Take it away, and what can you substitute for it? "That we are justified by faith only (saith the church) is a most wholesome doctrine, and full of comfort." But can this be said of any thing which man has tried to substitute for it? No: other schemes may serve to quiet conscience in the hour of health and in the vigour of life; but nothing can give to the anxious and sin-burdened spirit peace in the hour of death, but a firm, unwavering confidence in the efficacy of Christ's blood, and in the faithful fulfilment of the promise, "Believe in the Lord Jesus Christ, and thou shalt be saved.

But by faith a man is not only "counted righteous;" for by it he is also "made fruitful in every good word and work." The same power that justifies the sinner sanctifies his heart, makes tender his conscience, renders sin hateful to him, and causes him to cry with David, "Make me a clean heart, O God, and renew a right spirit within me."

It is a mistake to suppose that this doctrine of justification by faith leads to antinomian licentiousness: far be it from me or any minister of God to uphold a system which would necessarily involve such awful consequences. But this does not, as our church again affirms; for she says, directly after the article on justification, "Albeit that good works, which are the fruit of faith, and follow after justification, cannot put away sins and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

Then, if we would have men turned to righteousness either in their lives or in the eye of God, we must lead them to Christ; we must "preach Christ Jesus, and him crucified;" we must show that, "by the deeds of the law no flesh is justified," but that "the blood of Christ Jesus cleanseth from all sin."

O, my brethren, if we desire to be teachers approved of God, let us be wise in winning souls to Christ: if we would turn many to righteousness, we must turn them to "the Lord our righteousness," even to Jesus, "who is made unto us wisdom and righteousness and sanctification and redemption." Let us beware how we make the word of God of none effect by our traditions, or teach for doctrines the commandments of men; for if we, or an angel from heaven, preach any other gospel than that for which we have the authority of scripture, let him be "anathema maran-atha." While the curse of God is on the head of those teachers who pervert the truth and prophesy lies, the blessing of heaven is poured out on those who are wise to win souls. For,

Lastly, There is a reward attached to the faithful performance of ministerial duty. "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

Here we have the testimony of the Spirit to the fact that the souls of God's faithful ministers shall be raised in the state of glory to an elevated position among the spirits of the "just made perfect." All the chosen sons of God shall be glorified, and full to overflowing with joy. But, as our capacities for spiritual enjoyments differ here, so will

they differ in the realms of bliss, and, consequently, there will be various ranks and degrees of exaltation. The apostles were assured that they should sit upon twelve thrones, to judge the tribes of Israel; and here the ministers of God are told that they shall shine as "the stars for ever and ever:" all which is in accordance with our Saviour's parable of the talents, where he shows that the rewards of heaven will be justly apportioned; for, while he whose pound hath gained five pounds shall be made ruler over five cities, the servant whose pound hath gained ten pounds shall be made ruler over ten cities. But, whatever may be our opinions upon this point, of this we are sure, that God's ministers shall be highly exalted and greatly distinguished. They may be despised here; they may move in a very contracted sphere, and have for their admirers but the simplest peasants of a rural hamlet; they may have no hope of being raised above their humble position, and go on to the end of life, poor with regard to worldly honours and wealth, but rich in faith; they may die and pass away without the falling of a tear or the mention of one virtue on the stone that marks their resting-place; and yet the disembodied spirits of those humble servants and faithful stewards of God, whose great desire when on earth it was to turn men to righteousness, by the way of life, through Christ alone, shall now have a distinguishing place in the habitation of the blessed; "for they shall shine as the brightness of the firmament, and as the stars for ever and ever."

An eternity of uninterrupted joy at God's right hand awaits them, when they shall be crowned with an immortal diadem. Then they shall possess "an inheritance incorruptible, undefiled, and that fadeth not away:" then they shall be kings and priests before God in the holiest of holies: then they shall "shine as stars for ever and ever;" for there shall be no end to their bliss, and no other change in their condition, but from one degree of glory to another.

Such, my reverend brethren, is the reward which shall be ours if we are the honoured instruments of God in turning men to righteousness. Let us, then, be faithful to our trust, and zealous in our work of love. We have much labour before us, and but a little time permitted for its performance: let not, then, those precious moments be wasted in intellectual or worldly dissipation; but, whatsoever our hands find to do, let us do it with all our might, remembering that our absent master will soon come to demand an account of our stewardship. O, if then we are found unfaithful shepherds, great will be our shame, and heavy the curse of God that will fall upon us; but, if he can say of us, "Well done, good and faithful servants: ye have been faithful over a few things, I will make you rulers over many things," then shall we be well rewarded for all our trials, all our cares, and all our labours, for we shall enter into the joy of our Lord, and then they that "be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

SABBATH MEDITATIONS.

No. XI.

SEPTEMBER 15.—FIFTEENTH SUNDAY AFTER TRINITY.

Morning Lessons: Jer. xxxv.; Matt. xvi.
Evening Lessons: Jer. xxxvi.; Rom. xvi.

MORNING.

"Will ye not receive instruction to hearken to my words? saith the Lord.—JER. xxxv. 13.

Meditation.—"If God hath spoken, and is still speaking to us by his Son, what shall be said of those who live as if they heard him not? His voice is nigh unto us, yea, in our very hearts, if we will but for a moment silence the clamours which stun us from the world without, and from our own lusts within; and, if we will listen, we shall hear the voice of every hour that passes over us joining the mysterious pleadings of the Son of God and of his Spirit within us. Pause, then, for a moment, I beseech you, in the giddy race after perishable things: let your thoughts go backward to the days that are fled, and go forward to the days that are to come" (Le Bas).

Prayer.—O most wise and gracious Lord God, who hast caused all holy scripture to be written for our learning, and, in compassion for our infirmities, hast often taught us by a sign, give us grace, we beseech thee, that we may receive instruction from this ensample of the obedience of the house of Rechab. For they obeyed the voice of Jonadab, his son, in all that he charged them; and, though but a man's covenant, yet did they diligently hearken to his words, and kept all his precepts though their generations. Thou, O Father, art patient and long-suffering: thou hast spoken to us, rising early and speaking, but we have not inclined our ear, nor hearkened unto the voice of thy words. Thou hast called us loudly to repentance by all thy servants the prophets, but we have not turned from our evil way, nor amended our doings. We have set at nought thy counsel, and despised thy reproof, and in our hearts gone after other gods to serve them.

Though, as the Rechabites, sojourners in the land where we be strangers, yet have we built houses for us to dwell in, and set up our rest here, as if our years should continue for ever; and, instead of renouncing the world and its vanities, and the flesh and its lusts, our hearts have gone after their covetousness, and we have laid up treasures of vineyards, and fields, and houses. O, merciful Lord God, give unto us to repent us of the evil of our doings, lest the sons of Jonadab rise up in judgment against us to condemn us: so shalt thou not bring upon us all the evil that thou hast pronounced against the unthankful and disobedient. Teach us not seek great things, but, in whatso-

ever state we be, therewith to be content; and, though we may have neither vineyards, nor seed, nor houses to dwell in, restrain us by thy grace from taking anxious thought for the morrow, but to cast all our care upon thee, and cheerfully to expect from thy fatherly providence our daily bread. May we indeed labour for the bread which came down from heaven, and, while our earthly house of this tabernacle is dissolving, be comforted by the assurance, that we have in thy kingdom above a more enduring inheritance. So may we look for thee in holiness, and finally be made partakers of thy glorious promise, and stand before thee in our lot at the end of the days.

EVENING.

"Receive her in the Lord, as becometh saints."—ROM. xvi. 1.

Meditation.—"Are there saints, then, on earth? Are not all men living sinners? And can sinners be saints? Indeed, not saints by the canonization of men, but by the canonization of the Holy Spirit. Not saints in perfection, but in inchoation: 'babes in Christ,' as St. Paul faith, 'because called to be saints, as having their names written in the book of God in heaven'" (W. Baker).

"We see, in our Christian brethren, those whom Christ so loved, as to lay down his life for their sakes; we see those whom he has called to be one with him, chosen as his flock, placed under his care, and supported by his Spirit; who dwell with him by faith, and will hereafter dwell with him in glory. This unites them to us as children of the same Father, and heirs of the same inheritance; unites the lowest with the highest, the wisest with the most unlearned" (Bp. J. B. Sumner).

Prayer.—Almighty God and Father, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son, Jesus Christ, grant us so to follow thy blessed saints in all virtuous and godly living, that we may be numbered with thine adopted ones in glory everlasting, and with them stand before the throne, ascribing glory to our God, which sitteth upon the throne, and unto the Lamb, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever!

But, while we stand gazing up into heaven, suffer us not to be unmindful of the household of faith, militant here upon earth. May we receive them in thy name as becometh saints, and gladly assist them in whatsoever trials they may need our succour. Create in us, by the all-powerful inspiration of thy Holy Spirit, bowels of mercies, kindness, long-suffering; and make us glad to distribute and willing to communicate; yea, like unto our blessed Lord, even ready to lay down our lives for the brethren.

O, heavenly Father, we beseech thee, let our love be without dissimulation, so that, laying aside all malice and all guile, we may live in peace and charity with all men. And, while we hold out the right hand of fellowship to the whole company of the faithful, let us mark and come out from among them which cause divisions and offences, contrary to the doctrine of thy holy word. Let our obedience shine abroad before men: may we be wise unto that which is good, and simple concerning evil; and may the grace of our Lord Jesus Christ be with us; for thou alone hast power to stablish us in good things, and to bring us to the obedience of faith. Amen and Amen.

S. H.

Poetry.

MORNING HYMN.

(For the Church of England Magazine).

THE sun hath ris'n, and chaced the night
From earth, and air, and sky.
Thus fill my soul, O Lord, with light:
Cause sin from thence to fly.

The day hath dawned, and well we know
How many hours t'will last;
But with the day of grace not so—
Say, when will that be past?

O Lord, while yet 'tis call'd to-day,
Grant to thy servant grace
To choose the straight and narrow way,
To run the heav'nly race.

REFLECTOR.

LINES,

WRITTEN ON SEEING AN INFANT FALL ASLEEP WITH A GOLD CROSS IN HIS HAND.

(For the Church of England Magazine.)

BELOVED child, no fairy toy
Thy little hand has caught;
But with deep thoughts of hope and joy
The glittering gem is fraught:
As in thy tiny fingers prest
I see the sacred sign,
I pray that heaven within thy breast
May waken love divine.

I pray that in thy infant heart,
So pure and guileless now,
The cross may weaken every art
The world may round thee throw;
That faith and love may shed o'er thee,
Through every future day,
The hope that springs from Calvary,
To bless and guide thy way.

O, be the memory of the cross
On thy soul's tablets bright,
That all earth's gifts may seem as dross
By its pure, hallowed light!
The Christian's hope, thro' future years,
Shall then each want supply,
And guide thee through this vale of tears
To perfect bliss on high.

M. C. L.

Llangynwyd Vicarage, 20th May, 1844.

THOUGHTS ON THE SABBATH.

(For the Church of England Magazine).

'TWAS a fair summer's eve, and the sun in the west,
His daily task ended, was sinking to rest;
And the gilded horizon, which bade him farewell,
Of a morrow as bright did the advent foretell.

All nature seem'd hush'd, save anon the soft breeze
Crept wooingly past through the quivering trees;
And save that the brook with its murmuring sound
Made the valley re-echo sweet music around.

'Twas the sabbath, and ev'ry thing seem'd to proclaim,
Though silently grateful, the praise of his name,

Unnoticed by whom not a sparrow can fall,
Whose fatherly love alike careth for all.

Such a scene of repose and of beauty I felt,
E'en the heart of a sinner to softness would melt;
And compel him to own, though unwilling he were,
His Maker's unearn'd and unmerited care.

Such musings were mine, as I stroll'd through a wood
Which to grace the fair landscape for ages had stood;
Where, reclining at ease, 'neath the azure above,
I thought on God's bounty and infinite love.

I thought, "What a boon is that season of rest,
Which his wisdom appointed for man and for beast;
And yet how unworthy the smallest reward
Is frail, sinful man, at the hand of the Lord!"

As onward we pass in the journey of life,
In the sabbath we find a sweet respite from strife:
Are we faint on the way, or afflicted with grief?
In thy sabbath, O Lord, thou affordest relief.

In that day of repose, 'midst his warfare with sin,
The soldier of Christ will find comfort within;
To the courts of thy temple, to seek for redress,
Permitted, invited, devoutly will press.

He will seek the Physician of souls, to obtain
A balm to remove all his trouble and pain;
And, if humbly he prays, will be graciously heard,
And refresh'd with the pure living stream of thy word.

Then who will refuse, to such gratitude bound,
Thy temple to visit, thy praises to sound?
Our longest, our latest, nay, every breath
Shall thy praises declare, till we yield it to death.

Grant, Lord, that, our earth-fetter'd pilgrimage done,
And the race thou hast set us successfully run,
In thy kingdom of joy we the pleasures may prove
Of that holier sabbath, eternal above.

A. C.

Miscellaneous.

THE SEASONS.—The thought had sometimes occurred to me—how delightful to live in a climate of perpetual summer, where the snow spirit never unfurls his alban wings; where the music of the murmuring ripple is never hushed by the icy hand of winter; but where, on the contrary, the glowing tints of autumn linger to welcome the approach of spring! In this illusion of the fancy I visited Bermuda, and lived on in the sunny hours of the "summer isles." Here the orange and myrtle, the olive and the cedar, retain their pristine freshness, the sky its halcyon hue, and the buoyant waves dance and sparkle in the gladdening beams of a December sun. A warm and animating contrast to the lowering tempests, clouded skies, frozen rivers, snow-clad earth, dead and withered vegetation, which characterize our northern winters. And yet, attractive as is the picture of a perpetual summer, the mind soon wearies in the sameness of the splendour, and, above all, loses that great moral lesson which the all-wise Creator places before us in the alternation of the seasons. How significant, for instance, is the venerable tree, buried in the deep sleep of nature: though its verdant honours lie prostrate in the dust, and mingle with the soil that first gave them birth, yet we know that in the withered stem there is yet life, in the sear trunk there is hope; hope that, when the genial breath of spring shall recall all nature into existence, it will rise to new life, and flourish in renovated beauty! How many a child of God has been instructed and comforted by this single emblem! When, gazing on the lifeless form of the delight of his eyes, he asks in the hopelessness of grief, "Shall these bones live? will death resign its prey, and the grave its victim?" nature, re-echoing the voice of revelation, points to the tree and the flower rising from their tomb, with all the bright associations, and iterated assurances of "the resurrection of the dead, and the life of the world to come." Again, when mourning over the deadness of his own heart, or the hidings of God's countenance, he may yet take comfort so long as he is animated by a principle of living faith in the Saviour: weak, and almost gone, as faith may often appear to the outward eye, yet does the branch still abide in the vine, and neither storms nor violence can sever it from its parent trunk, or hinder it from flourishing in immortal beauty in the paradise of God.—*S. H. S.*

SLAVE TRAFFIC ON THE BORDERS OF OHIO.—Just as we reached New River, in the early grey of the morning, we came up with a singular spectacle, the most striking one of the kind I have ever witnessed. It was a camp of negro-slave-drivers, just packing up to start. They had about three hundred slaves with them, who had bivouacked the preceding night in chains in the woods: these they were conducting to Natchez, upon the Mississippi river, to work upon the sugar plantations in Louisiana. It resembled one of those coffles of slaves spoken of by Mungo Park, except that they had a caravan of nine waggons and single-horse carriages, for the purpose of conducting the white people, and any of the blacks that should fall lame, to which they were now putting the horses to pursue their march. The female slaves were some of them sitting on logs of wood, whilst others were standing, and a great many little black children were warming themselves at the fires of the bivouac. In front of them all, and prepared for the march, stood, in double files, about two hundred male slaves, manacled and chained to each other. I had never seen so revolting a sight before. Black men in fetters, torn from the lands where they were born, from the ties they had formed, and from the comparatively easy condition which agricultural labour affords, and driven by white men, with liberty and equality in their mouths, to a distant and unhealthy country, to perish in the sugar-mills of Louisiana, where the duration of life for a sugar-mill slave does not exceed seven years! To make this spectacle still more disgusting and hideous, some of the principal white slave-drivers, who were tolerably well dressed, and had broad-brimmed white hats on, with black crape round them, were standing near, laughing and smoking cigars.

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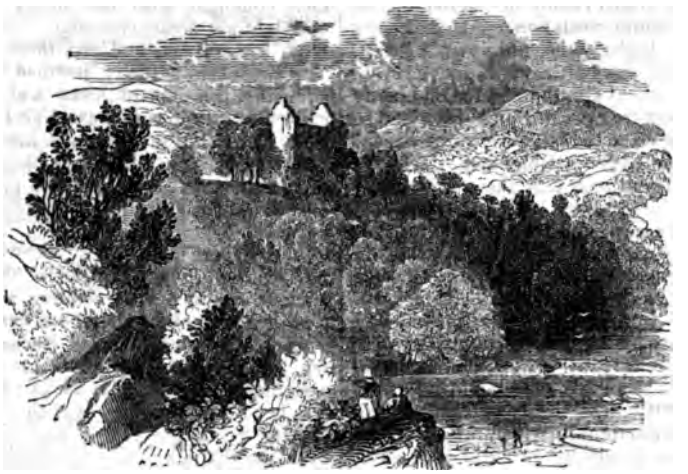
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 485.—SEPTEMBER 28, 1844.



[Newark Castle, on the Yarrow.]

THE BATTLE OF PHILIPHAUGH.

"The vale unfolds
Rich groves of lofty stature,
With Yarrow windl·g through the pomp
Of cultivated nature;
And, rising from thos· lofty trees,
Behold a ruin ho·ry!
The shattered form of Newark's towers,
Renowned in l·order story."

WORDSWORTH'S *Yarrow Visited.*

THE vales of the Ettrick and Yarrow, long renowned as the scenes of many of those conflicts which form so important and interesting a portion of Scottish history, and which have been so much celebrated in Scottish song, abound in much exquisite and romantic scenery *. The streams, immediately after their junction, and previous to their falling into the Tweed, make a large sweep to the southward, and wind almost beneath the lofty bank on which the town of Selkirk stands, leaving a plain on the northern side, extending in an easterly direction, called Philiphaugh, belonging to the family of Murray; of which the famed outlaw of that name was an ancestor, who, according to tradition, was slain by Buccleugh. It is a mile and a half in length, and a quarter of a mile broad, and, from its locality, provides a convenient place for an encampment; and here it was that the engagement took place between the forces of the marquis of Montrose and a body of horse commanded by general David Leslie, during that disturbed and dismal period when prelacy and presbytery warred an unhallowed warfare against each other, and monarchy and democracy alike struggled to gain the mastery; a period the events of which had been represented in colours so totally different, according to the peculiar feelings and bias of those who have recorded them, that it is exceedingly difficult to arrive at a knowledge of the truth. By some Montrose has been lauded as a demi-god: by others

* On the Ettrick are Oakwood tower, said to have been the residence of the wizard, Michael Scott; Tushielaw, where lived Adam Scott, the "king of the border," hanged over his own gate by James V. On the Rankle Burn, which runs into it, are the ruins of Buccleugh: and further up, Thirstlane castle, now the property of lord Napier. About a mile beyond is the church of Ettrick, in the burying-ground of which are interred the remains of the Ettrick Shepherd, who was born not far from this place. On the Yarrow are, Bowhill, the seat of the duke of Buccleugh; Newark castle; and four miles above, the church of Yarrow all objects of interest. St. Mary's loch is at the top of the valley. The whole country is delightfully romantic.

calumniated as an emissary of Belial. Brave and noble-minded is one of his characters: dastardly and truckling another. Little advantage can arise from an endless disputation on such a subject.

Montrose had come to this neighbourhood in September, 1645, with a considerable force, anxious to kindle a flame of loyalty to his sovereign; for he could not but be aware that, notwithstanding many defeats of its supporters, the cause of the covenant was gaining ground. Success had followed him in several successive battles*, and his last engagement and victory at Kilsyth had stimulated the exasperated wrath of his opponents, of whose troops some thousands were cut in pieces; while he, according to tradition, lost only seven men. He had taken a station for his infantry, amounting to about fifteen hundred men, at Philiphaugh; while he, with the cavalry—scarcely a thousand—was quartered at Selkirk. By this most injudicious arrangement the Ettrick was between the two divisions of his troops. He felt, however, perfectly secure from any danger. He had just prepared the intelligence for the king, that there was no armed enemy in Scotland; but in this he was quite mistaken. At that very moment General Leslie, who, unknown to him, had returned from the battle of Marston Moor with his army of about six thousand men, chiefly cavalry, was advancing rapidly upon him, and so stealthily, that he came wholly unawares on the camp of his on the 13th of September. The first information of the attack was the noise of the onset made upon his infantry. Montrose mounted his horse, and, accompanied by his cavalry, collected as speedily as possible, but necessarily in great disorder, galloped from Selkirk to stop the slaughter of his troops, which had commenced. But all his efforts were in vain. He cut his way through the enemy's ranks, and fled with some of his troops up the Yarrow, over Minchmoor, to Traquair, a distance of sixteen miles. To him the loss of this battle was the commencement of his decline, and ultimate fall, when, after the base surrender of him to Leslie, by Macleod of Assaint, to whose honour and fidelity he had entrusted his life, and in whose grounds he had concealed himself, he testified on the scaffold his unflinching allegiance to his prince, and resolution to die cheerfully, in attestation of his adherence to those principles which he had at one time opposed, but which he had latterly defended so nobly. The number slain in the field at Philiphaugh, did not exceed four hundred; for many found refuge in the mountains. But a lasting disgrace must ever attach to the name of Leslie, for barbarities committed which on no principle can be defended, which might have been expected only in a savage land, and, what is worse, were committed under the plea of furthering the glory of God and the interests of religion; thus adding blasphemy to ferocity, and seeking to extend the kingdom of Jehovah by weapons forged in the armoury of Satan. But the conduct of Montrose had excited against him the bitterest rancour of his former associates. Nor was this to be wondered at: he now sought to destroy the faith he at one time had laboured to uphold. He was regarded as "a Korah," "a Balaam," "a Haman," "a troubler of Israel;" and no cruelties were deemed too rigorous to be exercised towards his followers.

The slaughter of the defenceless and unresisting prisoners who had sought and obtained quarter was a gross breach of all moral principle, an act utterly unworthy of a general, and which probably would never have been committed had Leslie followed the dictates of his own heart. They were shot, however, by his order, though it is stated he was anxious to save them; but he was more anxious still to please the party the cause of which he had espoused. "The main body of the Irish had betaken themselves to an enclosure on an eminence, which," says bishop Guthrie, "they maintained until Stuart, the adjutant, being amongst them, procured quarter for them from David Leslie, whereupon they delivered up their arms, and came forth to a plain field, as they were directed." The bishop states that the preachers complained of quarter "given to such wretches as they, and declared it to be an act of most sinful impiety to spare them; wherein divers of the noblemen complied with the clergy"—meaning the covenanting preachers—and "the army was let loose upon them, and cut them all in pieces." The preachers actually justified this massacre by adducing the case of Agag and the Amalekites, and other allusions to the Old Testament, by which they enforced the duty and lawfulness of their bloody work: "Thine eye shalt not pity, and thou shalt not spare." It was pretended that the quarter was given only to Stuart, and not to the troops.

Many were deliberately thrown from a high bridge, and thus perished in the Tweed. The banks were lined with soldiers, who knocked on the head with clubs all who attempted to escape. This fact has been denied by some writers, who try to convict bishop Wishart of invention, by asserting that "from Berwick to Peebles there was not a single bridge over the Tweed;" but sir Walter Scott observes—"There is an old bridge over the Ettrick, only four miles from Philiphaugh, and another over the Yarrow; both of which lay in the very line of the flight and pursuit, and either might have been the scene of the massacre."

The fate of most of the prisoners of distinction taken on this occasion was a cruel one. The committee of the estates were inclined to spare their lives; but the covenanting presbyterian ministers urged their execution in the "name of the kirk;" and, of course, for the glory of God, little knowing of what spirit they were of. Ten were marked for execution: the laird of Hartfell, lord Ogilvy, sir Robert Spottiswoode, sir William Rollock, sir Philip Nisbet, Alexander Ogilvy, younger, of Inverquharity, William Murray, brother of the earl of Tullibardine, colonel Nathaniel Gordon, captain Andrew Guthrie, son of the bishop of Moray, and an officer named Stewart, all of whom had been delivered into the hands of the covenanters by the peasantry, who found them wandering in tracts unknown to them. Sir William Rollock was the first who suffered, and on the following day Ogilvy of Inverquharity, a youth of only eighteen; and it was on this occasion that David Dickson, a presbyterian minister, exultingly uttered the exclamation which afterwards became

* He defeated the insurrents at Tippermuir, near Perth, Sept. 1st, 1644, and again at Aberdeen on the 2th. On the 2nd of Feb., 1645, he defeated Argyle himself at Inverlochy; and on the 4th of May, general Hurry, at Auldearn. At Alford, on the 2nd of July, he routed general Baillie.

rerb—"The work goes bonnilie on!" With
risbed sir William Nisbet, a brave officer,
had commanded a regiment of royalists in
nd. Those butcheries took place at Glas-
Lord Ogilvy, colonel Gordon, Mr. Mur-
nd colonel Guthrie, were found guilty of
treason, and sentenced to have their goods
ed, and their heads chopped off at the
s-cross of St. Andrew's. Sir Robert
swoode, son of the late archbishop, was
grand victim. He underwent the same
ce, and suffered the same punishment.
st words were—"Merciful Jesus, gather my
nto thy saints and martyrs, who have run
me in this race" (Lawson's History of the
h of Scotland).

e place where the captives were butchered—
e expression is not too strong, considering the
y of the transaction and the spirit in which
s conducted—was on a spot near Newark
, still called "the Slain Man's Lee," where,
ling to tradition, the outlaw Murray was
o death, and where some bones were dis-
ed in making a drain in 1830. The situation
s castle is extremely beautiful. It is a plain,
e tower, of no great size, erected by James
nd the royal arms are still visible on the
rn side. It was a hunting seat of that mo-
. It now belongs to the Buccleuch family,
t is the castle referred to in the Lay of the
Minstrel, as that where the minstrel poured
his song—

"He passed where Newark's stately tower
Looks out from Yarrow's birchen bower:
The minstrel gazed with wistful eye—
No humbler resting place was nigh.
With hesitating step, at last,
The embattled portal arch he passed,
Whose ponderous grate and massy bar
Had oft rolled back the tide of war,
But never closed the iron door
Against the desolate and poor."

ne opposite side of the stream is the birth-
of Mungo Park.

The sight of Yarrow does not diminish aught
romantic picture which the mind may have
ously drawn of its local character; on the
ary, there is something in the real scene
h, while it is perceptible in no smaller vale,
rather to elevate that conception. There is
thing highly peculiar in Yarrow. There is
than natural silence on those hills—a more
ordinary melancholy in the sound of that
m." There can be no question, as already
l, but that the disastrous events of Philip-
h were never recovered by Montrose. The
wing account of his demeanour when carried
prisoner, after Macleod's infamous conduct,
be interesting. He was on his way to trial
o death.

1650. We are now to set down the fatal pre-
m of one of the noblest generals the age saw
ritain, whose unexampled achievements might
a history: were its volumes far bigger than
, it would yet be disproportioned to the due
e of this matchless hero. But now I set
t that which I was myself eye-witness of.
7th of May, at Lovat, Montrose sat upon a
shelty horse, without a saddle, but a bundle
gs and straw, and pieces of ropes for stirrups,
ret fastened under the horse's belly, and a bit
r for a bridle. He had on a ragged old dark
sh plaid, and a cap on his head; a musketeer
on each side, and his fellow-prisoners on foot after
him. Thus he was conducted through the coun-
try (from Caithness); and near Inverness, upon
the road under Muirtown (where he desired to
alight, and called for a draught of water, being
then in the first crisis of a high fever), the crowd
from the town come forth to gaze: the two ministers
went thereupon to comfort him. At the end of the
bridge, stepping forward, an old woman, Mar-
garet M'George, exclaimed and brawled, saying,
'Montrose, look above. View these ruinous
houses of mine, which you occasioned to be
burned down when you besieged Inverness;' yet
he never altered his countenance, but, with a ma-
jesty and state beseeming him, keeped a counten-
ance high. At the Cross was a table covered; and
the magistrates treated him with wines, which he
would not taste till allayed with water. The
stately prisoners, his officers, stood under a fore-
stair, and drank heartily. I remarked Colonel
Hurry, a robust, tall, stately fellow, with a long
cut in his cheek. All the way through the streets,
he (Montrose) never lowered his aspect. The
provost, Duncan Forbes, taking leave of him at
the town's end, said—'My Lord, I am sorry for
your circumstances.' He replied—'I am sorry
for being the object of your pity.'"

"The writer then proceeds at some length, and
in nearly the same strain as Wishart in his me-
moirs, to describe Montrose's journey to Dundee,
and afterwards to Edinburgh, where he was exe-
cuted. He mentions that, at Keith, the marquis
heard sermon, being on a Sunday, a tent being
set up in the fields, and the minister, "Master
William Kinonmond" (who seems to have been a
staunch Whig) preached from the words of Samuel
the prophet, to Agag the king of the Amalekites—
"And Samuel said, As thy sword hath made wo-
men childless, so shall thy mother be childless
among women." Montrose heard him patiently
revile him for a long time, but the minister con-
tinuing to indulge in the same invective, he said
"Rail on," and turned his back on him (High-
land Note Book).

ON THE SEVERAL SERPENTS ALLUDED TO IN THE SCRIPTURES; AND THE PROBABLE CAUSES WHICH LED TO THEIR FREQUENT MENTION IN THOSE INSPIRED WRITINGS.

By C. M. Burnett, Esq.

No. I.

The knowledge of natural history in general, and more particularly of the living creation, at that period when our authorized version of the bible was made, it will readily be supposed, was not only limited in extent, but problematical in character. Those few facts which were received, of animals inhabiting certain localities known only to a very few, were communicated by writers from hearsay; so that much error and exaggeration necessarily followed, which error was incorporated with the writings of that period. In addition to this, the very imperfect knowledge of the anatomy and general characters of many hundreds of animals rendered it impossible that anything like a correct nomenclature could be formed. Hence arose great confusion, the same

animals being differently described by different authors. But the difficulty did not stop here; for, in proportion as an animal was brought more or less under man's control, so was it more or less correctly or incorrectly described. Little more being known at this period than what would be comprehended in the most general characters, such, for instance, as would be common to a whole genus or race of animals, the terms made use of were such as could be applied with little advantage to any animals, with a view to their specific identity. This was a method of description so indefinite, that it necessarily excludes from us the possibility of speaking, in many instances, at all definitively as to the animal intended. But, if this was a difficulty that arose out of the state of knowledge which existed at the time our English bible was translated, how must that difficulty have been heightened if we carry ourselves back to that period when the prophet Moses wrote the pentateuch; for his prophetic knowledge did not admit of his using any other terms in his description of animals than those which were comprehensible by Hebrews then in existence. Accordingly, we find the same Hebrew word is not only used in the most general sense, but it is often put for the most opposite and unconnected meanings. This is remarkably the case with one of the most common terms used for serpent in scripture, viz., *nachash*, which, according to Buxtorf, has three separate meanings. "First, it signifies to view or observe attentively, to divine or use enchantments; because in them the augurs view attentively certain omens, &c.; and, under this head, it signifies to acquire knowledge by experience. Secondly, it signifies brass, brazen; and is translated in our bibles, not only brass, but chains, fetters, fetters of brass, and, in several places, steel (see 2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34); and in one place, at least, filthiness or fornication (Ezek. xvi. 36). Thirdly, it signifies a serpent; but of what kind is not determined. In Job xxvi. it seems to mean the hippopotamus. In Eccles. x. 11, the creature, of whatever kind, is compared to the babbler—'Surely the serpent will bite without enchantment; and a babbler is no better. In Isa. xxvii. 1, the crocodile or alligator seems particularly meant by the original; and, in Isa. lxv. 25, the same creature is meant as in Gen. iii. 1; for, in the words, 'and dust shall be the serpent's meat,' there is an evident allusion to the words of Moses. In Amos ix. 3, the crocodile is evidently intended—'Though they be hid in the bottom of the sea, thence will I call the serpent, and he shall bite them.' No person can suppose that any of the snake or serpent kind can be intended here; and we see, from the various acceptations of the word and the different senses which it bears in various places in the sacred writings, that it appears to be a sort of general term confined to no one sense*." This, then, is a very grave difficulty in the way of determining at all satisfactorily the precise species of animal intended, and which can only be partially removed by taking the word with the context.

* Dr. Adam Clarke's note on Gen. iii. 1. [We cannot help saying we consider this a most infelicitous note of Dr. A. Clarke. To our notion, the different meanings of *nachash* and its derivatives have an evident and precise connexion (see Simon. in verb.). But surely, if otherwise, similar instances are found in every known language, e. g., the English word *cut*.—Ed].

On the other hand, we find various Hebrew words all alike rendered by the same English word. This is the case with the word "adder," which occurs five times in our translation of the bible, four of which have separate words in the original to express the same animal. But from the well-known fact, that the most primitive languages have fewest words, it does not seem likely that the same animal would have different names. This also is directly contrary to the fact that I have just before alluded to, viz., that, in many instances, the same word has often a greater latitude of meaning than is even implied by the word generic. Nevertheless, while implicit reliance should not be placed in all instances where our translators have rendered different animals for the same Hebrew word, I claim for those translators every extenuation which is due to men living, as they did, at a time when detailed differences in the same race of animals were scarcely, if at all, recognised even by naturalists; much less probable, therefore, was it that they should be known to the biblical scholar.

It is stated by the learned Gataker, that the word *nachash* is in the Hebrew a general term common to all living creatures, in water or on land, that glide along, in one or the other, with a wriggling kind of motion, without the use of feet or fins. We must, therefore, suppose that, in all those places where the sacred writers use this word, the meaning is not confined to the serpents now properly so called, but might have extended to many others. This is a strong proof that the Hebrews did not multiply words to express one meaning or idea; but rather it is to be inferred that they multiplied ideas which they expressed by the same word. Moreover, if any animal took its name from any particular habit observed in it, and that habit was also common to another animal, however different, the same word was often employed to express both. This has been the cause, probably, of some of the names given by old writers, such as Λεων αιολος (the spotted lion), by Nicander, to a particular kind of serpent that was spotted like that animal, and which leaped upon its prey in a similar manner. Thus, in Psalm cxi. 13, "Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet," it is ably contended by Bochart, Merrick, and others, that the psalmist throughout the verse speaks of serpents only. Accordingly, we have the word rendered "asp" in the septuagint, the vulgate, the Syriac, Arabic, and Ethiopic versions.

There are six or seven different Hebrew words, which occur many times in scripture, and which are severally rendered into English by the name of serpent, cockatrice, asp, adder, and viper*; but the same Hebrew word is not invariably rendered the same in our translation. The cause of this is obvious. If the same word was always rendered the same, there would be a difficulty in making sense of the passage. To obviate this, the translators have, in some instances, given a marginal rendering in addition to the text. There is no doubt that these six or seven words are intended to express six or seven different species, and the probability is many more; and, if the writers of the scriptures are supposed to allude by these several terms to the several species of serpents

* There is also another called the fiery serpent.

known in that part of the world in which the writers dwelt, it is probable that, with our present knowledge of natural history, some of the animals may be specified with tolerable precision. Not so, however, all of them.

I. *Tzepho*, *tzephuon*, or *tziphoni*, is rendered "cockatrice" in the text, as it occurs in Isa. xi. 8, xiv. 29, lix. 5; and Jer. viii. 17; but in the only other place where it is found—Prov. xxiii. 32—it is rendered "adder." There seems little doubt that serpents, having different degrees of power and malignity, were employed by God to correct man for sin. This is evident from Isaiah: "And the sucking-child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den (xi. 8): "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice and his fruit shall be a fiery flying serpent" (xiv. 29). Here one animal more venomous than the other is pointed to; but there is not the smallest reason why the word "cockatrice" should be used, for no such serpent is described by naturalists of late years; and those authors who formerly indulged in marvellous accounts of such an animal have so outwitted themselves by their exaggerated statements, that no child can now read them and be credulous enough to believe their truth. I need not repeat such accounts in this place, but there is little doubt they had their origin in fabulous history. The difficulty of identifying this serpent with any known species is very great: I do not believe there is any clew to it; and, though much praise is due to Mr. Taylor for his admirable fragment on this subject, appended to Calmet, yet I do not incline with him to the belief that it was the *naja*, or *coluber naia* of Linnæus. The greater probability is, that the three or four several words thus rendered "cockatrice," were all put to represent separate species; and, seeing the great doubt that surrounds their true meaning, it would have been better had they appeared in our bible in the original, like "behemoth" and others.

II. The word rendered "serpent" (*nachash*) occurs so often in scripture, and appears to be a word of so wide an extent of meaning, that, as I have remarked above, it is sometimes translated "chains" or "fetters," and, in one place, "filthiness*." That it is not confined to the serpents strictly so called, is clear from Isaiah, where one of the lizard tribe is mentioned: "In that day the Lord with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea" (Isa. xxvii. 1)†. There is, therefore, little possibility of speaking with any thing like specific correctness, where this word occurs, unless it is very much helped by the context.

III. *Shephiphon*, which occurs only at Gen. xlix. 17 ("Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward") there seems little doubt is the *coluber cerastes* of Linnæus, a true viper, remarkable for a small pointed horn on each eyebrow. It is of a greyish colour, and hides itself in the sand in Egypt, Lybia, and around those countries. It might be asked why was this, a comparatively insignificant serpent, mentioned particularly by name, while probably hundreds of other varieties are not alluded to? The answer is, that this particular viper was probably as common and as troublesome as any in those countries where it is found, and where the scene of the scriptures is so often laid: it had, consequently, received a name in the Hebrew language, while many others had not.

IV. The *Pethen* occurs at Psa. lviii. 4, xci. 13; Deut. xxxii. 33; Job. xx. 14, 16; and Isa. xi. 8. This is supposed to be the asp of ancient writers; and there is considerable authority for believing that the *coluber haje* of Linnæus is the animal here intended. It is extremely poisonous, and was the animal with which the jugglers of Egypt had so much to do. We shall have occasion to allude to some of these performances in another place. It was from the arts practised upon this animal that those who were supposed to be possessed with a spirit of divination were styled Πυθωνες (pythones). All the great serpents of Africa and India belong to this tribe, called the "pythons;" and it is the opinion of Cuvier that there is not any large boa, properly so styled, belonging to the eastern world.

V. The word *achsub* is found only at Psalm cxl. 3, where it is rendered "adder." The Chaldee paraphrasts render the word *acchabis*, which we translate elsewhere "spider." Harris says it is derived from a word which signifies to bend back on itself; they may, therefore, have understood it to mean the tarantula. But no clew is given, by examining the root of this word, as to the particular animal alluded to, as there are many serpents which bend themselves back.

VI. The *ephoeh* is, in our translation, given "viper." It occurs at Job. xx. 16; Isa. xxx. 6, lix. 5. This is the animal so called; and it is probable one of these species is intended in Isa. lix. 5, where the cockatrice is substituted. These are the animals devoured by the serpent-eaters. They are generally from one to three or four feet long, and their colour varies according to the sand, the earth, or the rock on which they are found; a circumstance mentioned by Pliny.

VII. The animals called "fiery serpents," in our bible, are called *serapim* in the Hebrew. This was the serpent that bit the Israelites in the wilderness. It is mentioned in Num. xxi. 6, 8; Deut. viii. 15; Isa. xiv. 29. and xxx. 6. It is supposed that the animal took its name from the burning sensation which its bite occasioned; but, though almost all the old writers upon the oriental countries make mention of the very irritating and venomous character of the serpents in the country around the Red sea, yet the animal is not precisely determined.

These are the several names used to designate certain animals of the serpent kind alluded to in scripture. I shall next endeavour to shew what were the probable circumstances which caused them to be so frequently referred to in those writings.

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* There is a great propriety in this meaning being expressed by the word in question, as, we think, could easily be shown.—ED.

† See my paper on Leviathan, in the 10th vol. of the Church of England Magazine.

REMARKABLE DAYS.

No. VI.

MICHAELMAS DAY.—SEPT. 29.

THIS day derives its name from the archangel Michael, for whose ministry and that of the other angels we offer special thanks to God. The service which angels are to perform towards the redeemed church of Christ (Heb. i. 14) affords a delightful subject of meditation, and leads onwards our thoughts to that time when we shall be like the angels in the kingdom of God.

It has long been a custom on or about Michaelmas day to elect the magistrates and other officers of cities and corporations. The reason assigned for this by some writers (see Brand's Popular Antiquities), that, as it is the feast of angels, who are tutelar or guardian spirits, it was therefore thought fitting at this time to appoint those who are civil guardians of the peace of men, appears more fanciful than reasonable.

The usage of eating a roast goose for dinner at Michaelmas, which many observe on this day according to the old style, is most ancient. There is a story current that queen Elizabeth was eating goose on Michaelmas day when she received the news of the defeat of the Spanish armada, and that ever after, in consequence, she on that day dined on a goose. But this merely shows that the custom prevailed at that time, and in no respect that it was the origin of it. In fact, there is proof that it existed at least a century before. For (see Brand) in 1470 we find that John de la Hay was bound to William Barnaby, lord of Lastres, in the county of Hereford, for one parcel of the land of that demesne, to render twenty pence a year, and one *goose* fit for the lord's dinner on the feast of St. Michael the archangel, with suit of court and other services. Perhaps the simple fact was that, as stubble geese are about this time in highest perfection, they naturally formed a part of the banquet at chief festivals then occurring, and hence the custom has descended.

There are other usages locally prevalent on this day, some of which I may mention. Martin, in his description of the western islands of Scotland, says of the inhabitants of Skye, "They observe the festivals of Christmas, Easter, Good Friday, and that of St. Michael's. Upon the latter they have a cavalcade in each parish; and several families bake the cake called St. Michael's bannock." Of this bannock we have a more particular description in Macauley's History of St. Kilda. "It was," we are told "till of late, an universal custom among the islanders, on Michaelmas day, to prepare in every family a loaf or cake of bread, enormously large, and compounded of different ingredients. This cake belonged to the archangel, and had its name from him. Every one in each family, whether strangers or domestics, had his portion of this kind of shew-bread, and had of course some title to the friendship and protection of Michael."

"In Ireland," we learn from the same author, "a sheep was killed in every family that could afford one, on the same anniversary; and it was ordained by law that a part of it should be given to the poor. This was done in that kingdom to perpetuate the memory of a miracle wrought there by St. Patrick through the assistance of the archangel. In commemoration of this, Michaelmas was instituted a festal day of joy, plenty, and universal benevolence." I.

Biography.

JOHN VISCOUNT LONSDALE.

No. II.

IN retirement, sir John was still a useful member of society, by a faithful administration of justice. The motto of his family had long been, "Magistratus indicat virum." "In the discharge of the office of a magistrate he formed himself upon the model of his instructions to his son, by strictly punishing vice and all notorious disturbers of the peace, by carefully distinguishing between the malevolence of frivolous prosecution and the effrontery of wicked offenders. If he had acted otherwise, he would have become, in his own opinion, the executioner of the iniquitous designs of bad men; an employment which every person of worth will carefully avoid. As a magistrate and an arbitrator of justice and differences, he permitted neither application to prepossess him, nor any sinister end to incline him to do wrong, no, not even the poverty of one of the parties; for that is sometimes a fault in good men, to incline to the cause of the poor against justice, as others do to the side of the rich for advantage."

Nor was this a point of small consequence in the character of sir John. Many a magistrate bears the sword of justice in vain, from a vain desire of a flimsy popularity, or an anxiety to ingratiate himself in the favour of a particular party. An upright, fearless, conscientious magistracy must ever be a terror to evil doers, and consequently an object of hatred. Referring to the clamour raised against the country magistracy, by evil-disposed, revolutionary-minded men in our own times, it has been well observed—"Of course such a class as this (*i. e.* the magistracy) became peculiarly obnoxious to the republican and the democrat, to the ruthless assailant of the rights of property and of individuals, and the implacable enemy of law and of order. They began by attacking the unpaid magistracy of the country, who were composed almost entirely of country gentlemen: they charged them with ignorance of their duties, or with a mal-administration of them: they held them up to the people, as being partial, and as denying justice—charges in not one of which, as they well knew, was there a single word of truth; but that was of little consequence to the persons who brought them forward: their object was sufficiently gained, if they could only find a few individuals ignorant and deluded enough to give credence to them: they instilled the poison into their minds, and left it there to work*".

Though in bad health, which he attributed to excess of exercise in his youth, an imprudence which lays the foundation of many disorders, sir John uniformly enjoyed a composure of mind, the result of his temperate habits. When he presided at his table, he was hospitable, but not luxurious; encouraging the learned and the good, but

* "Sketches of country Life." Rivingtons, 1830.

banishing with indignation the flatterer, the calumniator, and the ministers of unlawful pleasures. He seems, however, to have extended his ideas of temperance too far, when he intimates his desire of confining himself to a vegetable diet. "The herds and flocks," he says, "should live secure for me: no fish nor feathered fowl should lose its life to support me: I would have nature undisturbed in the order and course that Providence hath appointed it." Surely the use of animal food is not a disturbance of that order and course. It cannot, in fact, be so, sanctioned as it is by divine example and the highest scriptural authority: nay, on a lower principle, it cannot be so from the formation of the human frame. Had man been prohibited the uses of animal food, why should he have all the properties of one formed to make use of it?

When he recommends the duty of sobriety, he enforces the recommendation by his own resolution: "Wine shall never dispossess my reason of its dwelling, assigned it by God who gave it me. I will never expose myself to his anger, nor to a sober man's scorn upon that account. As I am a man, I know I am of the most excellent and perfect rank of creatures that this little earth is replenished with; and I will endeavour not to degrade myself into an equality with such as we esteem most sordid."

Of pride he entertained the most sovereign contempt, while he exhibited the pattern of a meek and humble spirit. He has judiciously observed, that a man of birth and quality has this peculiar advantage: "as he needs not the subterfuge of pride to procure him esteem and respect, so does humility and courtesy doubly add to the lustre of his birth and race."

Next to his friends, in the selection of whom he was very exact, his books were the greatest comforts of his life. His eldest son, standing near him while he was writing in his library, is thus animated to the attainment of that knowledge which is treasured up in the volumes of ancient and modern literature. "What a pleasure is it one day to be a judge of the reasonableness and affection of what I am doing, and at the same time seeing round me whatever the world has produced most worth knowing! When I have at hand all that philosophers, divines, historians, poets, mathematicians, architects, &c., understood, digested into the best method and order, communicative of whatever I am most desirous to know, without any constraint upon me, ready to be laid by without offence when weary of them, and to be resumed without ceremony, what would a man give for so easy a friend? And here you have collected together the most excellent of all mortals in all ages, of all countries, without being troubled with either their impertinence, insolence, affectation, moroseness, or pride, the common failings of all great and learned men. But as the use of well-chosen books is the most excellent benefit of any thing that it hath pleased God to bestow upon the children of men, so an ill choice of them is, in the opposite extreme, the most pernicious mischief that can be. Good books instruct us in our duty toward God, toward man, and to ourselves: they form the mind to just and proper thoughts, make us good servants to God, good subjects, and useful to the state both as governors and servants, and whatever else relates to the common advantages of life: ill ones deprave the mind, and have in all those respects a quite contrary effect*." He then proceeds, with great diffidence and modesty, to recommend to his son those books which he thought most worthy of his perusal, and most useful to him in that elevated station which he was to fill in the world.

On May 28th, 1696, sir John was advanced to the peerage, by the title of viscount Lonsdale and baron Lowther.

In 1699, he was made lord privy seal; and, when, through ill health, he was obliged to retire from business, the king would not permit him to resign the seal, but ordered him to take it into the country with him.

In July, 1700, sir John was appointed one of the lords justices during the king's absence in Holland. But on the tenth of that month he departed this life, at the age of forty-five years: so short was the time allotted to him by Providence. Short, however, as that time was, he employed it in the practice of virtue, in the pursuit of every thing good and praiseworthy. Hence he was esteemed and beloved by the king, whom he faithfully served, endeared to his family, and respected by all good men. He enjoyed as great a portion of happiness as can fall to the lot of humanity. He has acknowledged this in the conclusion of his advice to his son. The language of exalted piety and humble gratitude in which he expresses his sentiments upon this occasion cannot be sufficiently admired. "It is not to be imagined that perfect uninterrupted happiness can be the portion of this life: that is reserved for another, for those on whom it shall please the Almighty Lord God to bestow it; but he may arrive at that which, praised be that great God, is my

* "The Christian gentleman is an economist of time; and, therefore, particularly diligent that his previous hours of literary leisure be not misemployed. The frivolities which load the tables of the idle, so distinctive a mark of the present age, are little suited to his taste; novelties, merely as such, engage not his attention; nor, above all, does he ever knowingly permit his eye to fall on what may shock, or in any way disturb the feelings. And, as he would fence his own principles from unnecessary exposure, so is he equally scrupulous in guarding the principles of those who may come within his privacy. Thus he thinks it a sort of treachery to allow upon his shelves works of an evil or injurious tendency. It may not be possible, indeed, to banish, especially from a numerous collection, all of which he does not approve; for, such is the perversity of the human mind, that erroneous opinions and false sentiments will ever abound; but he makes it a point of conscience to prohibit all that pestilent, but, alas! too numerous, class of writers, who, by 'putting light for darkness and darkness for light" (Isa. v. 20), by making vice attractive, and religion and virtue repulsive, corrupt the hearts of the young and unwary. No wit, no prescription, no general applause, will procure his sufferance of those whom he is conscious the almighty Censor would indignantly condemn. Indeed, the library of the Christian gentleman is a sort of consecrated bound where, though all may not wear an equally religious aspect, yet innocence may walk secure from injury, and the purest delicacy without risk of offence. Awful is the responsibility, tremendous will be the doom, of those who have abused the talents committed to them, to pampering the appetites, stimulating the passions, undermining the morals, or shaking the faith of their fellows. Who can limit the evil which an able and seductive writer may convey perhaps to the latest generations? Surely his final sentence will be fearfully aggravated by the curses of those whom he has helped to corrupt unceasingly echoing through a long eternity!

"A judicious selection, then, from the works of the good, the learned, and the wise, the Christian gentleman bequeaths as a valuable heir-loom to his descendants; and, if any of them should be able to say that to this care they are indebted for benefit they have gained, or evil avoided, may not the voice thereof ascend and gladden his spirit even beyond the sphere of mortal intelligence?" (*a*)

(*a*) "The Christian Gentleman's Daily Walk;" by sir Archibald Edmonstone, bart. London: Burns.

condition; that is, to know that I am more happy than I deserve, and as entirely so as I can be in this life, or desire to be; which blessing I pray also for you." He frequently declared that "he made the scripture the rule of his conduct, and reason the expositor of scripture*."

His many acts of benignity and munificence were manifold, but did not always meet with an adequate return. But he forbore to name the persons from whom he had received such usage, that he might not leave his children with an unfavourable impression of any.

The parish-church of Lowther, a neat and elegant structure, was almost entirely rebuilt by him. He caused a school, also, to be erected in the village, and liberally endowed it. He intended it for learning not barely languages, but for the purpose of instilling early religious principles.

He left issue by his wife Catharine, the daughter of sir Henry Frederick Thynne, three sons and five daughters. She survived him many years. All his daughters were honourably and happily married, except Jane, the third, who died unmarried in 1752.

1. Richard, his eldest son, died of small-pox December 1, 1713. To this youth Mr. Tickell, a native of Cumberland, and the friend and biographer of Mr. Addison, inscribed his elegant poem, entitled "Oxford," beginning with these lines:—

> Whilst you, my lord, adorn that stately seat
> Where shining beauty makes her soft retreat,
> Enjoying all those graces uncontroll'd,
> Which noblest youths would die but to behold;
> Whilst you inhabit Lowther's awful pile,
> A structure worthy of he founder's toil,
> Amazed, we see the former Lonsdale shine
> In each descendant of his noble line:
> But most transported and surprised we view
> His ancient glories all revived in you,
> Where charms and virtues join their equal race—
> Your father's god-like soul, your mother's lovely face.

2. Henry, the third viscount Lonsdale, succeeded his brother Richard, and was, in 1715, appointed custos rotulorum, and afterward lord lieutenant of the counties of Westmoreland and Cumberland. In 1717, he was made one of the lords of the bedchamber. On the accession of George I., he was appointed constable of the tower of London, and lord lieutenant of the hamlets thereof, and was afterwards lord privy seal.

He died at Byram, in the county of York, on March 7, 1750-1, and by his will (dated 27th of May, 1757), left his real estate to his heir at law, James, the son of Robert Lowther, esq., of Meaburn in Westmoreland; who, on May 24, 1784, was by patent created a peer of Great Britain, by the title of earl of Lonsdale, viscount Lonsdale, viscount Lowther, baron Lowther, baron of Kendal, and baron of Burgh.

3. Antony, the youngest son, one of the commissioners of the revenue in Ireland, was representative in parliament for Cockermouth from 1714 to 1722, and afterward knight of the shire for Westmoreland. He died Nov. 24, 1741, unmarried. M.

* There is a sense, no doubt intended by lord L., in which this expression is correct; but we must never forget that the Holy Spirit must be sought if we would rightly understand the scriptures.—Ed.

THE CHRISTIAN GOVERNMENT OF THE TONGUE:

A Sermon,

By the Rev. George Spence, D.C.L.,

Vicar of St. Clement's, Cambridge.

Prov. xv. 1.

"A soft answer turneth away wrath; but grievous words stir up anger."

"Godliness hath the promise of the life that now is, as well as of that which is to come." It contemplates, indeed, for the man who is under its influence the most glorious results in another and eternal state of being; but, in his preparation for that state, its designs include the happiness of man in the present state By godliness, I mean, in this connection, conformity to the mind and will of God, as a reconciled Father in Christ Jesus; the "loving that which he commands, the desiring that which he promises."

The two books of the Old Testament which stand out together pre-eminently as "a lamp unto our feet, and a light unto our paths" (Psalm cxix. 105), both in reference to "the life that now is, and that which is to come," are the book of Psalms, and the book of Proverbs. "Immediately after the prophetical and devotional compositions of David, we enter upon the writings of Solomon his son" (Scott's Preface to Proverbs). "The psalms, in general, are devotional and experimental, the language of the renewed heart under its various exercises; whether mourning for sin, thirsting after God, or rejoicing in him; whether burdened with affliction, struggling with temptation, or triumphing in the hope or enjoyment of deliverance; whether admiring the divine perfections, thanking God for his mercies, meditating on his truths, or delighting in his service; and the more cordially we can enter into the views and appropriate to ourselves the language of the psalmist, the clearer will be the evidence to ourselves and others of our progress of true religion." They have been well described as "an epitome of the bible, adapted to the purposes of communion with our God." The book of Proverbs, on the other hand, consists chiefly of unerring rules for the direction of our conduct in our intercourse and dealings with our fellow creatures. "Justly founded as they are on the principles of human nature, and adapted to the truest interests of man, they agree with the manners of every age, and may be assumed as maxims for the practical regulation of the opinions and actions of mankind, in every condition and rank of life" (Gray's Key). The worldly-wise man might, doubtless, by studying this book, and framing his principles and conduct upon

its model, advance his temporal interests, and promote his present happiness and peace, to an extent of which worldly-wise men have little notion, because, probably, by such the experiment has never been fairly made. His principles are not usually fetched from the inspired word of God. He would feel little sympathy in declarations such as these: "He that hasteth to be rich shall not be innocent" (Prov. xxviii. 20): "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed" (Prov. xx. 21).

But, brethren, these proverbs were written for loftier ends and nobler purposes than the direction and advancement of "the children of this world." They are in a very high degree "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God" (the children of light) "may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). The man of God is still as a child at school, and needs a great variety of helps in learning his lessons. "Not only is he wise who hath arrived at a complete habit of wisdom, but who hath made some progress towards it; nay, who doth as yet but love it, or desire it, or listen to it. Such as these, by reading of this book," says Basil, a very learned and pious writer of the fourth century, "shall be made wiser; for they shall be instructed in much divine, and in no less human, learning. It bridles the injurious tongue, corrects the wanton eye, and ties the unjust hand in chains. It persecutes sloth, chastises all absurd desires, teaches prudence, raises man's courage, and represents temperance and chastity after such a fashion that one cannot but have them in veneration."

With this general statement of the uses of the book from which we have chosen our text, let us advance towards a consideration of the particular instruction which it here brings before us:—"A soft answer turneth away wrath; but grievous words stir up anger." The text consists, as do the proverbs generally, of "two sentences joined in a kind of antithesis, the second being sometimes a reduplication, sometimes an explanation, and sometimes an apposition or contrast to the first."

I do not know that I can discuss the subject more conveniently than by taking up the order of the two members of the sentence as they stand.

I. "A soft answer turneth away wrath." It is not intended here to state merely a bare philosophical fact, the result indeed of observation and experience, but of slender bearing upon the interests of man. The Spirit of God here urges upon our attention and adoption a truth intimately connected with man's present and future peace; a truth containing precious and incorruptible seed, that shall bring forth fruit throughout eternity.

The gift of speech, whereby we are distinguished from the brutes that perish, was imparted to us as a trust, to be employed and cultivated for the glory of the Giver, in the enlightening the ignorant, the spreading abroad the knowledge of God's revealed word, and the promotion of the happiness of his intelligent and accountable creatures. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." And that we shall be held deeply responsible for our use of this distinguishing faculty is not left to inference or conjecture, for "by thy words thou shalt be justified, and by thy words thou shalt be condemned;" a solemn and affecting truth, dear friends, even for the most faithful and circumspect of God's children. O, who is there among us that, while admitting fully the force of our Lord's distinction: "A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things," yet holds in practical remembrance the deduction which follows upon it: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Let me, in passing, charge this home solemnly upon you, and upon myself, that of every idle (that is, of every unprofitable) word, spoken or written, which no way tends to our own comfort or benefit, or that of others, or to the glory of God, (much more of all pernicious and polluting words), must an account be rendered at the bar of God; and at that solemn season "will the fruit of the lips be deemed conclusive evidence of a man's character, and of the state of his heart; according to which, a person professing religion will be justified as a true believer, or condemned as a hypocrite; and all men will be judged pious or impious, holy or unholy, as their habitual conversation has been" (Scott on Matt. xii. 25). I lay much stress upon the word habitual, because I agree with Dr. Doddridge, that "discourse tending to promote innocent cheerfulness is not idle discourse, as the time spent in needful recreation is not idle time." Let it not be forgotten, however, when we are disposed to draw largely upon the wise man's saying, "A merry heart doeth good, like a medicine," that it is also enjoined that we be "wise" as well as "merry;" and that it is possible to take too much even of salutary medicine.

But to proceed more directly with our

subject. In our intercourse and dealings with our fellow men, whether arising out of the ordinary and necessary affairs and business of life, or in an effort to promote immediately the glory of God, in extending the knowledge of his truth, the imperfections of our wisdom and the earnestness of our purpose will often generate misunderstandings and misconceptions: the object is liable to be misinterpreted, and the motive to be misconceived. There is in many, even of those who claim to be Christians, a disposition to "look" too exclusively "on their own things," to regard too rigidly their own rights; and sometimes where the measure that affects them is approved, the manner of doing it offers a wound to their self-love. Of this weakness, of which the enemy of souls is well aware, Satan is ever ready to take advantage. He whispers to the hasty temper, "You are right in being offended: more consideration should have been paid to your feelings, to your position in society, to your age, your talents, your character. If you suffer this interference, or this slight, to pass unnoticed and unresented, you will be liable to be affronted and trampled upon by others: you 'do well to be angry.'"

Now, my dear hearers, there are probably many of you who have had some experience of occasions such as this, in which indignation seems to acquire the attribute of a duty, possibly of a religious duty. Instead of calmly weighing all the circumstances, and taking into the account those considerations which mitigate and might explain the conduct that has grieved you; instead of looking within, and searching your own heart, to inquire whether "the Lord hath bidden him" (2 Samuel xvi. 11) do this, you judge hasty judgment; you take the cause into your own hands; you forget who it is that hath said, "Vengeance is mine: I will repay, saith the Lord;" and you empty the vials of your wrath upon the head of the unhappy, and probably unconscious, offender. A little delay would have calmed your own spirit: a little inquiry would have produced the requisite explanation from him. But no: you neglect the wisdom of the admonition, "Slow to speak, slow to wrath," and urge on the consequences so truly predicated in the proverb: "As the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood, so the forcing of wrath bringeth forth strife" (Prov. xxx. 33). So far as you are concerned, at least, you have laid the foundation of one of those feuds which disturb the peace of neighbourhoods, and grieve the Holy Spirit in his operations upon men's souls.

But, happily, the author of the imaginary wrong in the case supposed, conscious of unintended insult, and instructed in the mirror of God's truth "what manner of spirit he is of," has recourse at once to that blessed volume for the government of his conduct in the trial. He is not without his natural feelings: he is not insensible to the unreasonableness of your proceedings: reflection tells him that, of the two he has far more cause to be offended than have you. But he will not trust himself to the indulgence of such thoughts: he takes from his shelf the chart that has been his guide amid the rocks and shoals and tempests of the voyage of life; and there he reads: "He that is slow to anger is better than the mighty, and he that ruleth his spirit better than he that taketh a city" (Prov. xvi. 32). Or it may be that he remembers to have heard read by the mouth of the minister, as you have done in the morning lesson, "A soft answer turneth away wrath; but grievous words stir up strife;" and again, "A healing tongue is a tree of life." Thus instructed, he goes at once, with a calm and clear conscience, and that "gentleness" which is one of the fruits of the Spirit, and offers the needful explanation, appeases the hasty anger, disarms the unreasonable resentment, and perhaps, as a consequence, binds to himself the friendship and regard of one who on other treatment would have been a foe for ever after.

I have thus depicted to you an incident drawn from the experience of every day life. I need scarcely say that I have not had the conduct of any person known to me in my mind. I wished to present to you a probable instance of the beauty and the power of practical religion, of the religion of him who was "meek and lowly in heart," in operation; and I think I have made out, supposing the case were real, the proposition with which I opened my discourse, that "godliness hath the promise of the life that now is, as well as of that which is to come." It is no less true in a multitude of other cases by which it might be illustrated. In the circumstances supposed, each of the two persons brought before you was tempted. One "gave the tempter an advantage over him," and was in great danger: the other was not without his trial, the trial both of his temper and his principles; but he betook himself to his bible, and was enabled not only to resist the tempter, but, by "ruling his own spirit," to rescue from the snare one who had fallen into it. Doubtless he had himself earnestly to contend against the suggestions of the evil one, but he resisted him with the words "It is written;" and the adversary fled from him, as he ever does and must when "the sword of the Spirit, which is the word of God," is lifted up as a standard against him.

Here let me pause, before I proceed with the second member of my text (upon which, after what has been said, I do not design to dwell at any length), to offer an observation or two upon what it is likely would be the course of reasoning in the mind of him whose conduct I have represented as under the influence of the Christian temper, with a view of recommending it to your adoption. He would first of all, upon his knees, approach a throne of grace, and ask for strength and wisdom so to conduct himself that he might not dishonour his Christian name and calling. He would acknowledge that, if left to himself, he could not stand upright. He would reflect upon his own manifold transgressions and short-comings, and confess that it was to the free grace of God that he had been led to seek forgiveness through "the Lamb of God that taketh away the sin of the world." He would remember the declaration of that Saviour when on earth: "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses" (Matt. vi. 15); and then would follow a petition for the party who had been so wrathfully displeased at him, that his endeavours to appease his wrath might be successful, that the malice of Satan might be disappointed, and God might be glorified thereby.

And does it not seem to you, brethren, that this exercise of a man's spirit, this striving in the Lord's strength against natural temper, whilst it "yields the peaceable fruits of righteousness" even in "the life that now is," must also help forward a man's progress in his efforts after entire conformity to the mind and will of his divine exemplar; so that, though all the glory is given to God, he who is the subject of the trial is made more meet thereby for "the life that is to come?" May it not be said that "the fruit of righteousness has been sown in peace, of them that make peace?"

II. We turn now to the consideration of the second sentence of the inspired maxim: "But grievous words stir up anger." And here, again, we may remark that it is not mere independent truism which is recorded, the result of observation and experience, as though we should say in chemistry that an alkali united with an acid form together a compound in which the acid and alkaline properties are neutralized: it is designed to warn us that, as in common affairs causes produce effects, so naturally is anger kindled into flame by hasty speech. It might seem strange, were we ignorant of the fact, that a few words, the effusion of the breath, intangible and invisible, should so operate upon a rational and intelligent being as to produce upon his mental and spiritual organization such visible and fearful consequences. Surely it is not a light matter to be warned that we bear about within us a fire, which needs only to be quickened and blown up by the breath of man's mouth, to produce in its ravages upon ourselves and others the most cruel and disastrous issues. "He that hath no rule over his own spirit is like a city that is broken down and without walls" (Prov. xxv. 28). No less surely ought this knowledge to move us to put a bridle upon our lips, and "take heed unto our ways that we offend not with our tongue," lest the "unruly member" which "defileth the whole body, and setteth on fire the course of nature," should, in the shape of grievous words, stir up wrath in others. "What man is he that desireth life, and loveth many days, that he may see good days? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good: seek peace, and pursue it" (Psalm xxxiv. 12-14).

In illustration of the first member of the text, I have sketched an imaginary, though probable, picture. In illustration of the second, I may be permitted to advert to an incident in real life, alas! too painfully real. The public journals of the week* inform us that two individuals, by their calling gentlemen, and by their profession Christians, self-banished for a considerable period from their country, had surrendered themselves to abide the issue of a trial and the verdict of a jury, upon a fearful charge of murder. And wherefore? "Grievous words stir up anger:" grievous words stir up into an incontrollable flame the wrath that dwells in the bosom of a brother officer. A challenge is the result; and two Christian men, very nearly related to each other by marriage, stand up against each other, and shoot with destructive weapons, until one receives the fatal bullet, and falls the victim of offended pride, of insulted honour, of excited wrath, of "grievous words." We scarce can wonder that his expiring breath should vent itself in the fruitless wish, "O that I had fallen in the battle-field, in lawful warfare, in discharging my duty to my country!" In such a case as this, the maxim is developed in its full and final consequences: we see that it is not an isolated, unconnected truth, but intimately associated with the interests of society, and the present and everlasting happiness of individuals. One of the principals in the fatal duel falls ignobly in cold blood: the other, with his second, for months a fugitive, returns at length to yield himself to his country's outraged laws.

* Preached on 25th Sunday after Trinity, 1843; when the text occurs in the Lesson for the day.

It must in fairness be conceded that these consequences were in measure urged on by the profession of the parties, and the accursed obligations of the so-called law of honour. But this proves only that the word of God has not obtained the place which it demands to hold among the principles that should regulate men's conduct: "we ought to obey God rather than man." Daniel did not discontinue his petitions, although "the decree had been established, and the writing signed, that every man, that should ask a petition of God or man, within thirty days, save of thee, O king, should be cast into the den of lions;" but "kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime" (Dan. vi. 10).

The three Hebrew youths chose the burning fiery furnace, rather than do homage to the golden image which Nebuchadnezzar the king had set up: "O king Nebuchadnezzar, we are not careful to answer thee in this matter: if it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king." Such was their humble trust. "But, if not;" if, for purposes wise and gracious, though concealed from us, he who gave us life should see fit to call it back, still "be it known to thee, O king, we will not serve thy gods, nor worship the golden image which thou hast set up." In both these memorable instances the law of God had obtained the place which it demands—the paramount place in the understanding, the will, and the affections of the creatures of his power and love.

And this, dear brethren, is the end at which we must aim, and after which we must never cease to strive and pray until it has been attained, that the law of God may reign supreme in all our hearts, enlightening the understanding, inclining the will, subduing all unhallowed passions, purifying and sanctifying even lawful affections, and "bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5). Every thought, dear friends! The law of God, which proclaimed among the thunders of mount Sinai, "Thou shalt do no murder," proclaims with gentler but no less authoritative accents, "Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Ephesians iv. 31). It is not enough that Christian believers "commit no murder:" "a soft answer turneth away wrath; but grievous words stir up anger;" therefore "be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

But let us not be misunderstood: in vain shall we urge the caution and admonition of the text upon the unregenerate and unbelieving. Considerations of prudence may act powerfully upon such a one at times, and he may perceive the soft and subdued answer which turneth away wrath to be wise and politic; but take away the coercive power which present interest has imposed, remove the politic restraint, and then, if provocation offer, it will be seen how true is the inspired declaration, "Every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of man; but the tongue can no man tame: it is an unruly evil, full of deadly poison." No, brethren: the roots of the tongue lie very deep: the rank soil of the natural man must be made new: if we would have "the fruit good, we must make the tree good." The true principle of gentleness and forbearance under injuries, whether of word or deed, is to be found alone in the words already cited: "Even as God, for Christ's sake, hath forgiven you." The continual remembrance that "ye were by nature the children of wrath, even as others; but that God, who is rich in mercy, for his great mercy wherewith he loved you, even when ye were dead in trespasses and sins, hath quickened you together with Christ;" this remembrance continually exercised will work as a principle in the heart to the "putting on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any have a complaint against any; even as Christ forgave you, so also do ye" (Col. iii. 12, 13). You may still find need to pray with the psalmist: "Set a watch, O Lord, before my mouth, keep the door of my lips;" but the request will in itself be evidence that the heart, whilst it distrusts its weakness, hath been "made clean," and that "a right spirit hath been renewed within you." Forbearance is oftentimes indeed a difficult and a painful duty, the incentive to retaliation quick and urgent. In such cases we are made to feel the force and wisdom of that petition in our admirable liturgy, "that it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts." But be assured of this, that he, who can add thereto his own individual fervent prayer in concert with the people, "We beseech thee to hear us, good Lord," will find little difficulty in conforming his spirit to the admonition of the text: "A soft answer turneth away wrath," and small temptation to violate its caution; "but grievous words stir up strife."

SABBATH MEDITATIONS.

No. XII.

SEPTEMBER 22.—SIXTEENTH SUNDAY AFTER TRINITY.

Morning Lessons: Ezek. ii; Matt. xxiii.
Evening Lessons: Ezek. xiii.; 1 Cor. vi.

MORNING.

"Even so ye also appear righteous unto men, but within ye are full of hypocrisy and iniquity."—MATT. xxiii. 28.

Meditation.—"God will not be mocked of us: he will not be deluded by us; but we shall be ashamed and confounded when we appear before God; when we appear, I say, before the judgment-seat of God. But then, what profit shall we have of that whereof we are ashamed? Let us consider, that we are flesh of God's flesh, bones of his bones, and members of his members; and therefore let us give over our whole bodies, let us give over all our members, let us give over our eyes, our ears, our tongues, our hearts, unto the homage and service of God. So shall we have profit of Christ our Saviour: so shall we have profit of his death and passion; and so shall Christ say unto us, 'Come, ye blessed of my Father, and inherit the kingdom prepared for you from the beginning of the world'" (Bp. Jewell).

Prayer.—O thou great and heart-searching God, in whose sight all the thoughts and intents of my heart lie naked and open, give me the illuminating grace of thy Holy Spirit, that I may discern whether aught of the accursed sin of hypocrisy mixes itself in my solemn duties and in my daily conversation among men. Try me, O God! prove me and examine my thoughts. Look well if there be any way of wickedness in me, and cleanse thou me from all unrighteousness. O suffer me not to deceive my own heart, and forget that I cannot deceive thee; for thou triest the reins and the heart, and will not turn away punishment from them that say, and do not. Let me beware of putting on the form of godliness, and doing even good works for to be seen of men, lest thou give me the portion of the hypocrite; lest I have my reward here in the applause of men.

Suffer me not to be lifted up with pride, and exalted above measure; but in a deep sense of my own unworthiness may I humble myself before thee, that I may be exalted in thine own due time: in meekness and lowliness may I cheerfully bear the yoke of my one only Master, the Lord Christ, who giveth grace to the humble, and by his ministers teacheth us in all our streets to look up to him, to take up our cross and follow him, and in all godly simplicity to watch and pray always unto our Father, which is in heaven.

O Lord, restrain me by thy grace from the guilt of laying a stumbling-block in the way of others, and so shutting up the gate of heaven against them that are entering to go in. Help me that I may follow after the things that make for peace, and such things whereby I may edify another.

Pour down the abundance of thy grace and Holy Spirit upon them that minister amongst us: teach them that they may teach us; and may they be faithful soldiers of our Lord Jesus Christ, willing to go into the gaps, and make up the hedge for thy people to stand in the battle in the day of the Lord*. And may they and we witness a good confession, resting upon thee, O Saviour, us our only rock, and rejecting all other foundation as a tottering wall, daubed with untempered mortar, which falls before the strong wind and the overflowing shower*. Thus shall we abide in thee, and have confidence, when thou shalt appear, to cry aloud for joy, "Blessed is he that cometh in the name of the Lord!" Amen and amen.

* Ezek. xiii.

EVENING.

"Why do ye not rather take wrong?"—1 COR. vi.

Meditation.—"Consider well, that God is the author of peace and love, and that strifes and dissension proceed of the devil. Without charity even spiritual graces are nothing worth. As the want of it brings infinite misery, so the possession infinite joy. Therefore take heed: if thou feel any malice toward thy brother, be sure thy heart is not upright before God. So root it out from thy heart, that no sting of it be left; for it will grow faster than Jonah's gourd. Answer me not, Flesh and blood cannot do this: I know it. But if thou desire God to give thee his Holy Spirit, thou shalt be strong to suffer and ready to forgive. Thou must not in anything be subject to the flesh, for the wisdom of the flesh is death; but always make the spirit thy guide, for there is life and peace. The devil would desire no greater advantage than that thou wouldest trust thy soul to the discretion of thy corrupt flesh: he would soon inveigle that to destroy thee" (Jocelyn).

Prayer.—When thou livedst in this world, O Lord Christ, thou showedst thyself a true mirror of perfect patience; suffering quietly not only the venomous words, but also the cruel deeds of thy most cruel enemies; forgiving them, and praying for them which most despitefully handled thee. Give me grace, most meek and loving Lamb of God, to follow this thy patience; quietly to bear the slanderous word of mine adversaries, patiently to take wrong and suffer the cruel deeds of mine enemies; to forgive them, to pray for them, yea, to do good to them, and by no means to go about to avenge myself, but rather to give place unto wrath, seeing that vengeance is thine, and thou wilt reward; seeing, also, that thou helpest them to their right that suffer wrong. Moreover, inasmuch as thou regardest no prayer unless it be made in love and charity, I humbly beseech thy gracious goodness that I may always pray in charity, use thy gracious gifts and benefits in charity, and lead all my whole life and conversation in charity. And, finally, I heartily pray thee that I may daily, through the assistance of thy Holy Spirit, more and more mortify all my carnal desires and sinful affections, knowing that my body is for thee, O Lord; and humbly hoping, through thy free grace and mercy, that, being washed and sanctified and justified in the name of the Lord Jesus, this my body, being made of thee a temple of the Holy Ghost, may be raised a true member of Christ, and put on incorruption in thy heavenly kingdom, through the righteousness of him who bought me with a price, even the price of his own most precious blood. Amen. (Edw. vi. Primer: in part).

S. H.

BRIEF COMMENTS ON CERTAIN PASSAGES OF SCRIPTURE.

By RICHARD HUIE, M.D.,

No. I.

"And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him; and he left the linen cloth, and fled from them naked."—MARK xiv. 51, 52.

"ALL scripture," says the apostle, "is given by inspiration of God, and is profitable for doctrine,

for reproof, for correction, for instruction in righteousness." In the sacred narrative, therefore, there is nothing unnecessary, nothing redundant. A degree of obscurity, nevertheless, rests upon the passage placed at the head of this article, which it is the purpose of the writer to endeavour, with all humility, to remove.

On an attentive perusal of the passage in question, three inquiries naturally suggest themselves to the mind of the reader, viz.:

1. Who was the individual referred to by the evangelist?

2. Why is an incident recorded, which has so little apparent connexion with the other events of that memorable night?

3. Why is it recorded by Mark alone?

It occurs to the writer, that no satisfactory answer has yet been given to these queries, and yet that all three are capable of a very easy and simple solution.

It has been conjectured that the young man referred to was the apostle James, usually styled "the Less." But this could not possibly be the case; for, in the verse immediately preceding, we are told that "they all," that is to say, the apostles, "forsook him and fled." Besides, James, like the rest of the apostles, had been in constant attendance on his divine Master during the previous day and night; and, therefore, was not likely to be, at the time specified, in the state of undress described by the sacred historian. The same objections of course apply to the surmise, which has often been made, that the young man alluded to was the apostle John; with this one in addition, that, if it had really been John, he would undoubtedly have mentioned the incident himself.

But while it is perfectly clear, for the reasons now stated, that the young man, referred to by the evangelist, was not one of the apostles of our Lord, it appears scarcely less obvious, from the narrative, that he must have been a disciple, or at least a frequent follower of the Saviour, and one who felt an interest in his fate. Hence it happened that, when roused from sleep by the noise of the multitude, he looked out upon the throng, and guessed, from the circumstance of Judas being at their head, that Christ was the individual of whom they were in search, he showed his anxiety for the safety of the Redeemer by rushing out after them, naked as he was, and with his bed-linen, or some similar covering, hastily thrown about him. But, when he saw Jesus apprehended, and deserted by the apostles, and immediately afterwards felt himself seized by the rabble, his fear of being identified as one who followed Christ got the better, for the moment, of his attachment to the person of the Saviour, and he ignominiously sought his own security in flight. If he had been attracted to the spot by mere curiosity, he would have mingled with the multitude, instead of keeping aloof from them; and, if he had had no reason to dread being recognised as a disciple, he possessed no conceivable motive for running away.

Having thus shown that the young man in question could not be an apostle, and yet that he was in all probability a disciple, or at least a frequent follower of our Lord, we come to consider whether there are any circumstances to guide us to a rational conclusion of who he really was. The writer is humbly of opinion that there are, and that the young man referred to was no other than the evangelist Mark himself.

It is well known that Mary, the mother of the evangelist and the sister of Barnabas, was one of those pious matrons by whom the church of Christ was cherished in its infancy. It was at her house that the disciples were convened on the night of Peter's release from prison by the angel; and there is every reason to believe that her son, though as yet too young, and perhaps too deficient in energy and moral courage to be an apostle, was also an attendant on our Lord's personal ministry. The conjecture, therefore, that he was the young man alluded to in the passage before us, is at least a probable one; and the probability is greatly strengthened by the terms in which the evangelist records the incident. He speaks of "a certain young man," not a young man merely, but "a certain young man;" as if it was in his power to name the individual, though, with the usual modesty of the sacred historians, he refrains from doing so, seeing it was himself. It is scarcely necessary to remind the reader, that this is precisely the way in which the evangelist John speaks of himself in his gospel. "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved" (John xiii. 23); and again, "Simon Peter followed Jesus; and so did another disciple" (John xviii. 15). In the same manner, the apostle Paul, when referring to his wonderful visions, says, without naming himself, "I knew a man in Christ above fourteen years ago;" "of such an one will I glory" (2 Cor. xii. 2, 5). If this view of the subject be adopted, then it will be easy to understand why Mark should record a circumstance possessed of so little general interest, and which is not mentioned by any of the other evangelists; for, although the incident has no apparent bearing on the rest of the narrative, his personal connexion with it would naturally induce him to notice it, although he would not name the party; and as he alone, of all the evangelists, was present at the time, he alone could be personally acquainted with the circumstance.

It is pleasing to reflect that the disciple, who thus shrunk from the danger to which his connexion with the Saviour would have exposed him, and who afterwards, through his infirmity of purpose, provoked the displeasure of St. Paul (Acts xv. 38), not only lived to recover the favour and confidence of that great apostle of the gentiles (2 Tim. iv. 11), but became an intrepid and uncompromising minister of the New Testament. He is generally understood to have suffered martyrdom at Alexandria.

The Cabinet.

EMPTY PROFESSION.—This is the common practice of Satan, that in no age, people, nor country, he can be quiet to see God's kingdom set up and flourish, and his power fall; for he will rage, storm, bestir him, and, by all devices that may be, and by all power that he can, overthrow it. And, seeing this is no new thing, but truth fallen out divers times afore, let us not now be astonished or dismayed at it, nor murmur and grudge against the doctrine of our salvation, so mercifully offered unto us, as though it were not the true word of God, because men live so far contrary to that which is

taught and they openly profess. The devil is content, when he cannot overthrow the truth of the doctrine, to deface it so much as he can with the ill life of those that profess it. But the gospel teacheth us what to do in this case, saying, "Do as they say, but do not as they do." The doctrine is good, though they may be ill. The truth and worthiness of God's word hangeth not on our life and doings, but our life and doings should be reformed by God's word; for that it is "a lantern to our feet and a light to our steps," that we may know when we be in the right way, and how to come to it.—*Bishop Pilkington.*

PRIVATE JUDGMENT.—We naturally love freedom; and we believe things the more firmly, the more profoundly we have inquired into them. When we find ourselves often called on in the scriptures to "search them," to "prove all things," to "try the spirits;" when we see a great part of the New Testament was directed to whole churches, to all the saints (that is, to the whole body of Christians); when so much of it is writ in the style of one that argues, that descends from that apostolical authority by which he might have commanded those he writes to; when, I say, this appeal was made to their reasons and understandings at that time, it seems much more reasonable that, in succeeding ages, men should have a right to employ their faculties in finding out the sense and examining the books of the New Testament. In such matters every man must judge for himself; and every man must answer to God for the judgment that he has made. Nor is there any pride in this, for a man to think according to his own understanding, no more than to see with his own eyes.—*Bishop Burnet's Four Discourses*, p. 188.

THE NEW BIRTH.—"Except a man be born again, he cannot see the kingdom of God." Surely nothing short of an entire, a divine change, effected by the operation of the Spirit passing over the understanding, the will, the heart, the life, can come up to the force of such an expression, or correspond with the image which our Lord employs. "Born again!" "born of the Spirit!" Must not this necessarily imply being, as it were, introduced by the Spirit into a new world; a world of new affections and dispositions, new hopes and fears, new joys and sorrows, new pleasures and pursuits, all bearing this inscription—"Holiness unto the Lord;" a world illumined with the rays of the Sun of Righteousness, and where every object is brightened with the smile, and consecrated to the glory, of God; in a word, a world where God in Christ is all in all?—*Rev. H. White's "Profession and Practice,"* ch. iv. p. 118.

Poetry.

LINES,

OCCASIONED BY THE RECEIPT OF A PRESENT OF SOME BRANCHES OF OLIVE TREES FROM BETHLEHEM, THE MOUNT OF OLIVES, AND THE GARDEN OF GETHSEMANE, AND A PHIAL OF WATER FROM THE RIVER JORDAN.

(For the Church of England Magazine).

CALL not these worthless! There are some who prize
The living plant from India's sunny skies;
And the rare flow'r from Afric's far-off land
Blooms an exotic in our native strand:
Suiting his varied taste, each traveller brings
Gems, relics, works of art, all wondrous things.
Despise not these: from holy soil they sprung:
From Bethlehem one, where erst the angels sung
"Glory to God in heav'n, and peace on earth,"
Fruits of the long-expected Saviour's birth.
Despise it not. That other wither'd spray
(Which thou for fairer flow'rs wouldst cast away)
Grew near the very track his footsteps trod—
The Man of sorrows, the incarnate God.
Now, as of old, the olive, ever green,
In rich profusion on that mount is seen;
Worn with his daily toil, well lov'd he still
The cool night-breezes of that favour'd hill.
That was his path to Bethany's dark grave,
When, at the sister's call, and strong to save,
At death's sad tale the loving Saviour wept.
And sought the cavern'd tomb where Lazarus slept.
There once he stood. From that wood-crowned height
The holy city shone in splendour bright:
Her palaces yet told of princely state,
Her temple rear'd on high her cedar gate:
On her vast walls the rapt disciples gaz'd,
While with ecstatic joy their strength they prais'd.
"See ye these stones?" (His sad prophetic voice
Bade them no more in their lov'd courts rejoice;
He saw, tho' distant yet, with prescient eye
The Roman eagle hov'ring in the sky).
"See ye these stones? Yon proud and tow'ring wall
Soon 'neath the Gentile pow'r shall prostrate fall!"
How many a thought these treasur'd leaves will bring
Of him who trod this earth, heav'n's glorious King!
Gaze once again: that pale green spray you see
Bloom'd in the garden of Gethsemane.
O, let it tell of woes for man endur'd,
The unknown pangs which life and heav'n secur'd,
The traitor's kiss, the chosen followers' flight,
The mystic sorrows of that fearful night:
Let these frail leaves thus tell their silent tale,
Till on our dull, cold hearts a Saviour's love prevail:
Whence these few turbid drops? From Jordan's wave.
Barren the sands his ancient waters lave:
Dreary the scene where the fierce Arab strays,
Or on the herbage scant the camels graze.
What though these pilgrim crowds (O, madman's dream!)
Haste to efface their sins in Jordan's stream!
Yet would we (freed from superstition's night)
Gaze on these drops from Israel's hallow'd flood;
Think how the ark in its dried channel stood.
Then, following down the track of time, we see
More wonders, mighty river, wrought in thee.
"Where is Elijah's God?" The prophet's word
Bidding the floods divide, thy waters heard.
Lo! on thy rocky shores, Messiah stands,
Baptiz'd, tho' sinless, by his servant's hands:
O wondrous sight! on Jesus' sacred head,
Bow'd down in meekness, heav'ns own glory shed:
The unwonted light along thy margin stray'd,
And with thy waves its fleeting lustre play'd.
Memorials frail, yet valu'd! Yours the pow'r
To aid the soul in contemplation's hour.
By wondrous links of thought, to you is giv'n
To lift these grovelling hearts from earth to heav'n;

Where* life's fair tree with golden fruits is bending,
And round th' Eternal's throne the song of praise ascending;
Where life's pure streamlets "clear as crystal" flow,
And saints in bliss nor sin nor sorrow know.

J. E.

Redlynch, Wilts.

* See Revelation xxii. 1, 2.

Miscellaneous.

THE CLERGY OF USTIUG VELIKOI.—Here I came into contact with the clergy. It is customary for them, at certain times, to perform domestic worship with each member of their flock. The pope, or secular priest, at such times, comes with some of his subordinates, bearing saintly images and the crucifix, and sings mass in the house. Whoever desires to be known for piety, or feels the need of such offices, can, for a small sum, call in the help of the clergy at any time. Our landlord, in whose house I was very ill, had no high reputation for fair dealing among his neighbours. A portrait of him, in my chamber, was written all over with his characteristics; and not one good one could be found among them. Yet he was famous for the employment which he afforded to the clergy, often requiring their services more than once in the week. As I lay, half conscious with feverish fantasy, I heard a strange monotonous singing constantly in my ears, day and night: at last, I seemed to hear it more distinctly, and suddenly awoke from my reverie. Close by my bed stood a tall, athletic figure, with a rosy face, a long flaxen beard, and long hair hanging about his shoulders. Over my bed hung a picture of the virgin, beaming with gold and silver, with folded hands, and eyes upraised to heaven. In the same attitude stood the pope beside me, unceasingly repeating his formulary, "Gospodin pomilui!" I soon discovered that he was in haste to despatch me to heaven. Though I could not judge how far this kindness might be necessary, I felt moved by this instance of benevolence and toleration. I called for some persons in the next apartment to tell the saintly man that I was a heretic, and did not mean to die just then; but he would not be hindered in his kind purpose towards a sick heretic; so, before he left me, he blessed me thrice, made a cross over me, and, as he went out of the room, cast back a kindly look upon me. To a western European there seems to be a contradiction in the station and character of the Russian clergy. The priest, in his canonical dress, and during the performance of his divine offices, is in the highest authority. Wherever he appears, all bow before him, cross themselves, and even cast themselves at his feet; but let him only put off his official robes, and he is instantly reduced to a nullity. In the very same house where he has just performed his sacred functions he will not be even tolerated by the company; and the very peasant who meets him in the street considers such a rencounter a token of some bad luck, and expectorates as soon as he sees him, in hopes of turning away the misfortune. It must be confessed that the station of the secular clergy, or popes, in Russia, is not respectable; yet the contempt that attaches itself to the men seems to have no influence upon the offices which they perform. This apparent contradiction has a twofold cause. Their reverence for clerical sanctity arises from the childish religious notions of the Russian people. Their idea of religion reduces it to a very simple matter of attention to outward ceremonies; and with internal thoughts they do not trouble themselves. This mode of viewing the matter is truly characteristic of the people, and forms the bond of unity throughout the whole line of Russian church history. Most of the contentions of the Russian church have been about fasts, the formalities of crossing, the consecration of churches, and the signs of clerical honours. With the tiresome and fruitless disputes of the West, about points of abstract divinity, the Russian church has had little to do. The positive ordinances of the church are so purely and entirely regarded as positive dogmas, that they are in no danger of falling into controversy with any system of philosophy or natural religion. Thus we find the Greek church in Russia, from the oldest times, remaining at the same point of development. The greatest strictness in the observance of forms procures the greatest religious justification and satisfaction. The priest, as a necessary instrument for their performance, maintains his official dignity. To the preservation of uniformity the law contributes, which forbids all original preaching among the clergy, lest in their comments on scripture they should get astray into subtleties and contradictions. By this rule the people are accustomed to regard their priest, entirely neglecting his personal character, as an authorized instrument under the control of a supreme power. As a man, the pope is subject to the judgment of the peasant; but, when arrayed in his official dress, he rises far above all private opinions. If the clergy of the present day in Russia stand low for personal qualities in public estimation, the past is to be blamed for it as well as the present; for the mental requirements made of the clergy have always been so low, that they cannot be accounted educated men. When a foreigner wishes to learn the Russian language, he is advised to find his quarters with a pope, where he will be sure to hear nothing else. And, if the idle mode of life of the secular priest leads him to sensual pleasures, the error lies in his situation, which excludes him from all mental interest and activity. It must be considered, too, that the secular priest in country places is generally dependent upon the rude peasantry, and must accommodate himself to their modes of living, if he would be comfortable among them. When divine service is over, the peasant goes to the Kabak, and soon drinks himself under the table; and, if his priest is not willing to do the same, he is reckoned proud and unsociable, and must be content with the meanest pay for his services. In this abandonment of all independent inquiry and conviction, there is no ground for the development of any manly and virtuous character. The personal character of the clergy is the natural consequence of his dependence upon traditional authority, which deprives him of every disposition to cultivate a will or a way of his own. As the wives of the popes are equally uneducated, there is no hope of a better progeny in these conditions. Only in a few convents are exceptions to be found to this character of the Russian-Greek clergy. From its exclusive regard to the external ceremonies of religion, we may partly explain the toleration of this church with respect to varieties of opinion. What other sect can boast that, like the Russians at Töpperdorfe, near Moscow, they provide Christian burial for unknown strangers, and celebrate masses for the souls of men whose names, origin, and creeds they know nothing of? No people manifest more reverence for consecrated places than the Russians. Whenever they see a church or a church-spire, near or distant, they stop to uncover their heads and cross themselves. The dimensions of the crosses they make vary with their stations, decreasing in proportion to their respectability; and I have seen gentlemen make their tiny crosses under the cover of arranging their cravats.—*Von Blasius's "Travels in Russia."*

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 486.—SEPTEMBER 30, 1844.

[Cape Pillar, near the entrance of the Derwent.]

TASMANIA, OR VAN DIEMEN'S LAND.

No. I.

THE subject of emigration almost necessarily suggests itself to the consideration of persons in all ranks of society. The word is now heard, and its meaning tolerably well understood, in villages and hamlets where, but a few years ago, it would have conveyed no distinct notion to the rustic ear. The subject is viewed, of course, in many different lights. By some it is regarded as likely to prove the greatest possible blessing to the country; by others the greatest possible curse. That is not now, however, the point. Thousands of our countrymen have left for ever the shores of their native land, to seek elsewhere those comforts of life, and that adequate provision for their families, which they can never here hope to possess; and thousands are on the very point of leaving it, for good or for evil.

Suppose the question asked by a person about to emigrate, to which colony he should go (and it is one very frequently put to the parochial minister), the answer would materially depend upon the applicant's previous habits, occupations, and skill. One locality would suit one person, which would be most unsuitable for another: in one he might find old friends and acquaintances, while in another he would be cast among strangers. In one place he might find persons settled, to whom by being introduced he might be most materially benefited. In fact, no decisive rule can be laid down, save this: that the colony is to be preferred where the means of grace are likely to be most readily obtained. At all events, the emigrant should feel it his duty—and, if he is a true Christian, he will feel it his duty—to inquire, and that diligently, what will be the religious privileges placed within his reach. The intending emigrant, who has heard the sound of the sabbath bell weekly calling him to the house of God, whether to him it has called in vain or no, must recollect that there are places spoken of and recommended to him where no such sound has ever been heard, where no ministers of religion have been seen, where no offers of salvation have ever been made. Let him seek, then, for information, as a man who would not barter his soul for any worldly advantage; and let him pray to God to be directed in his choice, if he has the privilege of choice.

The provision for the religious instruction of that portion of the colonies, generally comprehended in the term Australia, is thus stated by Dr. Lang, whose prejudices are unquestionably not in favour of episcopal government:—

"The colonial churches are, the church of England, the church of Scotland, and the church of Rome. Besides these establishments, there are several congregations of dissenters. Whenever a hundred adults shall attach themselves to the ministrations of any pastor, duly recognised and sent forth by one or other of the colonial churches, and shall contribute a comparatively small amount for the erection of a church and manse, the government guarantee a salary of 100*l.* per annum for such pastor, and advance at least 300*l.* from the public treasury to assist in erecting his church and manse; and, to stimulate the exertions of the pastor, his government salary is to be augmented to 150*l.*, or even to 200*l.* per annum, as soon as he rallies around him a congregation of two or five hundred adults.

"The practical operation of the new ecclesiastical system to which the colonists of New South Wales and Van Diemen's Land are now subjected, I am happy to state, promises to be attended with the happiest results. It has already infused something like life and vigour into the withered and shrivelled arm of colonial episcopacy: it has proved as life from the dead to the presbyterian communion. By the episcopalian laity of all classes, it has not only been acquiesced in as a measure of urgent necessity on the score of justice to others, but received as a measure of real benefit to themselves. Local committees for the raising of the funds requisite for the erection and endowment of additional churches of that communion, in all parts of the colony, were formed immediately after the announcement of the new system."

This latter statement is indeed most gratifying, and augurs well for the future religious welfare of the colonies. It cannot, surely, be a matter of indifference to a churchman to know that a bishop has been consecrated for the especial view of superintending the spiritual interests of any particular colony, and performing those ministerial functions which exclusively pertain to his holy office. To thousands, doubtless, this may appear a matter of no importance whatever: nay, may be regarded by many as a needless and expensive adjunct. It cannot, however, be so regarded by any sound member of the established church, who will admit that, however excellent may be the characters, devoted the services, unwearied the exertions of private ministers, acting with the utmost agreement of sentiment and unity of purpose, still much of their efficiency must be lost, if there be not a regularly constituted episcopal superintendence.

How persons of other religious denominations may feel on this is not the point in question: their liberty to act is not restrained by such an appointment—their freedom of conscience is not fettered. As a professedly Christian nation, Great Britain is bound to provide religious instruction for her children, whether at home or abroad; and how is she to convey this instruction but by the appointment of ministers of that church established by law? These remarks, however, refer to all the colonies generally, and can scarcely be deemed irrelevant in this particular place. Without presuming to question the propriety of the expression used by Dr. Lang, already quoted, "the withered and shrivelled arm of colonial episcopacy," there can be little doubt of the truth of the latter portion of his statement. Previous to the erection of New South Wales into a bishopric in 1836, there were nine churches, eight chapels, or schoolhouses used as such, and five parsonages: while, in the report of the Society for the Propagation of the Gospel for 1842, there were added to this number twenty-six churches and twenty parsonages. May not results somewhat similar be fairly anticipated in other places? Surely his religion, if it deserves the name, must be at utter variance with the Christianity of the gospel, who could deny that hitherto comparatively little has been done to meet the spiritual wants of the colonies in general. But the destitution in this respect of the penal settlements, and of the gross neglect of the convict population, is as disgraceful as it is wholly inconsistent with the character of a nation professedly Christian. Nor can the accusation of neglect be so fairly brought against the church of Rome as against ourselves. Corrupt and unscriptural as she is, she yet has been always anxious to bring within her pale the ignorant and debased heathen. Her mode of action has been, indeed, at utter variance with the requirements and principles of the gospel; and the means adopted only more fully testify her departure from the simplicity of the gospel: and there is not a British colony where her emissaries are not at work; not a spot where the British flag is unfurled that the see of Rome is not aiming at spiritual power and enthralment of men's consciences: and this is notoriously the fact in Australia, and other islands in that portion of the globe, at this present moment.

Tasmania, an island about the size of Ireland, is separated from the continent of Australia by a strait of about 120 miles in width, called after the name of its discoverer, Mr. Bass, and which, strangely enough, was unnoticed by the early Dutch or Spanish navigators, or even by captain Cook. Mr. Bass visited it in 1798, in company with lieutenant Flinders, in a small-decked boat built at Norfolk island. The island itself was discovered, in 1642, by the Dutchman, Abel Jansen Tasman, who first sailed round its southern point. In 1773 it was visited by captain Furneau.

The government, in 1803, decided on colonizing the island; and, for this purpose, captain Bowen, of the navy, was sent from Port Jackson by governor King, with a small detachment, to form an establishment for convicts at Risdon cove, on the river Derwent, but which was soon removed to a station higher up on the same river, to Sullivan cove, where Hobart town now stands. The temperature of its climate, not unlike that of England, the fertility of its soil, its numerous harbours and rivers, and its freedom from those droughts so frequent in Australia, have made it a favourite settlement for the resort of emigrants who have come hither since the colony was thrown open in 1819, previous to which time it was simply a penal settlement.

"The climate is very pleasant and healthy, and adapted to the constitutions of the natives of Great Britain. The summer heat is not so intense as that of Australia, not often much surpassing that of the southern parts of England. The mornings and evenings, even at the hottest period of the

year, are cool. The cold in winter is more intense and of longer duration than that of Australia, snow lying on the higher mountains greater part of the year; but in the valleys and lower districts it seldom remains more than a few hours. There have not yet appeared any diseases peculiar to the climate. The island possesses a variety of trees and shrubs. The gum-tree is the largest; and there are numerous others well adapted for ship and house building. The trees are all tall and straight, branching only at the top, and nearly all evergreens. The bark is in general so white as to give them the appearance of having been peeled; and their leaves are long, narrow, and pointed. The vegetables and fruits cultivated in Britain are raised without difficulty. The climate and soil are sufficiently favourable to the production of most descriptions of grain. The island is altogether fit for the purposes of agriculture aimed at in this country, being nearly the same" (Chambers's Information).

Up to the year 1818, the colony of Van Diemen's Land was dreadfully infested by about thirty bush-rangers, under the command of a most abandoned miscreant, Michael Howe. Howe was a native of Pontefract, and born in 1787. Having run off from a merchant vessel, to which he had been bound as an apprentice, he entered a man of war. Having been tried at York, in 1811, for highway robbery, he was sentenced to seven years' transportation, and arrived in Van Diemen's Land in 1812, and was assigned by government as a servant. He absconded, and became a bush-ranger, and joined about thirty miscreants in the woods. After almost unheard-of atrocities, he was shot by a soldier of the 48th regiment and another person. Large rewards had been offered for his capture. The gang was, by degrees, exterminated. It was generally supposed, and not without reason, that they had some, in another class, who shared their booty. Still, however, the colony did not flourish. There was some malappropriation of territory; farms were neglected for want of fit labourers; the convicts were not assigned to the landowners, but employed in public works. By some alteration, an improvement took place: there was gradually an accession of free settlers; so that in 1836 there was a total population of 40,283, of which 16,968 were convicts. The bishop of Tasmania, at the close of 1842, stated the whole population to be about 60,000, of which upwards of 18,000 were convicts.

There are none of the original inhabitants on the island. The last remnant of them—about 130 persons—were hunted, caught, and transported to Flinders island. The plea for such harsh treatment was, that they were untameable, unmanageable, and incorrigible, and likely to do serious injury to the colonists. There does not appear, however, to have been any good ground for such a statement; and the whole transaction reflects anything but credit on those engaged in it. There was always a feeling of jealousy on their part, traced to a quarrel soon after the first settlers arrived, in which many of them were killed; and the memory of the transaction was always a wound which was never healed. Incalculable, indeed, has been the injury done, not only to the stability of British possession, but to the cause of gospel truth, by those who have borne the Christian name, but acted in a manner utterly at variance with their profession. This has unquestionably been a serious stumbling-block. To it may be referred the, comparatively speaking, small fruit that has resulted from missionary exertion, and the hostile feelings which rankle in the minds of the heathen.

There was a remarkable difference between the natives of Van Diemen's Land and those of New Holland, though the countries are only separated by a strait not a hundred miles wide, and studded with islands, by means of which canoes might have safely passed. Both races are equally destitute of any tradition as to their origin or acquaintance with each other. Their languages are entirely different; and it is probable that they never had any intercourse.

"Both the men and women are of a low stature, but have a better appearance than the natives in New South Wales. They have woolly heads; their limbs are small: the thinness of their bodies arises, I conceive, from the poorness of their living. The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers. Their colour is as black as that of the African negro. Their noses also are flat, their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows. They never suffer their hair to grow very long: this they prevent by cutting it off frequently with sharp shells, or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting; but are careful not to increase their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme. In the winter the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

"Their notions of religion are very obscure. However, they believe in two spirits: one who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit everything hurtful. When any of the family are on a journey, they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive" (Missionary Herald).

With respect to the government of Tasmania it is now an independent British colony. Till 1825, it was a dependent on New South Wales, but it then received a government of its own. "The internal policy of the island is conducted by a lieutenant-governor, and an executive and legislative council. There are also a chief-justice, attorney-general, and the other appendages of a supreme court of judicature; courts of requests

attorneys, barristers, solicitors, proctors, sheriffs, justices of the peace, &c. There are also, as in New South Wales, a number of stipendiary magistrates, each having a separate district under his judicial authority. The laws are the same with those in England, so for as the circumstances of the colony will admit. The members of all the civil institutions are appointed by the crown, consisting, in the executive council, of four, including the governor; and in the legislative of fifteen, also including that officer" (Chambers' Information).

TREES AND SHRUBS.

No. VIII.

Forest Trees.

THE WALNUT.

(Juglans regia, Linn.)

The walnut tree was originally brought from Asia. It is found in great abundance on the shores of the Caspian sea. It extends over Lebanon and Persia, probably all along the Hindoo Kish to the Himalayas, and is abundant in Cashmere. It has been so long naturalized in Europe, however, as to cause it to be ranked among European trees. Among the Romans, at the marriage ceremonies, the husband threw walnuts among the spectators, emblematical of his intention of renouncing the games of his youth. Hence *nuces relinquere* (to relinquish nuts) was a phrase employed to leave trifles, and mind serious things; or it may have been derived from boys playing with nuts in the time of the Saturnalia, which at other times was forbidden. This custom is still common in the south of Europe, where nuts and almonds are employed in the same manner. The walnut is not only valuable on account of its fruit, but, on the continent in particular, its timber also is in request; the value of the nuts, however, renders it scarce, as few trees are cut down for use except in time of war. The tree attains the height of fifty feet or upwards. The trunk is large and upright. It branches into a large spreading head, with large pinnated leaves.

According to Evelyn, Burgundy, in his days, abounded with walnut-trees, where they were regarded as preservers of the ground; and between Hanaw and Frankfort, in Germany, he says, in several places no young farmer is permitted to marry a wife till he bring proof that he is a father of such a stated number of trees; and the law is inviolably observed to this day, for the extraordinary benefit the tree affords the inhabitants. In many parts of the continent the fruit is in great demand, and in certain districts constitutes no small portion of the food of the inhabitants.

The unripe walnut is well known in England as a pickle, &c.; but it is uncertain when it was introduced. The dried nuts also yield, by expression, a quantity of oil of a good quality, generally used by the painters of Italy, used in medicine, and considered an excellent vermifuge.

The walnut has many good, or fancied good qualities, one of which was discovered by the French at the time they were unable to obtain our West India produce; namely, that the sap contains sugar.

Bishop Heber says, in his tour in 1806, "There is a small ruined fort above Gurzun, of which Pallas has given a good description. The forests in this tract are not of a very lofty growth; firs, however, and some oaks are found, and magnificent walnut-trees. The Tartars, in spring, when the sap is rising, pierce the walnut-tree, and put in a spigot for some time; when this is withdrawn, a clear, sweet liquor flows out, which when coagulated they eat as sugar."

Dyers formerly employed the roots of the tree and the husks of the nuts as a brown dye. Pliny says it was used to give a rich brown colour to the hair.

The wood of the walnut is soft and flexible, and easily worked. While young it is of little value, being very white, and liable to be attacked by worms; but this may be prevented by being boiled in walnut oil; but as it grows older the colour becomes brown, sometimes beautifully veined. In the south of France the wooden shoes of the peasantry are made of walnut. That wood is considered the best when grown in a dry soil, although in such a situation the growth is not so quick as when the ground is rich. The wood is peculiarly adapted for making gun-stocks; consequently,

during the last war, the timber sold at enormously high prices: according to Mr. Selby, one single tree was sold for 600*l*. The result was that vast numbers of trees were cut down, and the fruit of course became more scarce: according to Mr. Loudon, about 12,000 trees were annually felled, for the purpose referred to, in France.

The walnut is generally propagated by seeds, sown in autumn; the nut not being deprived of the husk is a security against rats and other vermin. It is recommended to plant the nuts at the bottom of a trench, and not to employ the dibber. Six inches apart is a good distance to place them. During the first year the plants require constant and careful hoeing to keep them from weeds. The young trees may be transplanted at the end of the first or the second year, to give them more space; and when they have attained the height of seven or eight feet, they are fit to be moved to the spot in which they are to remain.

They will bear fruit after eight or ten years. The foliage is of brief duration: the leaves are not expanded until late in the season, and soon fall at the first appearance of frost. This, however, says Gilpin, is of less consequence, as its ramification is generally beautiful.

In addition to the common walnut, there are ten or twelve other species. The black walnut of America *(Juglans nigra)* attains the height of sixty or seventy feet. The fruit is good, but not equal to that of the common walnut. It was introduced into this country from the dearness and scarcity of the other. The ash-coloured walnut is another American species, famous for the medicinal qualities of its bark, which in some parts of America is much used in medicine. These trees are also known by the name of hickory.

In the song of Solomon, vi. 11, it is written, "I went down to the garden of nuts to see the fruits of the valley." Here, according to lady Callcott, the Hebrew word should have been translated "walnut." "In this," she says, "Sprengel follows several other writers, some of whom mention the modern Arabic name, which resembles the word used by Solomon, as corroborative of their opinion." "The Hebrew name," according to professor Royle, "is evidently the same as the Persian *gowz*, which has been converted into the Arabic *jouz*. In both languages these words, when they stand alone, signify the walnut—*gouz-bun*, the walnut-tree: when used in composition they may signify the nut of any other tree; thus, *jouz-i-boa* is the nutmeg, *jouz-i-hindi* is the Indian or cocoa-nut. So the Greeks employed κάρυον, and the Romans *nux*, to denote the walnut; which last remains in modern language, as Italian *noce*, French *noix*, Spanish *nuez*, and German *nusz*.

THE VALLEY OF JEHOSHAPHAT*.

THERE is something peculiarly striking in what may properly be termed the tomb region of Jerusalem, and travellers in general have not failed to express the feeling of deep solemnity with which a visit to it has impressed their minds. The following description from Mr. Bartlett's works, from which illustrations have already appeared in this magazine, contains a faithful description of this region; and such descriptions are peculiarly valuable, as calculated to illustrate the declarations of scripture, and to add additional testimony to the truth of God's work. Of Jerusalem, comparatively little was known generally until a recent period. It was as "a far off and desolate land." Circumstances are now materially altered. Every month brings fresh intelligence of beauties discovered, of interesting relics brought to light, of testimony borne to the correctness of scriptural statement. May every month bring with it the joyful news of the triumph of the gospel of Jesus over the prejudices and passions and ignorance of those now sitting in darkness in the region and shadow of death!

"We return to the Mount of Olives, and from thence descend to the village, as it is called of 'Selwan,' or Siloam. Few travellers take the trouble to climb into this wild nest of Arabs, and thence look down upon the valley of Jehoshaphat. Yet it is perhaps the most bold and impressive scene about the city. Lamartine says, "There is another scene without Jerusalem which I would seek to engrave upon my memory, but I have neither pencil nor colours. It is the valley of Jehoshaphat—valley celebrated in the traditions of three religions, where the Jews, Christians, and Mahomedans agree in placing the terrible scene of the supreme judgment—valley, which has already seen upon its borders the greatest scene of the evangelic drama, the tears, the groans, and the death of Christ—valley, where all the prophets have passed in their turn, in uttering a cry of sadness and horror which seems to resound there still—valley, which must hear one day the noise of the torrent of souls rolling before God, and appearing of themselves for the award of their fatal judgment."

"In the foreground are tombs hewn in the rocky sides of the valley, one above another, among which whole families of Arabs have made their dwellings, some niching their plaster huts against their sides, others creeping into the tombs themselves. The cries of infancy are heard to issue from the resting-place of old age; and, where the bodies of the nobles of Judah were borne to their last home, with "burnings," and all the pomp of funeral ceremony, the flocks of sheep and goats which wander over the valley, are driven for nightly shelter. Beneath this hold of "dwellers in the tombs," the dry bed of the Kidron is seen, overhung by the steep precipice, surmounted by the angle of the temple wall, of which the remarkable ancient masonry is here very conspicuous. From the roof of the cloister above, it was "a fearful depth," according to Josephus, down which the eye could not look without producing dizziness. This slope of Moriah is grey and bare; a few tufts of herbage scarce find root in its loose, ashy soil; and, towards its base, a few flat tombs are niched upon any practicable spot, hanging like very images of oblivion, just above the bed of the Kidron, to be swept away from their precarious hold by its wintry torrent. All along the glen of the Kidron are seen the innumerable monuments of the successive generations of the sons of Abraham; and to lay their bones here is still the object for which the Jews are willing to live in poverty and contempt; for here they believe that God shall plead for Israel, and judge the nations

* See illustration, kindly furnished from Mr. Bartlett's Jerusalem.

that have afflicted her, when it shall please him to turn again the captivity of Zion: "For then will he gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for Israel, whom they have scattered among the nations. Multitudes, multitudes in the valley of division; for the day of the Lord is near. The sun and the moon shall be darkened, and the stars shall withdraw their light: but Judah shall dwell for ever, and Jerusalem from generation to generation."

"Such is the prophetic tradition which hangs over this dreary but venerated resting-place of the dead. Thousands of flat white slabs, quite plain, with inscriptions in Hebrew, are scattered over its sides, extending to the prominent group of tombs in the distance. Beyond are seen the shades of Gethsemane, and on the right the ascent of Olivet.

"The path up the valley of Jehoshaphat, along the brink of the Kidron, soon brings us to the most remarkable group of tombs around Jerusalem. To obtain a better idea of them, it is well to cross the valley, and ascend the pathway leading up towards Zion. Hence they are strikingly picturesque. The first tomb on the left is square, hewn from the solid rock, ornamented with Ionic pillars, and having a singularly shaped top, which, though rather heavy, is not without a certain grace of outline and detail. This passes for the tomb of Absalom. The next, hewn in the rock itself, has a regular Doric portal. The third, standing in a square, cut out from the rock, with a pyrimidal top, is heavy and inelegant: it is called the tomb of Zechariah. It is vain to speculate as to the builder of these tombs, or about those for whom they were erected, though certainly never for those whose names tradition has given them. They may be anterior to Herod, of the period when Greek architecture was first known in Palestine, or even of a later date; though this is improbable, as the monuments are important, and must have been hewn from the rock, one would think, in the days of Jewish prosperity. So prominent a position, immediately opposite the temple, would hardly have remained unoccupied when all the face of the surrounding valley was hewn into sepulchres. Descending to the tomb of Absalom (so-called), we may pause and drink from a well, the resort of women from the neighbouring village of Siloam. The monument is a singular combination in a Græco-Egyptian taste; some of the details being very tasteful, and well executed. Those who have visited the city of Petra, the capital of Idumea, whose temples and tombs are hewn in or from the rock, have remarked in these tombs—though far inferior—a striking resemblance in the style. We are disposed to consider them as by far more ancient*. Around them are clustered the flat slabs of the Jewish cemetery, overhanging the deep ravine of the Kidron. As we ascend, the valley changes its gloomy character for one more cheerful; the tombs give place to a thin sprinkling of corn and olives; and we soon reach again the hallowed shades of Gethsemane, beneath whose ancient trees—always a resting-place in our walks about the city—a solemn feeling steals over the mind in the unbroken silence of the spot, "which lies like the asylum of grief in the darkest hollow of the valley." The man despised and rejected, the man of grief, here might have hidden like a criminal among the trunks of the trees, under the triple shade of the city, the mountain, and the night: he might hear from thence the secret steps of his mother and his disciples, who approached to seek her son and their Master; and the confused exclamations of his enemies issuing forth from the city, with Judas at their head, to drag him, for the last time, from the groves whose quietude had so often soothed his wounded spirit."

* Illustrations of this portion of Idumean scenery will appear in a future No. of the Magazine.

SABBATH MEDITATIONS.

No. XIII.

SEPTEMBER 29.—SEVENTEENTH SUNDAY AFTER TRINITY.

(St. Michael and all Angels).

Morning Lesson: Gen. xxxii.; Acts xii. 7-20.
Evening Lesson: Dan. x. 5; Jude 6-16.

MORNING.

"And Jacob went on his way, and the angels of God met him."—GEN. xxxii. 1.

Meditation.—"Every good man and sincere believer is under the constant care and inspection of these spiritual guardians. The very meanest, meekest, and most despicable of Christ's 'little ones,' who believe on him, are thought not unworthy the ever solicitous concern and never-failing patronage of the highest and greatest of the angels.....Let us then thank God for these bright guardians: let us hearten ourselves with their assistance against temptations; and not only pray, but endeavour daily, that the will of our Father may be done by us, upon earth, with the same cheerfulness and vigilance as it is by them in heaven. And let us beg of God that, at last, when we shall leave this earth, they may conduct us to the regions of immortal happiness, to the 'innumerable company of angels,' where we shall be ever with them and like unto them" (Stanhope).

Prayer.—Almighty Father, Lord of heaven and earth, who makest thine angels spirits, and thy ministers a flaming fire; thou, who hast ordained and constituted the service of angels and men in a marvellous order, and by thine archangel Michael didst cast out Satan and his rebellious angels from thy heaven of heavens; we pray thee vouchsafe unto us, thy servants, like strength and might to overcome the devil and all his works; and so succour and uphold us in all persecutions and tribulations which we endure, that we may hold on and finish our course in faith, and patience, and charity, and be accounted worthy of thy kingdom, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels.

Even as Jacob, whom thou lovedst, went on his way, and thy angels met him; even so, gracious Father, may thy holy angels have charge over us that fear thee, and thy host encamp round about us. And mercifully grant that, as they alway do thee service in heaven, so, by thy appointment, may they succour and defend us here on earth; lest, amid the manifold dangers and temptations which beset us, we perish from thy way and be cast into outer darkness.

We confess, O Lord, that we are not worthy of the least of all thy mercies, and of all the truth which thou hast shown us; yet, O Lord, for Jesu's great name sake, let thy rod and thy staff comfort

us, and lead us in the path of righteousness. May his mighty intercession prevail with thee, that thou mayest deal well with us, and that the might of thy Spirit of life may clothe us with thine whole armour as we walk through the valley of the shadow of death: so shall we fear no evil, knowing that thou art with us, and wilt surely do us good.

And O thou blessed angel of the everlasting covenant, who ever livest to make intercession for us! O thou Lamb slain from the beginning of the world, by whose blood alone it is given us to overcome that wicked one who deceiveth all flesh! We worship thee, and wholly cast ourselves upon thy love and mercy: at noon and eve, in the night-watches and at the breaking of the day, shall our spirits wrestle with thee, nor let thee go until thou bless us with thy strength and thy salvation, and give us the victory over sin and Satan, death and the grave. Even so bless us, Lord Jesus, bless us before we go hence and be no more seen.

EVENING.

"And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly."—Acts xii. 7.

Meditation.—"As there is no captivity more grievous than the captivity of sin, so there is no freedom more joyful than that which is procured for us by the Captain of our salvation; for, 'if Christ set us free, then are we free indeed'" (Brewster). "The soul of a sinner must burst its bonds; must have new affections of fear, and sorrow, and anguish, and perplexity ....Moses must hew the tables on which God will write: repentance must first hew our hearts before Christ and his Spirit write his gospel upon them. The law must show us that we are vile, condemned, and captives; then Christ and his gospel will show us how we are purified, absolved, and made free. Fear must cry out, 'There is no salvation; who shall absolve us?' Then faith will assure us, 'There is no condemnation; who shall condemn us?' God first darts into us flashes of light, horrors, and perplexity; then he pours down upon us beams of comfort and gleams of glory" (Bp. Brownrig).

Prayer.—For thine infinite mercies' sake, O Lord, and for the merits of the Son of thy love, deliver us not over to the captivity of Satan, who delighteth in the persecution of thy people, and would slay every soul among us with the sword of spiritual death: O, let the prayers of the church be made unto thee, without ceasing, for our deliverance. And, when we are bound with the chain of our sins, vouchsafe that thine angel may come upon us, and the saving light of thy gospel shine into the dark prison of our perverse hearts. May we, as it were, hear thy gracious voice crying unto us, and saying, "Arise, thou that sleepest, arise up quickly! Come thou out from the bitterness of thy hard bondage. Repent thee of all thy iniquity; repent thee, and turn unto me, and be converted, that thou mayest walk before me in newness of life. Gird up the loins of thy mind; cast thy filthy garments away from thee, and follow me, and my mercy shall follow thee. Yea, then thou shalt know of a surety that I, the Lord, have sent mine angel to call thee, and redeem thee from the thick darkness of wickedness, to free thee from the bonds of thy spiritual enemy, and bring thee into the marvellous light, where is no shadow nor darkness at all, but the blood of my beloved shall cleanse thee from all sin."

And O thou merciful Son of our most merciful Father, give us an hearing ear, when thou standest at the door of our prison-house of corruption and uncleanness, and knockest, that we may open, and thou mayest come in to us to proclaim liberty to the captives—the glorious liberty of thy children. Yea, let the Spirit of the Lord God be upon us; for, where his Spirit is, there is the liberty wherewith thou hast made us free; and then verily shall we that sit in darkness be delivered out of the mouth of the lion; and our souls shall be satisfied with marrow and fatness; and thou shalt bring every thought into captivity to thy obedience; and every stronghold of iniquity, and every proud imagination, and every high thing within us that exalteth itself against the will of the most high God, shall be cast down. Even so doth thy love make us free from sin, that we may become the servants of righteousness, and heirs of God, and joint-heirs with thee, O blessed Jesu!

S. K. C.

Poetry.

THE ABBEY RUINS, LINCOLN.

By Mrs. H. W. Richter.

(*For the Church of England Magazine.*)

Silence is here: the willow-bordered stream
Sends not a murmur from the grassy vale;
And spring, with breath of balm and sunny gleam,
Crown'd with a budding wreath of blossoms pale,
Comes with each vernal joy, that yet once more
With nature's charm shall deck the mouldering ruins o'er.

The breeze of May round thee shall whisper low,
And fervid summer bring her wealth again;
But, stern and moveless, change thou wilt not know.
The rolling seasons bring their hues in vain;
For time hath mark'd thee with his signet deep:
The past, the past alone, doth here dominion keep.

Fancy is peering through the misty shroud
That grey oblivion on thy records cast,
To scan thy day of triumph high and proud,
Ere, through dismantled walls, the winter's blast
Met only answer from the raven's cry,
When stars wax dim and mourning winds are high.

Time was when, by the light of morning grey,
Chimed here the matin bell of silver sound;
And, like a farewell to the closing day,
The vesper call did, through the forest round,
In melancholy cadence steal along,
What time the bird of eve awoke her far-off song.

On thee fair morning breaks in light serene,
But wakes no more the pomp now pass'd away:
The hopes, the sorrows, that in thee have been
Return not round thee with the coming day;
And the dread thraldom that thy walls have known
No more usurps a place by truth's eternal throne.

There, by the hillocks green and streamlet's marge,
By "meadows trim" or twisted willows hoar,

Thought loves on airy pinion to enlarge
With "thickly-coming fancies;" and, once more,
Wander through times when superstition's shade
In the bright track of truth a desolation made.

The chains are cast aside; and heavenly light,
Pure as the morn of spring, invites to all;
And fled, like winter's gloom, the clouds of night
That cast o'er pious hope a shadowy pall:
Yet interest, undying, lingers still
Round ivied arch and oriel worn and grey,
Lingering, time's awful fiat to fulfil.
Lone monument of ages pass'd away,
Thou o'er the quiet landscape yet hast thrown
A venerable beauty, all thine own.

Miscellaneous.

THE HOLY SEPULCHRE.—On the 24th inst. (Feb. 1844) whilst passing the holy sepulchre, I found the entrance guarded by the pasha's soldiers. The open square in front of the sepulchre was filled with soldiers, and armed soldiers occupied the gate of the church. On inquiring the reason of all this, I found that a few days since an Arnaut soldier had killed a Christian woman in the holy sepulchre. The convents represented this to the pasha, who gave strict orders that no Arnaut soldier should come near the church of the sepulchre. On entering the church, I found the front of the sepulchre most gorgeously adorned. There were one hundred and three lamps burning, all, with one exception, of silver: one, which was of larger size than the others, was of massive gold, and of great value. The Greeks, the Armenians, and the papists had all united to adorn the sepulchre thus: the right side of the front was allotted to the Greeks, the left to the Armenians, and the top to the papists; while the middle was occupied by all three to display their riches, and the riches of their convents. To-day (28th) is the first day of Lent, and with it the grand ceremony of anointing the stone of the sepulchre; upon which, tradition says, our Saviour had been laid when anointed. The papists are the first to perform the ceremony, next the Greeks, and then the Armenians. All these parties had armed soldiers around them during the performance of the service, that they might be free from molestation. The poor Syrians and Cepts are excluded from the privilege of joining in these services; in fact, the Greeks, the Latins, and the Armenians are the tenants of the holy sepulchre: they have all the holy places in their hands. The Cepts have a small chapel on the left sideof the sepulchre; and the Syrians a small room within the church, which was given them by the Armenians, and they occasionally perform service there.

THE CREEK INDIANS AND ARDENT SPIRITS.—The lands had been surveyed, the chiefs who had deluded the nation into the treaty had been well provided for, and the rest, with very few exceptions, had transferred their rights to white men. I was now to be a witness, not of the ruins of a Palmyra or a Babylon, but of a nation of famous warriors degraded to the lowest pitch of drunkenness and despair, and surrounded in every direction by the least industrious and most dissolute white men on the continent of America. Everything, as we advanced into the Creek country, announced the total dissolution of order. Indians of all ages were wandering about listlessly, the poorest of them having taken to begging, and when we came in sight would come and importune us for money. Some of them, imitating the whites, were doing their best to prey upon each other; for we frequently saw squaws belonging to some of the chiefs seated by the roadside at a log or rude table, with a bottle of whisky and a glass to supply their unfortunate countrymen who had any thing to give in return, if it was only the skin of an animal. These women seemed to laugh at the distresses of the others, and gave us a great deal of their eloquence when we passed them; but fortunately we did not understand what they said, though by their lifting up the whisky-bottle it was evident they wanted to make something out of us also. In other places we met young men in the flower of their age, dressed in ragged hunting-shirts and turbans, staggering along, and often falling to the ground, with empty bottles in their hands: in this wretched state of things, with the game almost entirely destroyed, it is evident that nothing will soon be left to those who have beggared themselves but to die of want, or to emigrate; a step they are so very averse to take, that in their desperation they have already committed some murders.—*Featherstonhaugh's "America."*

ROMAN CATHOLIC INTOLERANCE.—In the middle of the nineteenth century, Austria is returning to the darkness of anti-reformation ages. While protestant countries are emulating each other in the effort to cement the bands of Christian love and unity, the bigotry of the Roman catholic priesthood is seeking to impose its iron yoke on the souls and consciences of men. In proof of this affirmation, we need but advert to the decree promulgated by his imperial majesty of Austria in the course of last year, which prohibits any Roman catholic to embrace the protestant faith, unless he shall first have presented an official representation of his desire to the superior authorities of the locality in which he is resident; and, after due inquiry on their part, shall receive from them "a licence to quit his own church." And, subsequently to so unholy an interference with that liberty of conscience which is a vital principle of the gospel dispensation, the Austrian sovereign (on the 23rd of December last) further prohibited any of his Roman catholic lieges, desirous of contracting marriage with a protestant, or any protestant desirous of intermarrying with a Roman catholic, to have their union sanctioned by rites performed in a protestant place of worship. Are these the proofs that the more rigid features of the papistical institutions have given way, as it is ever and anon affirmed, to the kindlier temper of modern times?—*S. K. C.*

* From the rev. F. C. Ewald's "Report to the London Society for Promoting Christian Knowledge among the Jews," dated Feb. 28, 1844.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 487.—OCTOBER 5, 1844.

THE CATHEDRAL OF KILDARE.

KILDARE, chief town of the county of that name, contains, according to the last census, 1,753 inhabitants. It is twenty-eight miles from Dublin, and is a borough, governed by a sovereign, a recorder, and two portreeves. It is pleasantly situated on a rising ground: the buildings form one street, and a few lanes leading therefrom; but the remains of the ancient religious edifices add much to the interest of the place. There is no trade, and the town or city is supported chiefly by the horse races, held on an extensive common (the Curragh) in the neighbourhood, famous in the sporting annals of the country. It is a large plain, formerly surrounded by a wood of oaks, which gave the name *Chille-dara* to the town, and was a place of druidical worship, until the time of St. Bridgid; or from *Kill-darah*, "the cell or church of the oaks," from the situation of the first Christian church founded here among trees of that kind.

The cathedral—the greater part of which is in ruins, the choir only being fit for service—forms the principal object of notice. It owes its origin to St. Bridgid, the daughter of an Irish chieftain, born A.D. 458. In her fourteenth year she received the veil from the hands of St. Patrick, or one of his disciples. She afterwards visited the abbey of Glastonbury, and, before A.D. 484, founded a nunnery at Kildare. An abbey was formed under the same roof for monks, but separated from the nunnery by walls. The monks and nuns had but one church in common, but entered by different doors. St. Bridgid presided over both establishments, and the abbot of the house remained subject to the abbess for many years after the death of the foundress, Feb. 1, A.D.

523. She was buried at Kildare. but her remains were afterwards conveyed to Down cathedral, and laid beside those of St. Patrick and St. Columb. She became the virgin saint of Ireland. The influence which St. Brigid acquired was very great. She founded not only the monastery but the see of Kildare, appointing as bishop a person called St. Conloeth, Conlaid, or Conlian, who, with her assistance, erected the cathedral, though some writers maintain that there were bishops of Kildare before this time. In the next century, Aed Dubh, "or Black Hugh," king of Leinster, resigned his sovereignty, and withdrew to the monastery of Kildare, of which he became abbot, and afterwards bishop of the see. Many other princes did the same. In 836, a Danish fleet arrived in the river Liffy, and another in the Boyne; and the church and abbey were plundered. The shrines of St. Brigid and St. Conloeth were carried away, and the town destroyed by fire.

The first Englishman who occupied the see was Ralph of Bristol, who died A.D. 1232. He repaired and ornamented the cathedral. In the reign of Henry VII., having again fallen into decay, it was repaired by the bishop, Edward Lane, who died A.D. 1522. It was a fine gothic building, now mostly in ruins; the walls, however, still remain, with the south side of the steeple and the walls of the nave, which has on the south side six gothic arches and six buttresses. The north side of the steeple is said to have been beaten down, with other parts of the building, by a battery planted against it in the parliamentary war, 1641. The choir, in which the parochial church services are performed, is kept in repair. The south wing, formerly a chapel, is in ruins; but two statues in alto-relievo may still be seen—one of an ancient knight of the Fitzgerald family, clad in armour, and surrounded by heraldic escutcheons; and the other a bishop, with his pastoral staff and mitre, supposed to be bishop Lane.

About thirty yards from the west door of the cathedral stands a very fine specimen of the round towers, one of the best in Ireland. It is built of white granite to above twelve feet above the ground: the superstructure is of common blue stone. It is about 130 feet in height, and battlemented at the top; and has, about fourteen feet from the foundation, a large arched aperture, apparently intended for a door. It is approached by steps from the outside. At no great distance is the pedestal of an ancient stone cross, the upper part of which still lies near it. Near the tower are the remains of the fire-house; a narrow stone cell, in which the "inextinguishable fire" was formerly kept by the nuns of St. Brigid. This fire was put out by Henry de Londres, archbishop of Dublin, A.D. 1220. What were his reasons does not exactly appear. It was afterwards rekindled and kept burning until the suppression of monasteries in the reign of Henry VIII. William Meagh was created by that monarch bishop, in opposition to the pope. To him succeeded Alexander Craik, by whom the see was greatly impoverished by exchange with Patrick Sarsfield.

The chapter consists of a dean, precentor, chancellor, and four canons. There are, besides, eight prebendaries and an archdeacon, who vote for the dean, but are not of the chapter. There is neither chapter-house nor episcopal palace, nor any house of residence for the dignitaries.

The diocese, which will be added to that of Dublin, contains 85 parishes, comprised in 41 benefices.

Kildare, by the exchange of lands referred to, was left without sufficient maintenance for a bishop; when, on the restoration of Charles II., the church was again established. But soon after the prebend of Maynooth, in St. Patrick's cathedral, was annexed to it in commendam, when Thomas Price, chaplain to the marquis of Ormonde and archdeacon of Kildare, was consecrated to the bishopric by the archbishop of Dublin, March 6, 1661*. Anthony Dopping, his successor, procured the addition of several rectories in Meath to the bishopric; and since 1681 the deanery of Christ church, Dublin, has been held with the see—bishop William Morton being the first who held them together. At Tully, or Coghlanstown, a parish in the neighbourhood, was a commandery of knights hospitallers, richly endowed: it continued until the reformation. The commandery is now held with the bishopric. The bishop ranks next in precendency to the bishop of Meath.

A monastery was founded at Kildare by lord Offaly, in 1260; and a convent for carmelite friars by the same individual, in 1294. Of the castle built by the De Vescis in the thirteenth century, a portion is in tolerable repair.

THE GUIDE OF YOUTH:

AN ADDRESS TO THOSE WHO HAVE RECENTLY BEEN CONFIRMED.

By the Rev. William Burdett, M.A.,

Vicar of North Molton, Devon.

"Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"—Jer. iii. 4.

The remarks which I am about to make will be principally, though not exclusively, addressed to those who have lately taken upon themselves "the solemn vows, promises, and professions" which were made on their behalf and in their name at their baptism. I am desirous of impressing upon them the responsibilities of their situation. I would have each one seriously to consider the solemn nature of the ordinance in which they have so recently engaged, and to say "Thy vows are upon me, O God." I would remind them also of what is said by the wise man: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed: better is it that thou shouldst not vow, than that thou shouldst vow and not pay." It is a pleasing thing to see so many come forward and voluntarily confess themselves bound to believe and to do what their godfathers and godmothers promised for them; and well would it be if all of them were sincere in their professions: they would then be "a little leaven leavening the whole lump" of our population: they would rejoice their parents, their ministers, yea, and the holy angels in heaven, among whom our Lord has assured us there is joy over every sinner that truly turns to God. Whilst to you, then, my young friends, who have been thus engaged, I shall speak more particularly, yet to all I would hope to convey a word of instruction, and especially to all the young: I would plead

* Bp. Mant's History, i. 613.

with such on this occasion. Come now, my friends, and let us reason together: to each of you I have a question to propose, and, although I ask not now for an audible answer, yet I entreat of you seriously to resolve in your own minds, to reply in the affirmative. The question is an important one: it comes to you as from the throne of heaven, and it seems to anticipate your immediate acquiescence—"Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" The Lord expects you to return to him when you are invited, and for this purpose he has furnished you with words with which to come: "Take with you words, then, and turn unto the Lord: say unto him, Take away all iniquity, and receive us graciously:" say unto him, "My Father, thou art the guide of my youth." Turn it into a prayer: "My Father, be thou the guide of my youth."

We all require some one to direct us; but youth more especially needs a guide: it is the most dangerous season through which we have to pass: it is the time when the great adversary of souls usually presents his temptations with the greatest success; when others are accustomed to make allowances for us, yea, when we make allowances for ourselves, whilst running into those excesses to which we are so prone. But, my friends, does the word of God make allowances for youthful excesses? Does it say that sin and folly may then be indulged in, and that God will overlook them? Let us refer to one passage upon this subject, to which many more might be added. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou" (mark this well) "that for all these things God will bring thee into judgment" (Eccles. xi. 9). Present gratifications will be dearly purchased, if the price is future misery and wretchedness. Such is the subtlety of Satan, that, when he tempts men to sin, and especially the young, he does not discover his whole design at once, lest he should affright those whom he would allure. If he should tell you plainly that "lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death," and that death and sin will bring forth hell, you would say, "Get thee behind me, Satan:" you would not for a moment entertain his suggestions. He therefore makes his approaches gradually, from little sins to greater, from what is doubtful to what is plainly forbidden, from venturing near the borders of sin to dwelling in the tents of wickedness. Excellent was the advice of the wise man: "Enter not into the path of the wicked, and go not in the way of evil men: avoid it; pass not by it, turn from it and pass away:" "My son, if sinners entice thee, consent thou not: if they say, Come with us, we shall find precious substance, we shall fill our houses with spoil, cast in thy lot among us; my son, walk thou not in the way with them; refrain thy foot from their path:" "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." "Evil communications (says an apostle) corrupt good manners." By associating with those who "make a mock at sin," who make a practice of taking God's holy name in vain, and profaning the sabbath, many are drawn aside from those paths of rectitude and virtue in which they commenced their career. David, in the first psalm, describes the blessedness of the man "who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. He shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper."

The scriptures furnish us with many examples, which not only shew us that it is possible to be religious in youth, but also point out to us the advantages resulting therefrom. The history of Joseph is so familiar to you that I need not relate it. He feared the Lord in his youth: when tempted to sin, he immediately resisted the temptation, and exclaimed, "How can I do this great wickedness, and sin against God?" And Joseph's piety was so far from hindering his worldly prosperity, that it most effectually promoted it, for it is expressly left on record that "the Lord was with Joseph, and he was a prosperous man." His master saw that the Lord was with him, and that whatsoever he did, the Lord made it to prosper. Samuel was dedicated to God even from his mother's womb. Obadiah "feared the Lord from his youth." Timothy "from a child knew the holy scriptures." Josiah is a striking example, and very appropriate to our present purpose. It is said of him, that "in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father." The eighth year of his reign was the sixteenth year of his age. When he began to seek God, therefore, he was just the age of many of those whom I am addressing, who have recently, in the presence of God, before his ministers and the assembled congregation, "renewed the solemn promise and vow made in their name at their baptism, ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and to do all those things which their godfathers and godmothers then undertook for them." He laboured under greater disadvantages than you, inasmuch as his exalted station exposed him to greater temptations; but he sought help from above: doubtless, if not in words, yet in substance, his continued prayer was, "My Father, be thou the guide of my youth."

If you consult the history of our own country, you will find that we had a king (Edward the sixth) pre-eminently distinguished for early piety; like Josiah, "while he was yet young, he began to seek after the God of his fathers." Although he died when about sixteen years of age, yet his piety was conspicuous, and his name stands recorded amongst the most illustrious of our monarchs. He is sometimes called "the English Josiah;" exhibiting, like his prototype, a remarkable instance of devotedness to God in an exalted station. So great was his respect and reverence for the word of God, that it is recorded concerning him, that, when he one day wanted to reach down a book from an upper shelf in his library, and a large folio bible was placed by one of his attendants for him to stand upon for that purpose, he refused to tread upon the sacred volume, and to treat it with such disrespect. How illustrious is such an example! He sought the Lord in his youth: "My Father, be thou the guide of my youth." That holy book which he refused to trample under his feet, was his guide and his counsellor: "his delight was in the law of the

Lord, and in that law he meditated day and night;" and in him, as in Josiah, was fulfilled the declaration, "Them that honour me, I will honour."

Will you not then, my young friends, individually, "from this time cry unto God, My Father, be thou the guide of my youth?" You are surrounded by many and great dangers: you are going into a world full of snares: you see many walking in the broad way, and but few, comparatively, devoting themselves to the service of God, especially in youth; and you think, perhaps, that the path in which so many tread must be the right one. But the scriptures teach us quite the contrary: they tell us that it is a "little flock to whom it is the Father's good pleasure to give the kingdom;" that it is a "broad gate which leadeth to destruction, and that many go in thereat." O, that what was prophesied of the Israelites on their return from their captivity might be fulfilled in many of you whom I am now addressing. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." "Jacob" and "Israel" may be understood here as representing the people of God —his spiritual Israel—so that the meaning of the passage is, "One shall say, I am the Lord's: I am his, and will be his for ever: living and dying, I will be the Lord's. "Another shall call himself by the name of Jacob;" *i.e.*, forgetting his own people and his father's house, he shall join himself to the people of God, shall seek the good of the church in general, and of every member of it in particular. "Another shall subscribe with his hand unto the Lord, and surname himself with the name of Israel;" *i. e.*, shall solemnly bind himself, as by a written agreement, to the service of God: as a man sets his hand to a document, and delivers it as his act and deed, so shall he make a covenant with God. One shall make a voluntary surrender of himself to God: another and another shall follow his example. O, that it might be thus amongst those whom I am addressing! "Who is on the Lord's side?" Who, amongst the young especially, is willing to choose God for his portion? Who amongst you is desirous, in reality and sincerity, "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh?" Happy indeed would it be for our parishes and congregations if all those who have promised to this should be found to be in earnest. "They have well said all that they have spoken. O, that there were such an heart in them that they would fear God and keep all his commandments always, that it might be well with them" both in this life and in that which is to come.

Whilst I would exhort all to seek in earnest "the things which belong to their everlasting peace, before they are for ever hid from their eyes," to "work while it is called to-day, seeing the night of death cometh in which no man can work;" yet to the young more especially I would say, "I have a message from God unto thee;" I am commissioned to proclaim to those who have so recently made a public profession of their desire to serve God, "Behold, now is the accepted time; behold, now is the day of salvation." I would ask such, individually, as one who has a concern for their immortal souls, "Wilt thou not from this time cry unto God, My Father, be thou the guide of my youth." "From this time:" do not put off until next year, or next month, or even until to-morrow; but from this very day, now, whilst the Spirit of God, it may be, is striving with you; now, ere the feelings which actuate you shall have passed away; now, ere you return again into the world, put up an earnest prayer to God, "My Father, be thou the guide of my youth." Many of the same age with yourselves have gone to their final account; some, perhaps, who, had they lived, would have presented themselves with you for confirmation. Will you not then, from this time, say, "Thou art my portion, O Lord?" Will you not say, "Defend me, O Lord, with thy heavenly grace, that I may continue thine for ever, and daily increase in thy Holy Spirit more and more, until I come unto thy everlasting kingdom*?" The promise which you so recently made in the public assembly has been registered in heaven. The vows of God are upon you. "From this time, therefore, cry unto God." Pray unto him who is "nigh unto all them that call upon him," and who has said, "Those that seek me early shall find me." The psalmist has furnished you with a prayer, to which a blessing is appended: "O satisfy us early with thy mercy: so shall we rejoice and be glad all the days of our life." The enemy of souls knows, if you do not, that, the longer you delay, the more unwilling as well as the more unable you will be to repent and turn to God. To-day, then, do I declare unto you that "the Lord is waiting to be gracious." To-day he sends an invitation to one and another of you: "My son, give me thine heart." And wilt thou not look up unto him, and say, "My Father?" Wilt thou not, from this very day, cry earnestly unto him, Be thou the guide of my youth:" "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee:" "Thou shalt guide me with thy counsel, and afterwards receive me to glory?" I have said that youth needs a guide: it is so in temporal things; much more with respect to those which concern the soul. And how blessed are they who have the Lord for their God and guide! "They that seek the Lord shall not want any good thing:"

"How canst thou want if he provide;
Or lose thy way with such a guide?"

The world through which you have to pass is a wilderness; and there are many by-paths, into which you are in danger of straying; but he who said to the Israelites in the wilderness, says also to you, if you seek him as your guide, "Behold, I send an angel before thee, to keep thee in the way." He has promised to be the guide of those who seek him, "even unto death;" yea, and to be with them in death: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy One of Israel, thy Saviour."

I would not dismiss the subject without a word of exhortation to those more advanced in life, as well as to the young. "Age should teach wisdom." If parents are careless and unconcerned about re-

* Confirmation service.

ligion, how can it be expected that their children should be otherwise? If masters follow the pomps and vanities of the world, how can it be expected that their servants should renounce them? If it be a blessed thing to be the instrument of turning a sinner from the error of his ways, and, either by example or by precept, drawing him from the paths of sin to those of righteousness; so, on the other hand, "we shall bring a curse upon us, and not a blessing," if by our misconduct any of those over whom we have influence, and who look up to us for an example, are thereby drawn aside, and led to pursue the paths of the destroyer. It is in vain that the minister exhorts the young of his flock, if the example of those who are placed over them as parents or masters is not such as to second his exhortations.

The duty of presenting themselves at the Lord's table has been set before the young during the instructions given to them previous to confirmation: it has since been enforced by the bishop at the confirmation: the church expects that they will so present themselves at the first opportunity which occurs. But yet it is to be feared that many will refuse to come, and will be confirmed in their unwillingness by seeing those to whom they look for an example regularly turning their backs upon the sacred ordinance. I exhort you therefore, parents, masters, elders, neglect not the duties of religion yourselves: "take ye good heed, lest ye, withdrawing yourselves from this holy supper, provoke God's indignation against you*." Let it be seen by those over whom you are placed that you are in earnest about the salvation of your own souls; and this will be, by God's grace, the means of exciting in them a correspondent earnestness. "He that winneth souls is wise."

Finally, my young friends, remember, I beseech you, that you have each an immortal soul, to be saved or lost. Remember, also, that our Lord has said, "He that loveth father or mother more than me is not worthy of me." Whilst you are to be obedient to them, it is only in things lawful: "Childeren, obey your parents in the Lord;" as far as is consistent with your duty to God. If their commands run counter to the commands of God, there is no doubt which ought to be obeyed: "We ought to obey God rather than man." My earnest prayer for you is, that God may indeed be "the guide of your youth." "God is my record how greatly I long after you all in the bowels of Jesus Christ." May he protect you from those "dangers which stand so thick through all the ground!" may he "guide you with his counsel, and afterwards receive you to glory;" may he be not only "the guide of your youth," but also the guardian of your riper years; and, if you are spared to a good old age, may your "hoary heads be crowns of glory" to you, being found in the way of righteousness. Such will be the case if, "from this time," from this very day, from this very hour, you cry in earnest, unto him who heareth and answereth prayer, "My Father, be thou the guide of my youth."

* Communion service.

"WHAT I HAVE GONE THROUGH!"

It is an expression often used—sometimes uttered with complaint and murmuring, sometimes with thankfulness to him who hath led the sufferer through so much. There is not one of all the children of God but must pass through tribulations on the way to the kingdom of heaven.

At some period of the journey of life, at some resting-place, the pilgrim pauses and looks back, and sees what he has gone through; what hills of difficulty are surmounted, what floods of tribulation are passed through. How hath the blind been led by a way that he knew not! how hath the crooked been made straight! how have the rough places been made plain! But the full retrospect will be when life is all ended. What different histories will the redeemed of the Lord have to recount! how different as to the variety of incident and the minute details! how alike, in that they all tell of the goodness of God! And each one shall sing, though in a different tone it may be, but all those tones shall blend to swell one harmony: "I will sing of mercy and judgment: unto thee, O Lord, will I sing."

How have I enjoyed that little simple hymn, the burden of which is "glory, glory, glory;" that little hymn composed by a converted Hindoo, sung by that Christian brother in his home far away, but borne to England, that believers here may learn how converts from the heathen sing! O, while in how brief a moment that one sentence has been sung,

> "And meet my Father's children there
> In glory, glory, glory,"

what visions have crowded round me! "My Father's children!" O, what a numerous band! the redeemed of how many a clime! Many who died long, long ago; some wafted to their abode of glory yesterday; the young, the aged; the rich, the poor; the child who had never known sorrow, but who soon closed his eyes on this fleeting world; the martyr, whose death-bed was a sea of flame; some whom I knew, dear ones with whom I had taken sweet counsel, and in company with whom I had walked to the house of God; saints who had helped me on the way to heaven, though I never knew them, but who, being dead, yet spoke by what the Holy Spirit had enabled them to write. "My Father's children!" I seemed to behold them in their heights of glory. And what they have all gone through, how will it seem at last? To tell the sufferers now would sound unfeeling, did not the word of inspiration speak. "I reckon"—an apostle, a martyr elect speaks—"I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

"What I have gone through!" From the very poor, I do not wonder that I have often heard such words. Poverty, sickness, loss of friends, unkindness, injustice—these, in different forms and at different times, mortals have to bear: some pass through one trial, and some through another; some through several trials at one time. It does us good to compare our case with that of another.

"What I have gone through!" Words suitable indeed, as uttered by a poor aged woman, who gave me the details of her journey to a distant city to pay a last visit to her husband, whom she and many others believed to be innocent of the

charge which had been brought against him. But he had been condemned to die; and she had to visit him in his prison cell, and then, after his execution, to return home with his dead body. But I will not dwell on such a detail.

"What I have gone through!" was often said by one of the poorest women I ever knew. I seem to see her now, and to hear her account of suffering during the illness of her children. Her husband had fallen from a cart nine years before, and had been so much injured, that he expired after a few days. I fancy I now see the little tenement in which she lived, and the part of the bare hill which was enclosed for a kind of garden. "It is a good piece of garden ground," she said, "but I have not money to crop it: I just raise a few potatoes, and we should have been starved without them." In one corner, many branches of laurel, laurestinus, and other evergreens, seemed to me not growing, but just stuck in, like children's play; but she undeceived me. "I planted them last spring," she said: "I thought if they took root I could sell a few."

The view from the opened cottage door was extensive and beautiful. The wide hill, varied with many risings and fallings, extended before us: beyond were seen many cottages, surrounded with little gardens. The river glided on its way below the hill: beyond it, to the left, were woods and well cultivated fields; and, to the right, a great city, with its spires and towers and glass houses and shipping, its ancient cathedral, and modern improvements, bridges and archways, the great western cotton works, and the terminus of the Great Western Railway; its ranges of houses, one range above another—for it was a city built like ancient Rome, upon seven hills. But the beauty without made the misery within more painful to behold. The poor woman was lame, the children ragged and dirty: one of them was lying on a little bed placed on chairs. "To-day, for the first time, she knows me," said the mother: "till now she has been insensible. I have waited upon her often in the winter nights by moonlight; for I could not afford candles, and I have been obliged to burn the soot for coal." Much more I might relate, but I shall not dwell on this case: sin had brought misery into that home.

"Is it not always so?" some may ask; "is not all suffering the fruit of sin?" In a general sense it is so, but not always immediately. Thus, when our blessed Saviour was asked in reference to the blind man, "Master, which did sin, this man or his parents, that he was born blind?" the reply was, "Neither hath this man sinned nor his parents;" meaning that the suffering was not the immediate consequence of a particular sin. So it is still. We see the children of God receiving affliction from his hand, affliction which they cannot trace to any express act of sin: they deeply feel and freely confess that in themselves is no good thing, and they hear with joy the blessed words, "Their righteousness is of me, saith the Lord." I will turn to such a case.

"He giveth not account to any of his doings." I have often thought, when I have seen poor Ann I—— lying, week after week, and month after month, on her bed, ready to depart, and to be with Christ, which is far better, yet patient to continue here. I have heard the opinion expressed, that, the moment a soul is fit for heaven, that soul is taken hence; but to me it seems the simple truth that a soul is fit for heaven the moment it has embraced the offer of the salvation of Christ: our fitness is in him. "Why, then," some will ask, "is life prolonged?" What, have they forgotten the poor demoniac, who, when he had received a cure, wished to abide close to his great Deliverer, like a Christian wishing to be at once in heaven, in the immediate presence of his Saviour. But no, that great Deliverer suffered him not: he sent him away again, saying, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Poor Ann! she could indeed scarcely speak to tell her friends what the Lord had done for her, but she could smile with thankfulness when his blessed name was named, and she could be in calm and patient contentment waiting till he should call her hence. "Six years, last Christmas, since she first was ill," was the reply her parents gave, when I inquired how long she had been thus afflicted. At three several times she had kept her bed for months together, then had been a little better. Often had I gone up the stairs, and entered the large room where she lay, and perceived no change from week to week. The stairs led at once, without any door, into the room. The place was perfectly neat, but the scanty furniture told of the poverty of the inhabitants. There were in the room two beds, two large chests, and a chair: the window furnished one more seat, and was sometimes ornamented by a bright common geranium. The room was not ceiled, but took the form of the roof of the house, and was supported by an upright beam. Across the room was fastened a string, on which were hung some articles of wearing apparel. The view from the small window was very beautiful. Beyond the road and the opposite houses, two hills met: that on the left hand was intersected with many low hedges, and divided into little gardens, surrounding poor but decent cottages: the hill to the right hand was uncultivated, but picturesquely diversified in form, and dressed with broom and fern and heath. Beyond all this, and on the other side of a river which glided on unseen, rose a beautiful field: the slope was abrupt, and just on the brow were some fine elm trees: there the ground became level; and I can fancy the view now, as I saw the sun shining on that level, while the sloping part of the field was in deep shade. Many other fields and trees were seen also, till the most distant blended with the soft sky. But where poor Ann lay she could see none of these beauties. What could she see? Nothing, for months together, but the room in which she was, and the upper step of the stair-case, where, now and then, a visitor appeared, or one of her aged parents, or her little niece. In days past, indeed, there was one thing else for her to see, the page of God's word; but, at the time I knew her, she was too ill to employ herself in reading.

But, shall we say what, in the mean time, was presented to the eye of her mind? What were her meditations from day to day? What heavenly music seemed to meet her ear, shut out, as she was, from earthly scenes, exposed to no intercourse with a jarring world! what calm hours of retirement and nearness to God were hers. But let us not envy her. The God of all grace can manifest himself to each one of his people.

Poor Ann could seldom speak—never but in a whisper; and even that effort seemed so great, that a visitor would scarcely urge her to it. One day I remember asking her how she felt, and she whispered, "Happy;" and that was literally the only word she spoke during my visit; yet that visit is remembered with great interest, on account of her calm composure as she lay in patient suffering, and of her deep attention as I read to her.

In that family I saw the power of Christianity. I was reminded of the words, "As having nothing, and yet possessing all things." I admired the industry of the aged parents, as they sat side by side, busied in the humble employment of shoemaking. And how the poor mother would sometimes leave her work to step upstairs and look at her daughter! bend with anxiety to discover whether she had fainted, as she often did, or had fallen asleep; wet her lips with a little tea, if she had nothing else for her; or fan her, and speak a word of comfort to her, and then leave her again in that humble, silent room, alone with her God!

As poor Ann could speak so very little, it was a comfort to remember that she was not beginning, on that bed of languishing, to love and to seek God. No: she had sought him in the days of her youth: she had been led away from the sins and vanities in which she saw others delight; and had found her comfort in the service of him who loved her, and gave himself for her.

To my surprise, she left that bed of affliction: a little appearance of recovery took place: the poor mother, who had so kindly waited on the invalid, died. I shall not forget the day when I paid a visit to that bereaved home. The house looked neat and comfortable as usual. Who had made it so I could not tell: whether the poor daughter had exerted her utmost energy to supply her mother's place, or whether the father himself had placed all in such exact order. Both were now sitting to rest for a few moments: tears were in the eyes of poor Ann, as her father gave me the particulars of her mother's last illness. She had been seized with a violent pain in the side: friends and doctors had advised for her, but in a few days came the end of all her sufferings. She had expressed her hope in Christ, said that she was now going to him, using words such as these: "What should I do now, if I had not sought him?" She had lived, they told me, sixty-four years—I should have thought much more, from her appearance. For thirty-six of those years, her husband told me, she had sought the Lord; an expression often used, sometimes, alas, carelessly. As I thought of the expression, the question arose, "And why did she seek him? She loved him because he first loved her, and she sought him because he had first sought her: for thirty-six years she had sought him; but for how long had he sought her? Surely from eternity. When she sought him, she acknowledged that he had first sought her; and now she has indeed found him: now she sees that he had not said to her, "Seek ye me," in vain. O, he is still speaking, he is still inviting: when he, in condescending grace, says, "Seek ye my face," who will not answer, "Thy face, Lord, will I seek?"

Poor Ann, she outlived her father too. They had moved away from the place where I had known them, and I had not seen her for sometime: then I met with her one day carrying a petition in her hand, trying to collect a few shillings to help to bury him. Now her father and her mother have left her, surely the Lord will take her up: he will raise up one friend and another for her during the remaining days of her pilgrimage; and at last her parents and she shall all meet, and tell all that he has led them through; for to each of the redeemed it shall be said—

"Go, and share his people's glory,
With the ransomed crowd appear,
Thine a joyful, wondrous story,
One that angels love to hear."

L. E.

SHORT READINGS FOR FAMILY PRAYERS.

No. XXII.

By the Rev. Henry Woodward, M.A.,
Rector of Fethard, Tipperary.

THE WORLD COMPARED TO A SPIDER'S WEB.

A celebrated historian has observed that no instance has been recorded in which an enemy has ventured to ford a river, in front of an enemy, without coming off victorious. If this be true, it may, in a great measure, be accounted for, not only by the bravery which such a movement indicates, but by the resistless impetus which the effort itself imparts. It seems, indeed, in the usual course of providence, that all important discoveries, all great undertakings for the advancement of science or the benefit of mankind, should pass through some medium of discouragement, before they make their way to an established position in the world. And this is wisely ordered. It puts the genuineness of new plans and systems to a test. It secures society from being overcharged with novelties, perplexed with crude inventions and idle theories. All such schemes are met, at first, by an opposition which tries their strength. They have to pass through an ordeal of resistance, through which, without intrinsic energy, they cannot force their way. And thus, what is spurious and abortive perishes in the birth: it dies by its own exhaustion, and thereby saves society the trouble of examining its claims, and relieves public opinion from the pains of becoming its executioner.

This may explain to us, in a measure, why it is that we have been placed in this system of things around us; why an immortal spirit should be destined to pass through such a medium as this world in its progress to eternity. It is to put it to the very test which I have already described. It is that the society of the blessed above may consist of none but genuine members, faithful souls, loyal spirits, soldiers who have fought a good fight, have borne the cross, and won the crown. "These are they," says the elder to St. John, "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 14). What, then, is that which the scripture emphatically styles "the world?" It is, as it were, a web of sin and vanity woven by Satan himself. And this web is spread across the road which leads from earth to heaven, to catch, to entangle, and to destroy the souls which would pass from hence to a better country. But what he intends for destruction, God overrules for needful and salutary probation.

This dense and resisting medium is the great instrument of our trial. It stands between us and the land of inheritance which lies before us; and pass through it we must, if we would reach that blessed country. But do all succeed in the attempt? Do all even make the effort? Alas, no! The far greater part yield to the resistance, and with contented indolence lie entangled in the web, and perish in the snare. Thus does this world present to the eyes of invisible spectators a ghastly sight, like that of the insect's web; a texture rich in spoils, set thick, and teeming with the dying and the dead.

A few there are, however, and have been in all ages, who have sought and found deliverance; a few chosen spirits of ethereal mould; a band of conquerors, who have held on their way and forced a passage. They have come out, through this dark cloud, into the light of everlasting life, amidst the shout of angels, amidst the acclamations of their fellow-soldiers, who have trod the victor's path before them. O, may we one day be united to this faithful band, and be enrolled amongst the heroes of the cross! We are now, as "all our fathers were, under the cloud; and all are passing through the sea." The snares of the world, the toils of Satan, are all around us, and his net is spread before us. Let us, then, "quit ourselves like men." Let us be faithful unto death. Let us march on, and we shall soon be through; we shall soon be on the other side; we shall soon be out in the sunshine of eternity, in the open air of heaven, and in the light of cloudless day.

THE IDLE WORD:

A Sermon,

BY THE REV. ALEXANDER ROSS, M.A.,

Rector of Banagher, Londonderry.

MATT. xii. 36.

'Every idle word which men shall speak, they shall give account thereof in the day of judgment."

How many startling and deeply agitating thoughts and subjects of mental vision, important to us as rational, as moral and immoral beings, are gathered up within this brief phrase — "The day of judgment!" What a word is that! what a work it is—deep and powerful to thought, strong to imagination—to realize to our hearts this amazing thing, "the day of judgment"—the wonders of it, the discoveries of it, the measures of it, its consequences! There is that in this subject fitted to bring down the heart to its lenten spirit; to bid it look in, mournfully and tremblingly, upon the ruin-work of sin, within it and around it. There is that in it which may lead the soul, through grace, to look out hopefully and lovingly and rejoicingly upon the salvation-work of the crucified and risen Saviour.

That "there shall be a resurrection of the just and of the unjust"—that "all that are in their graves shall hear the voice of Christ, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation"—that "the sea shall give up the dead that is in it, and death and hell shall deliver up the dead which are in them"—that "the dead, small and great, shall stand before God, the judgment shall sit, the books shall be opened, the dead shall be judged out of the things written in the books, according to their works"—these are God's words; and they are plain words; and surely, if we took God at his word, it would give a pause to many of our thoughtless thinkings, and profitless doings, and mindless talkings, the busy idleness of a world that is to pass as a shadow, like the visionary palace of the eastern tale, to be sought, with our newly-awakened eyes, on the morning of eternity, and to be nowhere found.

The wonders of the day of judgment: "all that are in their graves shall come forth;" "the sea shall give up the dead that are in it;" "death and hell shall deliver up the dead that are in them." What a wonderful spectacle! All that are in the graves—all that the cold earth hath shut her mouth upon, hath covered within her secret hiding-places, yea, mingled with her own undistinguished elements of corruption—all whom the engulphing ocean hath laid up within her mighty depths, hath borne in fragments to every shore, hath floated in infinitely diverging particles, too minute for the observation of sense, upon her billows and her foam, to earth's most widely-severed bound; from the day when, in awful judgment, the sea became the sepulchre of a world, till the last death-shriek which shall echo from its storm-swept rocks or treacherous sandbanks—all, all shall stand up once more, living, moving, thinking, hoping, fearing men—men with their distinct individuality, with their recognisable identity, with the very same bodies with which they slept the sleep of death.

Ay, how can this be? cries out natural reason, cries out philosophy, cries out science, cries out chemistry, cries out physiology. How can this be? That is, you do not believe it; and I will tell you what that means: you do not believe Omnipotence—you do not believe it possible that the omniscient eye of God is upon every particle of matter that he hath made; that he can pursue it, and keep it in observation, throughout the revolutions of ages, through all its endless movements and modifications; and then, that he can recall each, at his pleasure, from their various combinations, and recombine them in that form for which they were originally designed. You doubt this. The

Saviour has given us the true philosophy of this doubt: "Ye do err," saith he, speaking on this very subject, "not knowing the scriptures or the power of God." O yes, in spite of science, in spite of chemistry, in spite of physiology, we shall stand up again living men, embodied men, with the same bodies, identically the same men, with men's thoughts, and feelings, and rememberings, and imaginings, men capable of bliss and pain, of joy and agony, throughout undying eternity.

Such are the wonders of the day of the judgment. But the passage we are looking at does not invite us to dwell upon these wonders: it hath more relation to the discoveries of the great day: though neither is that it chief bearing; but the discoveries we may not altogether pass over in looking at the spectacle — the grand eternal assize which this passage calls up before us. There are discoveries awaiting that day — discoveries startling, searching, full of alarm: "There is nothing covered that shall not be revealed, neither hid that shall not be known:" "therefore judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" — "in the day when God shall judge the secrets of men, by Jesus Christ, according to the gospel."

Let us just think of these words—"the counsels of the hearts," "the secrets of men," to be manifested, to be judged. Every vain or foolish imagination, every impure or selfish thought, every petulant or unloving temper, every crooked or disingenuous act, every word which, having passed our lips, we would blush to hear repeated, everything, in short, which we would eagerly desire to have concealed from our heart's dearest friend —all, all shall be written abroad upon the wide concave of the glorious heaven, that the whole universe may read our character and our judgment there. It is thus that, with the tribulation and anguish, there is shame also and everlasting contempt, as characteristics of the judgment of the great day.

This would be all inexpressibly fearful, a picture too painful for thought to call up out of the deep of revelation, if it were not for one sweet and blessed spot, in the portraiture of judgment, for the eye of hope to rest upon; and this is, that there are not only the books in which things are written—the works to be judged—but there is "another book, which is the book of life;" that there is not only a writing down, but "a blotting out of transgression;" also, that it is not only said, God hath "set our secret sins in the light of his countenance," but that "their sins and their iniquities he will remember no more."

And what is that book of life, may we ask? Surely it is none other than Christ himself. And this will explain the peculiar phraseology of the apostle, in connection with this subject, when he says, "When Christ, who is our life, shall appear, then shall we also appear with him in glory:" and again, "There is therefore now no condemnation to them that are in Christ Jesus." So perfect is that blotting out—that non-condemnation, that oblivion of transgression — that it has given occasion to the lofty and daring challenge of the apostle in the 8th of Romans: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"

These are the wonders, and these the discoveries of the great day. But there are measures of judgment also; measures—that is, the works—that claim a title to be written in the books of remembrance, or that mark the character, whose title is shut up in the book of life. There are many of these marks and measures spread over the book of God's self-discovery—the bible. But the passage before us narrows us into one class — the "idle word." "Every idle word which men shall speak, they shall give account of it in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Our first inquiry here is, what is "an idle word?" An idle word is a word spoken without any distinct end or purpose. It is a word spoken carelessly and without premeditation, not intended or thought of as a matter to produce an effect, and therefore, at first view, not having any direct connection with the thoughts or intents of the heart. An idle word is not therefore necessarily (as some have imagined) an evil word. It may be intrinsically in itself an evil word, or it may be a good word; but it is such a word so unthinkingly spoken, that neither the good of it, nor the evil of it, nor any effect it is to produce whatever, is immediately present to the mind of the speaker. Now, the strange thing is that, according to our Lord, it is of such words we are to give account in the day of judgment; and that it is by such words we are to be justified, and by such words we are to be condemned.

And here we must first premise, that it is quite plain, in fact it is the grand discovery and truth of scripture, that a man is only justified, in the day of judgment, by his connection with Christ. And therefore, when it is said that anything in a man himself justifies him, it can only mean something which shows a his connection with the Saviour. Now, that which shows a man's connection with Christ is the state of his heart; and

therefore, whatever distinctly marks the state of a man's heart as a renewed heart, and in union with the Saviour, may in this sense be said to justify.

But the strange matter here is, that our Lord, who knew what was in man, has chosen, as the measure of the state of our hearts, as the criterion of our character, not our deliberate words, but our idle words, our words spoken carelessly, without purpose or premeditation.

This may appear a very hard thing to many, and especially to those who, when they speak foolish or evil words in a light or careless manner, are ready to excuse themselves on the plea that they meant no harm. But every one, who has been much observant of human character, will powerfully feel that, over and above his divine authority, our Lord's reasoning commends itself irresistibly to their own experience and convictions. "Either," saith he, "make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." And then, in clear and striking application of this figure and illustration to the subject before us, he adds—"O, generation of vipers; how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word which men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

You will observe, then, in this argument, that our Lord lays it down as a fixed principle, founded in the very nature of things, that, as a tree which is made good must naturally bring forth good fruit, and as an evil tree must bring forth evil fruit, so a heart that is made good, that is a renewed heart, will spontaneously, of itself, without thought or recollection, bring forth good things; while the evil, corrupt heart, the heart of nature, will, out of its treasures of evil, bring forth evil things. The mouth is but the overflowing of a fountain that lies in the deep of the heart; and, therefore, the character of the streams that issue forth is the index to the character of the source from whence they spring: and this is more strikingly exhibited in the idle, careless, unpremeditated sallies and droppings of our common conversation, than in our more deliberately composed speeches. A man, full of all evil, on set occasions, when framing his words advisedly, and with caution and preparation, may dress himself in the very radiancy of truth, and speak things that dazzle and deceive, under the heavenly images of moral beauty; but, when he is off his guard, and talking idly and carelessly, the language of such a one will unconsciously put on the foul and unwholesome aspect of diseased nature, the deadly colours of the heart.

The celebrated John Wilkes, one of the great agitators of his day, occurs as an unhappy illustration of this truth. No man could speak more nobly, or harangue more eloquently, in public and in parliament, on virtue and purity, and reverence for divine law and for high moral principle; but the language of his hours of idleness, and his careless and familiar conversation, even his free and guardless correspondence with his friends (fragments of which have floated down to us, on the polluted stream of human biography), were full of all uncleanness, impiety, and profligacy. This was the real form and outline of his character: his parliamentary and prepared speeches were but the masquerade-dress of it.

Of what value is it, as to indication of character, how a speaker may harangue in parliament, or how an orator may declaim on a platform, or how an advocate may argue at the bar, or how a preacher may discourse in the pulpit; of what importance is it how nobly, how virtuously, how God-fearingly, with what purity, tenderness, and tone of gentle charity such may speak when they are on their guard, and before those whom they respect and would wish to influence, if, in their idle and careless hours, when they are speaking without thought or watchfulness, the heedless droppings of their tongues are impurity or blasphemy, or a scoff at sacred things, or a sneer at high and holy principles of action, or the loose floatings and gatherings of slander, or the outgoings of petulance, ill-temper, suspicion, or of a love to give others pain, or to bring others down? Is not this the every day habit of their mind, and the other but its company or holiday attire?

And, apart from public men, in common life is it not the very same? Of what value, for instance, is it, as a token of his moral condition, to hear a man speak seriously, gravely, religiously, with a loving and a kindly tone, when he is in the presence of his minister, or among those who fear God, and whose presence he respects, if, when this man gets out among light companions, or those with whom he is more familiar and at ease, his lips shrink not from uttering the indecent jest, or the careless oath, or the loose principle, or the bit of scandal or malicious gossip, which idly rises from the foul and stagnant deep within, and flutters forth, light

and buoyant as the summer insect, from his tongue's end? He will tell you he meant no harm; but the Saviour, who knows him better than he knows himself, points with the finger of unerring truth to these things as the index of his moral condition, tells him that these idle words, and not his set speeches, shall be the stamp and impress of his character in the day of judgment. These are the outpourings of the heart, come forth of the abundance which is treasured up in it, and show, better than volumes of prepared declamation, the sensuality, the uncleanness, the forgetfulness of God, the worldliness, the unloving spirit, which are there. They echo back those awful voices of God's great book of remembrance: "The carnal mind is enmity against God:" "If any man have not the Spirit of Christ, he is none of his."

But there are idle words—words spoken thoughtlessly, carelessly, inadvertently, O, yes, blessed be God and his grace, and that word which cannot lie, there are idle words which shall justify in that day. Out of the abundance of the heart which is filled with the love of God and the rich mercy of Christ, and that delights in and meditates on his pure and holy law, and is much in communion with him, through his word and spirit, even in the very idle and careless words which fall unguarded and unpremeditated there is a purity, there is a peaceableness, there is an honouring of God, there is a tenderness for man, there is a tacit sense of the divine presence, which keeps away levity and foolish talking, and things to ensnare others or to defile self—a witness of the Spirit "bearing witness with our spirit, that we are the children of God"—children, heirs, heirs of God, joint-heirs with Christ, in that day.

TREES AND SHRUBS.

No. IX.

Forest Trees.

THE HAZEL.

(Corylus Avellana.)

The word "hazel" is employed only once in the bible; namely, when reference is made to the method whereby Jacob attempted to procure his cattle "ring-straked, speckled, and spotted." Jacob's policy, whereby he became rich, forms a remarkable feature in the history of that patriarch. The means he resorted to for procuring cattle "ring-straked, speckled, and spotted," is described in Gen. xxx. 37-39, where we are told, "he took him rods of green poplar, and of the hazel and chesnut-tree, and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled and spotted." The Hebrew *luz*, which our translators render hazel, occurs only in this passage. The word is from the same root as *luth*, to "turn aside;" as "My son, let them not depart from thine eyes" (Prov. iii. 21); and "Let them not depart from thine eyes" (Prov. iv. 21). These expressions allude to something flexible; and hence *luz* or hazel, one of the most supple and flexible of shrubs; although it has been maintained that a species of almond is intended.

There are many varieties of the hazel, as the red and white filbert, the bond nut, the cob nut, the cosford. It is a large-sized shrub, with ash-coloured bark, and alternate roundish, cordate leaves. The sorts vary considerably, but all may be easily propagated. There are a vast number of orchards near Maidstone, where the tree is cultivated to perfection. The wild hazel is usefully employed in copses, speedily making a thick shelter.

The fruit was known to the Romans as the "nux pontica," being originally imported from Pontus; but, according to Swinburne, from being afterwards largely cultivated at Avellino, in

Naples, from whence nuts were supplied, the fruit, and ultimately the whole plant, was termed *avellino*. Great quantities are produced in the south of Spain, and are exported chiefly from Barcelona, by which name they are generally known. The male catkins appear on the preceding year's shoots in autumn, and wait for the development of the female buds in the spring. The styles are of a bright red colour, long and setaceous. The flowering branches, especially those which bear the fertile flowers, are set with short fine hairs, terminating in globules. In countries where yeast is scarce, hazels, by a particular mode of treatment, are substituted for it. Rods of it were also superstitiously employed for discovering metals and water. A complete description of a fanciful instrument of this kind is to be found in some mining productions of character, of comparatively recent date. In the Highlands of Scotland the amulet, *cno chomlaich*, is perhaps still worn.

"A great profit," says lady Callcott, "is made in Syria and Palestine of the oil of the hazel-nut, as well as the walnut. Both are eaten when fresh, and are much used in the east for the lamp. The greater part produced there is, however, consumed by the soap-makers of the Syrian ports, whence there is a great yearly exportation of soap."

KING CHARLES I.*

[A valued corespondent, who has taken much interest in historical questions, thus writes to us:—"As there has been some discussion in the papers respecting the place where Charles I. passed the night previous to his execution, I send you a copy of a curious tract in the Ashmolean museum."]

KING CHARLES HIS SPEECH,

Made upon the scaffold, at Whitehall-gate, immediately before his execution, on Tuesday, the 30th of Jan., 1648. With a relation of the manner of his going to execution. Published by special authority. London: printed by Peter Cole, at the sign of the Printing Press, in Cornhill, near the Royal Exchange, 1649.

Tuesday, Jan. 30.

About ten in the morning the king was brought from St. James's, walking on foot, through the park; with a regiment on foot, part before and part behind him, with colours flying, drums beating; his private guard of partizans; with some of his gentlemen before, and some behind, bareheaded. Dr. Juxon next behind him, and Col. Thomlinson (who had the charge of him) talking with the king bareheaded, from the park up the stairs into the gallery, and so into the cabinet chamber where he used to lie; where he continued at his devotion, refusing to dine (having before taken the sacrament): only about an hour before he came forth he drank a glass of claret wine, and eat a piece of bread about twelve at noon.

From thence he was accompanied by Dr. Juxon, Col. Thomlinson, and other officers, formerly appointed to attend him, and the private guard of partizans, with musketeers on each side, through the banqueting-house, adjoining to which the scaffold was erected, between Whitehall-gate and the gate leading into the gallery from St. James's. The scaffold was hung round with black, and the floor covered with black, and the axe and block laid in the middle of the scaffold. There were divers companies of foot and troops of horse placed on the one side of the scaffold towards King-street, and on the other side towards Charing-cross, and the multitudes of people that came to be spectators very great.

The king, being come upon the scaffold, looked very earnestly on the block, and asked Col. Hacker if there were no higher. And then spake thus (directing his speech chiefly to Col. Thomlinson):—

"I shall be very little heard of any body here; I shall therefore speak a word unto you here: indeed, I could hold my peace very well, if I did not think that holding my peace would make some men think that I did submit to the guilt as well as to the punishment; but I think it is my duty to God first, and to my country, for to clear myself, both as an honest man, and a good king, and a good Christian. I shall begin first with my innocency. In troth, I think it not very needful for me to insist long upon this; for all the world knows that I never did begin a war with the two houses of parliament; and I call God to witness (to whom I must shortly make an account) that I never did intend for to encroach upon their privileges: they began upon me. It is the militia they began upon. They confess that the militia was mine, but they thought it fit to have it from me; and, to be short, if any body will look to the dates of commissions, of their commissions and mine, and likewise to the declarations, will see clearly that they began these unhappy troubles, not I; so that, as the guilt of these enormous crimes that are laid against me, I hope in God that God will clear me of it. I will not—I am in charity—God forbid that I should lay it upon the two houses of parliament: there is no necessity of either. I hope they are free of this guilt; for I do believe that ill instruments between them and me has been the chief cause of all this bloodshed; so that, by way of speaking, as I find myself clear of this, I hope (and pray God) that they may too. Yet, for all this, God forbid that I should be so ill a Christian as not to say that God's judgments are just upon me. Many times he does pay justice by an unjust sentence, that is ordinary. I will only say this, that an unjust sentence (on Strafford) that I suffered for to take effect, is punished now, by an unjust sentence upon me.

"This is, so far I have said, to show you that I am an innocent man. Now for to show you that I am a good Christian. I hope there is a good man (pointing to Dr. Juxon) that will bear me witness that I have forgiven all the world, and even those in particular that have been the chief causes of my death. Who they are God knows: I do not desire to know. I pray God forgive them. But this is not all: my charity must go farther. I wish that they may repent; for indeed they have committed a great sin in that particular. I pray God, with St. Stephen, that this be not laid to their charge; nay, not only so, but that they may take the right way to the peace of the kingdom; for my charity commands me not only to forgive particular men, but my charity commands me to endeavour, to the last gasp, the peace of the kingdom. So, sirs, I do with all my soul; and I do hope (there is some

* From the Oxford Herald of 8th June, 1844.

here will carry it further) that they may endeavour the peace of the kingdom.

"Now, sirs, I must show you both how you are out of the way; for certainly all the way you ever have had yet, as I could find by any thing, is in the way of conquest. Certainly this is an ill way; for conquest, sir, in my opinion, is never just, except there be a good just cause either for matter of wrong or just title; and then, if you go beyond it, the first quarrel that you have to it, that makes it unjust at the end that was just at first. But if it be only matter of conquest, then it is a great robber; as a pirate said to Alexander, that he was a great robber; he was but a petty robber. And so, sir, I do think the way that you are in is much out of the way. Now, sir, for to put you in the way: believe it, you will never do right, nor God will never prosper you, until you give God his due, the king his due (that is my successors), and the people their due. I am as much for them as any of you. You must give God his due by regulating rightly his church, according to his scripture, which is now out of order. For to set you in a way, particularly now, I cannot, but only this: a national synod freely called, freely debating among themselves, must settle this, when that every opinion is freely and clearly heard. For the king, indeed, I will not" (then turning to a gentleman that touched the axe, said, "Hurt not the axe, that may hurt me;" for the king meaning if he did blunt the edge)—"the laws of the land will clearly instruct you for that; therefore, because it concerns my own particular, I only give you a touch of it.

"For the people (and truly I desire their liberty and freedom as much as any body whomsoever), but I must tell you that their liberty and their freedom consists in having of their government those laws by which their life and their goods may be most their own. It is not for having share in government, sir; that is nothing pertaining to them. A subject and a sovereign are clean different things, and therefore until they do that—I mean that you do put the people in that liberty as I say—certainly they will never enjoy themselves. Sirs, it was for this that now I am come here: if I would have given way to an arbitrary way, for to have all laws changed according to the power of the sword, I needed not to have come here; and, therefore, I tell you (and I pray God it be not laid to your charge) that I am the martyr of the people. In troth, sirs, I shall not hold you much longer, for I will only say this to you, that in truth I could have deserved some little time longer, because that I would have put this that I have said in a little more order, and a little better digested than I have done, and therefore I hope you will excuse me.

"I have delivered my conscience: I pray God that you do take those courses that are best for the good of the kingdom and your own salvations."

Dr. Juxon.—"Will your majesty (though it may be very well known your majesty's affections to religion, yet it may be expected that you should) say somewhat for the world's satisfaction"?

King.—"I thank you very heartily, my lord, for that I had almost forgotten it. In troth, sirs, my conscience in religion I think is very well known to all the world, and therefore I declare before you all that I die a Christian, according to the profession of the church of England, as I found it left me by my father; and this honest man (pointing to Dr. Juxon), I think, will witness it." Then turning to the officers, said, "Sirs, excuse me for this same. I have a good cause, and I have a gracious God: I will say no more." Then turning to Col. Hacker, he said, "Take care that they do not put me to pain; and, sir, this and it please you." But then a gentleman coming near the axe, the king said, "Take heed of the axe—pray take heed of the axe." Then the king, speaking to the executioner, said, "I shall say but very short prayers, and when I thrust out my hands"—Then the king called to Dr. Juxon for his night-cap, and, having put it on, he said to the executioner, "Does my hair trouble you?" who desired him to put it all under his cap; which the king did accordingly, by the help of the executioner and the bishop. Then the king, turning to Dr. Juxon, said, "I have a good cause and a gracious God on my side."

Dr. Juxon.—"There is but one stage more. This stage is turbulent and troublesome: it is a short one; but you may consider it will soon carry you a very great way: it will carry you from earth to heaven; and there you shall find a great deal of cordial joy and comfort."

King.—"I go from a corruptible to an incorruptible crown, where no disturbance can be—no disturbance in the world."

Dr. Juxon.—"You are exchanged from a temporal to an eternal crown—a good exchange."

The king then said to the executioner, "Is my hair well?" Then the king took off his cloak and his George, giving his George to Dr. Juxon, saying, "Remember!" (it is thought for to give it to the prince). Then the king put off his doublet, and, being in his waistcoat, put his cloak on again; then looking upon the block, said to the executioner, "You must set it fast."

Executioner.—"It is fast, sir."

King.—"It might have been a little higher."

Executioner.—"It can be no higher, sir."

King.—"When I put out my hands this way (stretching them out), then—." After that, having said two or three words, as he stood, to himself, with hands and eyes uplift, immediately stooping down, laid his neck upon the block; and then the executioner again putting his hair under his cap, the king said (thinking he had been going to strike), "Stay for the sign."

Executioner.—"Yes, I will, and it please your majesty."

And after a very little pause, the king stretching forth his hands, the executioner at one blow severed his head from his body.

That when the king's head was cut off, the executioner held it up, and showed it to the spectators.

And his body was put in a coffin, covered with black velvet for that purpose.

The king's body now lies in his lodging-chamber in Whitehall.

"Sic transit gloria mundi."

SABBATH MEDITATIONS.

No. XIV.

OCTOBER 6. — EIGHTEENTH SUNDAY AFTER TRINITY.

Morning Lessons: Ezek. xx.; Mark ix.
Evening Lessons: Ezek. xxiv.; 2 Cor. v.

MORNING.

"I will pour out my fury upon them, to accomplish my anger against them."—EZEK. xx. 8.

Meditation.—"There is wrath in store for impenitent sinners. Because God is God, he must have anger in him: "he reserveth wrath for his enemies;" because he is a just God, his wrath is the weapon of his justice; and because he is a good God, therefore he must be angry; for goodness abhors wickedness. .... The "anger to come" is that we should most tremble at. It shall surely come: it may be delayed, but it is decreed. Forbearance is no forgiveness. He hath appointed a day in which he will judge the world (Acts xvii. 31). Judge of thyself as the last judgment shall find thee and leave thee. Bethink thyself how to flee from it; for there will be neither fortitude in thee to resist it, nor cunning to avoid it, nor patience to endure it. There is no grappling with the anger of God....He gives us time to look about us, and provide for our souls. As long as the day of grace shines upon thee, as long as thou art on this side of hell, thou mayest escape it. God is entreatable, and sin pardonable, and hell-fire avoidable; for Christ, assuming our nature, has made our nature capable of salvation. 'Bring forth fruits meet for repentance: flee unto Jesus; for it is he 'that delivers from the wrath to come'" (Bp. Brownrig).

Prayer.—O Lord God, who didst lift up thine hand unto the seed of the house of Jacob, and didst make thyself known unto them in the land of Egypt, lift up thine hand unto us also, we beseech thee, open unto us thy treasures of wisdom and knowledge, and let our souls confess that thou only art the Lord our God. May we, by sanctification of the Holy Spirit, be made thy peculiar and elect people, a generation chosen unto obedience and sprinkling of the blood of Jesus Christ; not blind and deceived, nor barren and unfruitful in the knowledge of thee; not inquiring of thee; not provoking thee unto anger by following after abominations, disobedient, and stumbling at thy word by reason of our unbelief. But, gracious Lord, constrain us by the love of thy dear Son, constrain us by the power of the Holy Ghost, to cast away from us every man the abominations of his eyes, the froward heart, the lying lip, the wicked thought, the proud imagination, every idol of the flesh that causeth us to rebel against thee, and may make thee, in thy just indignation, to pour out thy fury upon us. Let thy statutes, which thou has given us, be always precious in our sight; and show us thy judgments, that we may do them and live in them. Thus shalt thou, O Lord, to whom we yield ourselves servants to obey, write our names in thy book of life, and account us worthy to be of the number of the many, who by the obedience of one are made righteous.

Sanctify us, O Creator and Preserver, that we may hallow the sabbaths which thou hast given us as a sign between thee and us of thine exceeding mercy to our souls in Christ, and in perpetual remembrance of that blessed day when he, the King of saints, rose again for our justification and delivered us from the wrath to come. Keep us, O Lord, we pray thee, from polluting these, thy days. Let our hearts, on each returning sabbath, be built up an altar unto thee, and their offerings be of a sweet-smelling savour. In the spirit of thy fear, O omnipresent God, and in the beauty of holiness, may we worship and bow down and kneel before thee in thy sanctuary. In the spirit of praise, and with the voice of thanksgiving, may we hallow this, the day which thou hast made for us men and for our salvation; yea, we will rejoice and be glad in it.

Behold not, O Father, our backslidings and our short-comings: for thy great name's sake accomplish not thine anger against us; neither lift thou up thine hand against us to consume us, as thou didst of old against thy rebellious people in the wilderness. But spare us, good Lord, spare us; for we loathe ourselves in our own sight for all the evil that we have committed; and we entreat thee, O Spirit of Christ, so to quicken us by thy grace, that we may repent us of all the evil of our doings, and be converted and prepared unto every good work; so that at the last we may be brought unto the heavenly Canaan, even unto the holy Jerusalem, of which thou, O Father, and thou, O Lamb of God, art the temple, and the light, and the glory! Amen and Amen.

EVENING.

"We must all appear before the judgment-seat of Christ."—2 COR. v. 10.

Meditation.—"If we indeed believe that Jesus is the Son of God, if we indeed believe that the Son of God was made man, and suffered all the weaknesses and pains that flesh is heir to, and died on the cross, for our sakes, that he might bring us to God, then we shall feel assured that he who gave us his Son will with him also freely give us all things. * * We shall feel assured that, as he is the Lord of all power and might, he will readily give all power and might to those who seek it at his hands. Whenever we fight against the world in this faith, we shall infallibly overcome the world. Finally, as it is by this faith alone that we can overcome evil in this life, so at the last day will it be solely by the righteousness of faith in Jesus, as the Son of God, that any shall overcome the world and the prince of this world" (J. C. Hare).

Prayer.—Blessed are they, O God and Father, to whom thou imputest not their trespasses; whom Christ hath reconciled, being enemies, unto thee. Blessed are they whom his love constraineth; for they live not unto themselves, but unto him which died for them, and rose again; for they are in him, and become new creatures. The things which they knew when they were sold under sin, these are passed away: behold, all things are become new unto them. They live not after the flesh, fulfilling the lusts thereof, but walk before thee in newness of life, and serve thee in newness of spirit; for, like as Christ was raised from the dead, even so are they raised up, by the power of the Spirit: being dead unto sin and alive unto thee, they have put on the new man, which after thee, O Lord our Maker, is created in righteousness and true holiness.

After thy patience and long-suffering and great goodness, O gracious Father, vouchsafe to me, thy sinful creature, in like manner so to be reconciled unto thee by him who knew no sin and was made sin for me, so to be clothed with his righteousness and put on the new man, so to receive the gift, and adoption, and earnest of the

Spirit. Then shall I know that, if my earthly house of this tabernacle be dissolved, I shall have, of thy free grace, a building of thee, not made with hands, eternal in the heavens; even so likewise as I know, being burdened with the chains of mine iniquity, thy terror, O Lord, which shall be revealed on that day when the great winepress of thy wrath and the cup of thy indignation shall be manifested, on that day when we shall all appear before the judgment seat of thy Christ, that every one of us may receive for the things done in the body, whether it be good or bad. In that great and dreadful day, what soul living shall stand fast and be presented blameless before thee, O Son of man? Verily, they only who on earth were absent from the body and present with thee; even they whose life was hid with thee, and came unto thee that they might have life; even they who, having been born of God, overcame the world, and, in his strength, stood fast in thy faith, believing thee to be the Son of God. Behold, these shall hear thy voice from heaven, saying, "Blessed are the dead that die in the Lord. Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world."

Even so bless me, O thou, the God and Father of our Lord Jesus Christ; to whom, with thee, O Son, and thee, O Holy Ghost, be glory and praise and dominion, for ever and ever. Amen.

S. K. C.

The Cabinet.

THE EFFECTS OF THE NEW CREATION.—It is observable that our state of nature and sin is, in scripture, expressed ordinarily by old age: the natural sinful man (that is, all our natural affections that are born and grow up with us) are called the old man; as if, since Adam's fall, we were decrepit and feeble and aged as soon as born, as a child begotten by a man in a consumption never comes to the strength of a man, is always weak and crazy and puling, hath all the imperfections and corporal infirmities of age before he is out of his infancy. And according to this ground the whole analogy of scripture runs: all that is opposite to the old decrepit state, to the dotage of nature, is new. The new covenant (Mark i. 27): the language of believers, "new tongues" (Mark xvi. 17): "a new commandment" (John xiii. 34): "a new man" (Eph. ii. 15). In sum, the state of grace is expressed by, "All is become new" (2 Cor. v. 17). So that, old and new, as it divides the bible, the whole state of things, the world, so it doth that to which all these serve—man: every natural man which hath nothing but nature in him, is an old man be he ever so young; is full of years, even before he is able to tell them. Adam was a perfect man when he was but a minute old; and all his children are old, even in the cradle, nay, even dead with old age (Eph. ii. 5). And then, consequently, every spiritual man which hath somewhat else in him than he receiveth from Adam, he that is "born from above" (John iii. 3) —for it may be so rendered from the original, as well as "born again," as our English read it—he that is by God's Spirit quickened from the old death (Eph. ii. 5), he is, contrary to the former, a new man, a new creature: the old eagle hath cast his beak, and is grown young; the man, when old, hath entered the second time into his mother's womb, and is born again; all the grey hairs and wrinkles fall off from time, as the scales from blind Tobit's eyes, and he comes forth a refined, glorious, beauteous, new creature: you would wonder to see the change. So that you find, in general, that the scripture presumes it, that there is a renovation, a casting away the old coat, a youth and spring again in many men from the old age and weak, bedrid state of nature.—*Dr. Hammond.*

Poetry.

TO A SLEEPING INFANT.

BY THE REV. L. P. MERCIER.

(*For the Church of England Magazine.*)

SLEEP gently still, my little one, sleep gently through the night;
Thy tiny voice will wake by times, i' th' early morning's light:
Sleep gently still, whilst round thy cot the wings of darkness spread,
And choicest dreams of innocence float o'er thine angel head.

Sleep gently, whilst thine infant dreams no troubling thoughts alloy,
Whilst yet thy guileless bosom knows no feeling save of joy,
Whilst earth's black clouds and heaven's dark frowns are known not e'en by name,
Whilst yet thou hast not felt the blight of sorrow or of shame.

Start not, my child; no sounds of dread disturb thy cherub rest:
Fold once again those tiny hands across thy tender breast:
Let slumber sweet, this livelong night, thy wearied eyelids close,
And nought again break in upon thy stillness of repose.

The days of thy short pilgrimage have been, as yet, but few;
The bloom of thy young life is still like early morning's dew;
The blossom of thy hopes hath yet not bursten into flower;
Nor hast thou seen, as yet, the storms of care begin to lower.

But time will pass: these blissful hours not always may be thine—
The sun of happiness may yet one day refuse to shine:
Thine infant smiles may pass away, and clouds enwrap thy brow;
But this thou knowest not yet, my child—the happier infant thou.

Sleep on, then, little one, sleep on—in tranquil slumber rest;
Light be the dreams of innocence that fill thy gentle breast:

The hours of night are waning fast; the early grey of dawn
Will soon be on yon eastern hill, and tell the morrow's morn.

May he who rules the hopes of man, the destinies of life,
Who stills the tempest with his hand, and calms the seas of strife,
Who tempereth to the shorn lamb the wind's unruly force,
And guides in mercy all the ways of life's eventful course;

May he watch o'er thee, little one, and shield thee well from harm;
Guide all thy paths in peacefulness, each wild emotion calm;
Bless each upright endeavour, ev'ry false intention stay,
And with his Father's hand direct the tenor of thy way!

So when, at length, thy little part on life's great stage is done,
When closed shall be thy mortal course, thine earthly race be run,
Then, clothed in robes of virgin white, thou, seraph-like, shall rise,
To join the choir of saints redeemed, beyond yon starry skies.

TAKEN FROM THE GERMAN.

(For the Church of England Magazine).

O, PRAISE ye the Lord, for his word standeth sure:
Forgiveness is there, and mild wisdom so pure:
The hope which our fathers but dimly discerned
By that heavenly light may be thoroughly learned.
O, praise ye Christ Jesu, our Saviour and Lord,
Through whom we may humbly draw nigh to our God!

Grant, Saviour, in mercy my heart may be thine,
Nor longer in sin let me slavishly pine:
When sorrow shall render all mortal aid vain,
O Lord, in that hour relieve thou my pain;
And when thou in glorious array shalt appear,
Then judge thou in mercy, preserve me from fear.

REFLECTOR.

Miscellaneous.

JEWS AT COPENHAGEN.—*April* 29. This morning I went to visit a Jewish widow, to whom I had a letter of introduction from her daughter at Gothenburg. She is ninety years of age, and lives in the house of another Jewish widow, who has a large family of children. The lady received me very kindly; but neither she nor any other of the Jewish inhabitants of the house would hear anything of the Saviour. She told me that her grandson at Gothenburg intended marrying a respectable Danish girl from this place (Copenhagen), who would then turn Jewess. She said "that there were numbers of Danes who were ready to do the same thing, did the laws of the country allow it." I then went to Mr. A., an opulent and learned Jew, with whom I became acquainted in the year 1827. I met him in the street. He said, "Well, I see you are again in Copenhagen; but, I can assure you, you will be able to do but little here: there is no Jew here who will become a Meshumed; and, for my own part, I should consider it a loss of time to speak another word with you about Christianity:" and then left me. I called at several Jewish houses, which I had visited when here in 1835 with Mr. West. I found that many whom I then saw had already gone into eternity; and those who had taken their places would not listen to what I had to say. I went to see Mr. B., an English gentleman, who in former times had befriended me and our mission very greatly; but I now found him completely changed, having imbibed the sapping principles of a Danish clergyman, Mr. Grundvig, who, like the disciples of Charteau, in Sweden, are quite averse to missionary, bible, and tract societies; ascribing greater efficacy to the word of an uninspired clergy than to the word of the living God, calling the former the living word, and the latter a dead letter. They place the so-called apostolical creed and the sacraments much higher than the holy scriptures; and entertain many other such erroneous opinions, by which they cut asunder the bonds of love with other Christians who are not of their opinion. Mr. B., when he found I did not agree with him on these points, said his engagements called him from home, but he would send for me when he had more leisure. I spent an afternoon with Mr. S. and his family, who complained greatly of his reverses in business. I took occasion from this to direct him to those eternal realities that are to be found in God our Saviour, and entreated him and his family to seek those precious blessings by which they would be everlastingly enriched. They made no reply, neither did they seem to think much of what I had said to them. At another house I found an opportunity, in the presence of several Jewesses, of explaining both the law and the prophets. I gave a copy of the Hebrew-German prophets to the mother of the family, which she received with pleasure. I compared modern Judaism with that of the Old Testament, showing how the old talmudists, as well as the modern doctors, lead the Jews away from the truths of scripture; which was a great and dangerous evil, as it made the Jews trust in the lying doctrines of men, and reject the only truth that can save their souls. The mother replied, "Yes; the modern Jews are very wicked:" and lamented the immoral life which most of the Jews here lead.—*Journal of Mr. J. C. Moritz.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 488.—OCTOBER 12, 1844.

[Helvellyn and Thirlemere Lake, from the North-east.]

A MONTH AT THE ENGLISH LAKES.

No. V.

HELVELLYN AND THIRLEMERE LAKE.

"O, stern Helvellyn! with thy savage cliffs
And dark ravines, where the rash traveller's foot
Too oft hath wandered far, and ne'er returned."
MRS. SIGOURNEY.

"THERE is now" (in autumn), says W. Howitt, "a brightness of the sky, and a diaphanous purity of the atmosphere, at once surprising and delightful. We remark with astonishment how perfectly and distinctly the whole of the most extensive landscape lies in varied, solemn beauty before us; while such is the reposing stillness of nature, that not a sound disturbs the sunny solitude, save perhaps the clapping of pigeons' wings, as they rise from the stubbles. The clearness of vision may partly arise from the paucity of vapour ascending from the ground at this dry season, and partly from the eye being relieved from the intensity of splendour with which it is oppressed in summer; but, be it what it may, the fact has not escaped one of our most beautiful poets:—

"There is a harmony
In autumn, and a lustre in its sky,
Which through the summer is not heard nor seen,
As if it could not be, as if it had not been."

"Now it is delightful among mountains. Mountains! how one's heart leaps up at the very word! There is a charm connected with mountains so powerful, that the merest mention of them, the merest sketch of their magnificent features kindles the imagination, and carries the spirit at once into the bosom of their enchanted regions. How the mind is filled with their vast solitude! How the inward eye is fixed on their silent, their sublime, their everlasting peaks! How our heart bounds to the music of their solitary cries, to the tinkle of their gushing rills, to the sound of their cataracts! How inspiriting

are the odours that breathe from the upland turf, from the rock-hung flower, from the hoary and solemn pine! How beautiful are those lights and shadows thrown abroad, and that fine, transparent haze which is diffused over the valleys and lower slopes, as over a vast inimitable picture! At this season of the year the ascents of our own mountains are become most practicable: the heat of summer has dried up the moisture with which winter rains saturate the spongy turf of the hollows; and the atmosphere, clear and settled, admits of the most extensive prospects. Whoever has not ascended our mountains knows little of the beauties of this beautiful island: whoever has not climbed their long and healthy ascents, and seen the trembling mountain-flowers, the glowing moss, the richly-tinted lichens at his feet, and scented the fresh aroma of the uncultivated sod, and of the spicy shrubs, and heard the bleat of the flock across their solitary expanses, and the wild cry of the mountain plover, the raven, or the eagle, and seen the rich and russet hues of distant slopes and eminences, the livid gashes of ravines and precipices, the white, glittering line of falling waters, and the cloud tumultuously whirling round the lofty summit, and then stood panting on that summit, and beheld the clouds alternately gather and break over a thousand giant peaks and ridges of every varied hue, but all silent as images of eternity, and cast his gaze over lakes, and forests, and smoking towns, and wide lands to the very ocean, in all their gleaming and reposing beauty, knows nothing of the treasures of pictorial wealth which his own country possesses."

Such will be the feelings which will arise from a contemplation of the mountain scenery in the lake district, and in no situation more so than in the ascent of Helvellyn, which can be effected from different quarters. Grasmere, Legberthwaite, Wythburn, and Patterdale—the two latter, however, lying in diametrically oppposite directions—are the places whence it is usually commenced. The ascent from Wythburn, though the shortest, is the steepest. A guide can be procured at the little inn which stands near the chapel; but, as the path is easily discovered without his assistance, many persons will feel inclined to dispense with this restraint upon their motions and conversation. The path, which begins to ascend almost at the inn door, will be pointed out by the people of the inn. A spring called Brownrigg's well, issuing from the ground within three hundred yards of the summit, sends out a stream, which, after rushing violently down the mountain's side, crosses the highway 200 or 300 yards from the Horse's-head, at Wythburn. Taking this stream as a guide, the stranger need have no fear of losing his way, for Helvellyn Man is a little to the left, at the distance we have mentioned, above its source. In the ascent a small sheet of water, called Harrop Tarn, will be seen under Tarn Crag, a lofty precipice on the opposite side of the receding valley.

From Patterdale the ascent, as far as Red Tarn, may be made on horseback; but here the horses must be left, and the summit reached on foot. From this tarn flows a small stream, which, after many dashes and leaps, falls into Ullswater; and here, in the romantic wildness of the scenery, the eagles used frequently to build their nests. There are two ways of ascending—one by Swirril Edge, a rocky projection of the mountain, on which is the conical hill, Catchedicam—the other by Striden-Edge; but this is by no means free from danger, as, in some places, the top is scarcely wide enough for the foot to rest, and the precipices on each side are tremendous. The summit of the mountain is a smooth mossy plain. There are two piles of stones (Men, as they are called) about a quarter of a mile from each other.

And now a most splendid and extensive prospect meets the eye, extending over the most beautiful portions of the lake scenery—

"Lo, the dwindled woods and meadows—
What a vast abyss is there!
Lo, the clouds, the solemn shadows,
And the glistenings, heavenly fair!

"And a record of commotion,
Which a thousand ridges yield;
Ridge and gulph and distant ocean
Gleaming like a silver shield."

WORDSWORTH.

The ascent has been thus described to the writer by a friend who has lately made it:—

"The path begins to ascend behind the inn at Patterdale, and for some time winds along the sides of the smaller ridges which surround the mountain; and, after gradually rising, and getting nearer it, we reach a point from which the top of the mountain stands before us, and from its steepness seems almost inaccessible. On each side, however, is a rocky ledge, by which it may be reached, though at that distance the traveller can hardly see how he is to get along them. One is dangerous from its great narrowness: the other more so in appearance than in reality; for, when we got upon it, and began to make our way onward, we found that, with a little care, it was easy enough. In half an hour we were on the summit, and, leaning our backs against Helvellyn Man, as the pinnacle of stones is called which stands on the topmost point, we now had a view of the whole lake district, with all its mountains appearing in endless succession around us, as well as the more distant country, including the Solway Frith, the isle of Man, the Scotch hills, the Yorkshire hills, &c. The air, however, was intensely cold, and the wind (though there was but little of it below) here blew very strong, which made us prepare very soon to descend. Before doing so, however, we walked down a short way to another side of the hill, from whence there is a terrific prospect. You keep down into a deep valley overhung by crags, and in which there is not a trace of vegetation, but every thing wears an aspect of savage wildness, and nature appears in her sternest mood. Those who have seen this spot will not easily forget it. Upon our again getting to the summit, the sky began to get very dark, and the clouds to lower very near us, when in a very few minutes we were enveloped by one of them, and could not see many yards around us. We had to wait till the cloud passed over us before we could commence our return."

The height of Helvellyn above the level of the sea is calculated to the 3,055.

How strikingly do such scenes manifest the greatness and the power of that Being whose arm is the strength of the mountains—

"Mountains, on whose barren breast
The lab'ring clouds do often rest;"

And who sendeth the springs into the valleys which

run among the hills! How frequently do the inspired prophets introduce mountainous scenery as descriptive of the majesty of God, as acknowledging in its strongholds the omnipotence of the Eternal—the Eternal existent "before the mountains were brought forth." "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped: the clouds also dropped water: the mountains melted from before the Lord, even that Sinai, from before the Lord God of Israel." It is well indeed, when in viewing the sublime in nature, the mind is led to the contemplation of that glorious Jehovah who "weigheth the mountains in scales and the hills in a balance," who yet condescendeth to watch over the meanest and most insignificant of his creatures.

The tourist may descend on the other side, having now bid adieu to the Ulleswater district: by following the stream which issues at Brownrigg's Well, he will find no difficulty in reaching the inn at Wytheburn, about three miles from Grasmere. The village is about half a mile from the inn, and with its rustic church—

> "Wytheburn's modest house of prayer,
> As lowly as the lowliest dwelling."

The lake of Thirlemere, Wytheburn Water, or Leathes' Water, is now seen washing the base of the mountain. Eagle Crag is seen hanging over the upper end of the lake—a sheet of water environed by frowning precipices two and a-half miles long, 500 feet above the level of the sea, and about 110 feet in depth. There is a small island near the shore at its foot. It is so narrow as to allow a wooden bridge to be thrown across its middle. To obtain fine views, the lake should be crossed by this bridge, and the road on the west shore taken, which joins the turnpike-road a little beyond the twelfth mile-stone. Raven Crag is a fine object near the foot. The lake is the property of T. S. Leathes, Esq., whose residence, Dalehead House, is in the neighbourhood.

Pedestrians frequently cross Armboth Fell to the village of Watendlath, proceeding thence to Keswick. Splendid views of Derwent-Water are obtained in the descent. Near the foot of Thirlemere one extremity of the vale of St. John is passed. The views along it, with Saddleback beyond, are very fine. The celebrated "Castle Rock" stands at the entrance on the right. "From a field on the eastern side of the road, and a little short of the tenth mile-stone, the view of the vale of St. John presents a most singularly interesting assemblage of the wild and the lovely" (Green).

Keswick is reached eight miles and a-half from Wytheburn.

Though the melancholy fate of Mr. Gough, in attempting to cross Helvellyn, may be familiar to many readers, there may be some to whom it may be unknown, with its attendant romantic and melancholy circumstances. It was as follows:—

"The case of Mr. Gough, who perished in the bosom of Helvellyn, in 1805, and was supposed by some to have been disabled by a sprain of the ancle, whilst others believed him to have received that injury and his death simultaneously, in a fall from the lower shelf of a precipice, became well known to the public, in all its details, from the accident of having been recorded in verse by two writers nearly at the same time—by sir Walter Scott, and by Wordsworth. But it was not the naked fact of his death amongst the solitudes of the mountains that would have won the public attention, or have obtained the honour of a metrical commemoration—indeed, to say the truth, the general sympathy with this tragic event was not derived chiefly from the unhappy tourist's melancholy end, for that was too shocking to be even hinted at by either of the two writers (in fact, there was too much reason to fear that it had been the lingering death of famine)—not the personal sufferings of the principal figure in the little drama, but the sublime and mysterious fidelity of the secondary figure, his dog; this it was which won the imperishable remembrance of the vales, and which accounted for the profound interest that immediately gathered round the incidents—an interest that still continues to hallow the memory of the dog. Not the dog of Athens, nor the dog of Pompeii, so well deserve the immortality of history or verse. Mr. Gough was a young man, belonging to the 'Society of Friends,' who took an interest in the mountain scenery of the lake district, both as a lover of the picturesque, and as a man of science. It was in this latter character, I believe, that he had ascended Helvellyn at the time when he met his melancholy end. From his local familiarity with the ground—for he had been an annual visitant to the lakes—he slighted the usual precaution of taking a guide; and, probably, under any clear state of the atmosphere, he might have found the attendance of such a person a superfluous restraint upon the freedom of his motions, and of his solitary thoughts. Mist, unfortunately—impenetrable volumes of mist—came floating over (as so often they do) from the gloomy falls that compose a common centre for Easedale, Langdale, Eskdale, Borrowdale, Wastdale, Gatesgarthdale (pronounced Keskadale), and Ennesdale. Ten or fifteen minutes afford ample time for this aërial navigation: within that short interval sunlight, moonlight, starlight, alike disappear; all paths are lost; vast precipices are concealed, or filled up by treacherous draperies of vapour; the points of the compass are irrecoverably confounded; and one vast cloud, too often the cloud of death even to the experienced shepherd, sits like a vast pavilion upon the summits and the gloomy coves of Helvellyn. Mr. Gough ought to have allowed for this not unfrequent accident, and for its bewildering effects, under which all local knowledge (even that of shepherds) becomes in an instant unavailing. What was the course and succession of his dismal adventures, after he became hidden from the world by the vapoury screen, could not be ever deciphered even by the most sagacious of mountaineers, although, in most cases, they manifest an Indian truth of eye, together with an Indian felicity of weaving all the signs that the eye can gather into a significant tale, by connecting links of judgment and natural inference, especially where the whole case ranges within certain known limits of time and of space; but in this case two accidents forbade the application of their customary skill to the circumstances. One was, the want of snow at the time, to receive the impression of his feet; the other, the unusual length of time through which his remains lay undiscovered. He had made the ascent at the latter end of October—a season when the final garment of snow, which clothes Helvellyn from the setting-in of winter to the sunny days of

June, has frequently not made its appearance. He was not discovered until the following spring, when a shepherd, traversing the coves of Helvellyn or of Fairfield in quest of a stray sheep, was struck by the unusual sound (and its echo from the neighbouring rocks) of a short, quick bark, or cry of distress, as if from a dog or young fox. Mr. Gough had not been missed; for those, who saw or knew of his ascent from the Wyburn side of the mountain, took it for granted that he had fulfilled his intention of descending in the opposite direction into the valley of Patterdale, or into the duke of Norfolk's deer-park on Ulleswater, or possibly into Matterdale; and that he had finally quitted the country by way of Penrith. Having no reason, therefore, to expect a domestic animal in a region so far from human habitations, the shepherd was the more surprised at the sound, and its continued iteration. He followed its guiding, and came to a deep hollow, near that awful curtain of rock called Striden-Edge. There, at the foot of a tremendous precipice, lay the body of the unfortunate tourist; and, watching by his side, a meagre shadow, literally reduced to a skin and to bones that could be counted (for it is a matter of absolute demonstration that he never could have obtained either food or shelter through his long winter's imprisonment) sate this most faithful of servants—mounting guard upon his master's honoured body, and protecting it (as he had done effectually) from all violation by birds of prey which haunt the central solitudes of Helvellyn—

> 'How nourished through that length of time
> He knows, who gave that love sublime,
> And sense of loyal duty—great
> Beyond all human estimate*'"

The remains of Mr. Gough were interred in the chapel-yard of Pattesdale.

"I climb'd the dark brow of the mighty Hellvellyn,
Lakes and mountains beneath me gleam'd misty and wide;
All was still, save by fits when the eagle was yelling,
And starting around me the echoes replied.
On the right Striden-edge round the Red-tarn was bending,
And Catchedicam its left verge was defending,
One huge nameless rock in the front was ascending,
When I marked the sad spot where the wanderer had died.

"Dark green was that spot 'mid the brown mountain heather,
Where the pilgrim of nature lay stretched in decay,
Like the corpse of an outcast abandoned to weather,
Till the mountain winds wasted the tenantless clay.
Nor yet quite deserted, though lonely extended,
For, faithful in death, his mute favourite attended,
The much loved remains of her master defended,
And chased the hill fox and the raven away.

"How long didst thou think that his silence was slumber?
When the wind waved his garment how oft didst thou start?
How many long days and long weeks didst thou number,
Ere he faded before thee, the friend of thy heart?
And, O, was it meet that—no requiem read o'er him,
No mother to weep, and no friend to deplore him,
And thou, little guardian, alone stretched before him—
Unhonoured the pilgrim from life should depart?

"When a prince to the fate of the peasant has yielded,
The tapestry waves dark round the dim-lighted hall;
With scutcheons of silver the coffin is shielded,
And pages stand mute by the canopied pall:
Through the courts, at deep midnight, the torches are gleaming;
In the proudly-arched chambers the banners are beaming,
Far adown the long aisle sacred music is streaming,
Lamenting a chief of the people should fall.

"But meeter for thee, gentle lover of nature,
To lay down thy head like a meek mountain lamb,
When, wildered, he drops from some cliff huge in stature,
And draws his last sigh by the side of his dam.
And more stately thy couch by this desert lake lying,
Thy obsequies sung by the grey plover flying,
With one faithful friend but to witness thy dying
In the arms of Helvellyn and Catchedicam."—SCOTT.

* Tait's Magazine, Sept., 1839.

MELCHISEDEC A TYPE OF CHRIST.

By the Rev. William Skene, B.A.,
Curate of Kelloe, Durham.

It is recorded in the book of Genesis (xiv. 18) that, when Abram was returning "from the slaughter of Chedorlaomer and of the kings that were with him at the valley of Shaveh, Melchizedec, king of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." This is all that the Holy Spirit has been pleased to make known to us concerning Melchisedec; and most probably we should have regarded it as of no great importance, had it not been quoted in the New Testament, and the priesthood of Christ been declared to be "after the order of Melchisedec." We ought to be very cautious indeed in alleging particular parts of the bible to be typical of what was to happen to Christ, as types can be known only by the express testimony and information of the Holy Spirit; but, as David in the 110th psalm, and the author of the epistle to the Hebrews (Hebrews vii. 17), have each, in the spirit of inspiration, declared that Christ is "a priest for ever after the order of Melchisedec," it may not be presumptuous to inquire in what respect Melchisedec was typical of the blessed Redeemer.

But here some one will ask, why do we so prominently put forward this resemblance of Melchisedec in preference to the many others which existed before his time. True, there were many types of Christ before Melchisedec, each of which shadowed forth some remarkable truth or event in the life of the Redeemer. Thus the first Adam, who introduced sin and death into the world, was "a figure" of the second Adam, "through whom we shall all be made alive." The blood of Abel pointed to "the blood of sprinkling, which speaketh better things than that of Abel." Enoch, who was carried up bodily into heaven, was a type of Christ, who ascended with his body into the highest heavens. And in the days of Noah the church was "saved by water, the like whereunto even baptism doth also now save us." But the first person who, by virtue of his office, was solemnly designed to typify the Messiah was Melchisedec the priest; teaching us that the foundation of all that the Lord Jesus was to do for his people was laid in his priestly office, whereby he was to offer an atonement and reconciliation for the sins of men. On this account, the reference which the priesthood of Melchisedec has to that of Christ becomes in the highest degree interesting and instructive.

In the epistle to the Hebrews, we read of Melchisedec that he was "without father, without mother, without descent, having neither beginning of days nor end of life; that he was king of righteousness, and after that also king of Salem, which is king of peace."

That Melchisedec was "without father and without mother," we are not to understand in the literal sense of the words, as if he had come into the world in a way different from other men. The true meaning of the declaration seems to be that nowhere, either in sacred or profane history, do

we find the slightest information who his parents were. Their names and their deeds, their condition and their country, are alike unknown; and hence it is said that he was "without father and without mother." But he was also "without descent." In the Jewish hierarchy, before any man could enter upon the sacred office of the priesthood, it was necessary that he should establish his title to it by proving his descent in the sacerdotal line. To facilitate this purpose, as well as to guard against imposition, the greatest possible care was taken to preserve pure and uncorrupt the genealogical tables of the tribe of Levi; and if any man who aspired to the sacred office failed in establishing his descent in the Levitical line, this alone formed an insurmountable barrier to his admission into the priesthood. But this was not the case with Melchisedec. We cannot say that he undertook the duties of his office in virtue of any hereditary right; for there is not the smallest evidence to shew that he succeeded to it in consequence of his being the son or descendant of an accredited priest of the most high God. Moreover, he had "neither beginning of days nor end of life." To understand the meaning of this expression, we must again have recourse to the customs and practices of the Jews. Their priests were restricted in the discharge of their office to a limited number of years: they were not allowed to minister until the full age of thirty years, and they were required to retire when they had attained the age of fifty. But in scripture there is no definite time assigned for the commencement or expiration of Melchisedec's office. A certain degree of mystery hangs over his birth, his life, and his death: no mention is made of his predecessor or his successor; and hence he stands, as it were, an immortal priest in the possession of an everlasting pontificate.

Such appears to be the meaning of the sublime and magnificent description given of this great personage. It is founded in our ignorance of his history, and the obscure intimations which are given us respecting him. As applied to Christ, the antitype, however, these expressions have a somewhat different meaning. He also was "without father and without mother." As man, he had no father, being the seed of the woman, conceived of the Holy Ghost, and born of the Virgin Mary: as God, he had no mother, being the only begotten of the Father from all eternity—"the brightness of his glory, and the express image of his person." He was also "without descent." But here it is objected that his pedigree is not unknown, inasmuch as two of the evangelists have been at some pains to trace his genealogy; the one up to Abraham, and the other up to Adam. This, however, be it remembered, is his descent in the regal, and not in the sacerdotal, line; for it proves only "that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood." Christ, therefore, entered upon his priestly office, not after the order of the Aaronical priesthood by descent from Levi, but after another and a better order, even "after the order of Melchisedec;" and, consequently, he has "neither beginning of days nor end of life." True, he did not begin to exercise his public ministry till he had received an outward call to it when thirty years of age. But shall it be asserted that the great High Priest, who planned the glorious system of redemption in the counsels of Jehovah before the foundations of the world, was hitherto inattentive to the spiritual condition of his people; and now, that his visible presence is withdrawn from his church, he has therefore laid aside his sacerdotal character, that he has ceased to plead our cause at the mercy-seat of the Most High? Surely not. Ascended into heaven itself, to appear in the presence of God for us," Jesus even now "is at the right hand of God, making intercession for us;" "able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them." What disease of the soul so inveterate that he cannot heal? What stain so foul that it cannot be washed out by his most precious blood? Is there now no efficacy in the sacrifice which he offered on Calvary? and "is his mercy clean gone for evermore?" Blessed be his holy name, the efficacy of his saving grace and the greatness of his love to man still continue. He shall continue in the exercise of his mediatorial office so long as any necessity for it shall exist.

But Christ is more than a priest. Like his great prototype, Melchisedec, he unites in his own person the office of the priest with the dignity of the prince. What is true of Melchisedec is true in a much more extensive sense of him who has "the heathen for his inheritance, and the utmost parts of the earth for his possession." Here, then, is an important distinction between the order of the Levitical priesthood and that which Christ was to follow, viz., "the order of Melchisedec." At no time was it accounted lawful among the Jews for their kings to execute any of the sacerdotal functions. So jealous was their law upon this point that Saul was deprived of his kingdom for offering sacrifice, and Uzziah was smitten with leprosy for burning incense; but it was one of the marks of the Messiah that both characters should meet in him: "Behold," says the prophet Zechariah (vi. 12), speaking of the union of the two offices in the person of the Redeemer, "behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Christ, then, is a king as well as a priest. He is "King of righteousness" and "Prince of peace" in the most enlarged and exalted sense of the words. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper; and this is his name whereby he shall be called, The Lord our righteousness."

Our first parents, having fallen from that state in which they were created, could not, by any future act of obedience, make amends for what was past. They must have bidden a last farewell to the lovely bowers of paradise and the fertile plains of Eden: they must remain for ever exposed to the divine indignation and vengeance. This most assuredly would have been their condition; and it would have been the condition of us their posterity, had it not been for the mercy and loving-kindness of him who was "made sin for us, that we might be made the righteousness of God in him." The only begot-

ten of the Father, who hath "neither beginning of days nor end of life," appeared upon the theatre of this guilty world for us men and for our salvation. He submitted to all the ceremonies and requirements of the law for us; and, by an unsinning obedience in our stead, has freed us from its galling yoke. And, that he might finish the work given him to do, and so "fulfil all righteousness," he offered up upon the cross the sacrifice of himself as a propitiation, oblation, and satisfaction for the sins of the whole world. By his righteousness, therefore, who was "made unto us wisdom and sanctification and redemption, the free gift hath come upon all men unto justification of life." The price is paid, the anger of an offended God is appeased, and the King of righteousness himself now demands our acquittal at the bar of justice. By his righteousness we are accounted righteous before God, we are washed and cleansed from all our sins, and therefore "we declare his righteousness for the remission of sins that are past, through the forbearance of God;" that "Christ is the end of the law for righteousness to every one that believeth;" and that therefore "there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." "What shall we say then to these things? If God be for us, who can be against us?" "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth?" Girt in the armour of Christ's righteousness, and clad in the panoply of divine faith and love, we shall be able to bid defiance to the malicious assaults of men and devils; we shall be able to vanquish and overcome them all; and finally, through God's mercy, we shall be counted worthy to join the triumphal procession of the hosts above in the kingdom of glory in heaven.

Lastly, as was Melchisedec, so also is Christ, "King of Salem, which is King of peace." In him "mercy and truth have met together, righteousness and peace have kissed each other." More than seven hundred years before his coming in the flesh, Isaiah foretold his appearance in the character of the "Prince of peace:" "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even for ever." The song which the angels sang at his birth was "peace." The whole tenor of his life and doctrine was calculated to produce "peace"—peace between man and his Maker, peace between man and his brother, and—what the wisest of the heathen sages of antiquity, nay, even the Jews themselves, with all their boasted knowledge of the Almighty and his glorious perfections, had but little dreamt of—peace between man and his bitterest and most implacable enemy. "Peace" was the precious legacy which he bequeathed to his followers; and "peace" it was that dictated his dying prayer for his murderers: "Father, forgive them, for they know not what they do." "Peace" was the salutation of his apostles to the several churches to which they wrote; and in all ages of the Christian church peace has been, and to latest posterity ever shall be, the watchword of union and affection among the faithful adherents of the meek and lowly Jesus. There are, indeed, many spurious and counterfeit kinds of peace, and much diversity of opinion prevails among men respecting the nature and pursuit of true and lasting happiness; but in that man only who has his head pillowed on the assurance that Christ alone is the source of solid and substantial peace does there exist such a constant harmony and equanimity of mind as no circumstance of time or place can disturb. The world may frown upon him, his pretended friends may desert him, and every thing wear a dark and threatening aspect without; but all is calm and serene within: the Sun of righteousness is ever at hand to brighten his path, and to cheer him on his heavenward course; and, when the end of his journey approaches, the "peace" which has hitherto sustained him does not now forsake him. The Saviour's legacy is his happy enjoyment, and therefore for him the grim messenger has no terrors: death is deprived of its sting, and the grave shorn of its triumphs, and he rejoices in the prospect of a glorious immortality and of being ever with the Lord. What a transporting scene does this open up! Well may the heart be filled with joy and gladness in the contemplation of such unspeakable felicity—in the assurance that we have an High Priest, who ever liveth to make intercession for us, and who is exalted as a Prince and a Saviour, to distribute unto his people the inestimable blessings of righteousness and peace.

The righteousness of Christ, however, perfect and spotless as it is, was never intended to free men from the obligation to live "in holiness and righteousness before him all the days of their life;" for the holy Jesus was given to be unto us not only a sacrifice for sin, but also an ensample of godly life. It is true that on account of Christ's righteousness alone can man be accepted in the sight of God; but it is equally true that he only is righteous who doeth righteousness, and that they only who plenteously bring forth the peaceable fruits of righteousness shall of him be plenteously rewarded. The foundation of our peace with God, as St. Paul assures us, is this, "Let every one that nameth the name of Christ depart from iniquity;" "for this is the will of God, even your sanctification," that ye may be cleansed from all your sins, and serve him with a quiet mind, through Jesus Christ our Lord.

BABYLON*.

No. I.

BABYLON, in Greek Βαβυλών, derives its name from a Hebrew word signifying Babel, the confusion of tongues (Gen. xi. 1-9); or from another expression signifying the court or city of Belus. In Dan. iv. 27 it is termed "Babylon the great;" and by Josephus (Antiq. viii. 6, 1), ἡ μεγάλη Βαβυλών, "The lady of the kingdoms; the glory of the whole earth," it was the metropolis of the province of Babylon, and of the Babylonio-Chaldean empire. It was situated in a plain on the Euphrates, by which river it was divided into two nearly equal parts. Its foundations were laid with those of the tower of Babel.

To Semiramis the wife of Ninus, and to Nebuchadnezzar, it owed its chief splendour. Its site has been, with much probability, ascertained to be near Hillah, about forty miles from Bagdad. The population of Hillah may be estimated at about 7,000, chiefly Arabs, who have their own

* See Kitto's Cyclopædia, Rich's Travels, &c. &c.

sheik, but the governor, or mustelim, who resides in a fortress within the town, is under the pacha of Bagdad.

Before entering on a statement of the supposed extent of ancient Babylon, it may be well to advert to the following excellent remarks, from the "Saturday Magazine" of July 7th, 1838, p. 2:—"The cities of the earliest races of mankind were not, as in in modern times, vast and crowded congregations of houses, built side by side in compact and extensive masses; but each dwelling had its garden, pasture, and tillage-land surrounding it, the whole being enclosed by a wall. This fact at once reduces the wonder often evinced at the vast space occupied by many ancient cities of the east. In the centre of the vast enclosure, or in some conspicuous part, were the residences of the authorities, the chief of whom was already called king: here also was the temple of their god, or the house of their captives, as at Babylon. There are abundant evidences that this was the fact in the two great cities of antiquity—Babylon and Nineveh. Of the former it is stated by Curtius, that the intervals which separated the houses were sown and cultivated, to provide subsistence in case of siege.

"A consideration of these circumstances does not, therefore, allow of any comparison between the population of a city of Assyria or Babylonia with the population of a modern city of equal extent. This is an element in all the pompous records of the past grandeur of Babel which must not be lost sight of; and, even in reference to its boasted magnificence, the poetical character of eastern writings, and the remote periods to which they refer, must not be forgotten in the overwhelming interest of the subject. 'The greatest cities of Europe,' it has been said, 'give but a faint idea of the grandeur which all historians unanimously ascribe to the famous city of Babylon;' and this opinion has been echoed by every lover of hoary antiquity. Then came the fulfilment of its predicted destruction, and the glory of God appears to be enhanced in the eyes of man by the magnitude of the object against which his anger was directed; but a knowledge of the real state and circumstances of the great eastern mart of iniquity would probably show that mercy predominated over punishment."

Herodotus states that the walls of Babylon were sixty miles in circumference, built of large bricks cemented with bitumen, and raised round the city in the form of a square, protected on the outside by a ditch lined with the same material. They were 87 feet thick and 350 feet high. According to Quintus Curtius four horse-chariots could pass each other on them. The city was entered by twenty-five gates on each side, of solid brass, and strengthened by 250 towers, so placed that between every two were four towers, with four additional at the four corners. From these proceeded fifty streets, or more properly carriage ways, in straight lines, each 15 miles long. The city contained 676 squares, each two miles and a quarter in circumference. The Euphrates ran through it from north to south; and on each side of it was a quay, of the same thickness as the walls of the city, 100 stadia in length. In these were gates of brass, and from each steps descending into the river, across which a bridge was thrown, a furlong in length and 30 feet in breadth. As the river overflows during the summer by the melting of the snow on the mountains of Armenia, two canals were cut to turn the waters into the Tigris, and embankments raised on each side of the river. On the western side of the city, near Sippara, a lake forty miles square was excavated to the depth of 35 feet according to Herodotus, and 75 according to Megasthenes; into which the river was turned till the work was completed. At each end of the bridge was a palace, and these had a subterraneous communication.

The palace of Nebuchadnezzar was a most magnificent and stupendous work. Its outer wall embraced six miles. Within were two other embattled walls, besides a great tower. Three brazen gates led into the grand area. To this Isaiah refers, when he introduces the Almighty declaring respecting the inroad of Cyrus: "I will open before him the two-leaved gates: I will break in pieces the gates of brass;" a prophecy entirely fulfilled when Cyrus made himself master of the place in the dead of night. The palace was decorated with statues of men and animals, with vessels of gold and silver, and furnished with luxuries obtained from conquests.

The hanging gardens, which were among the wonders of the world, are attributed by Diodorus to Cyrus, who constructed them in compliance with the wish of his queen to possess elevated groves such as she had enjoyed on the hills around her native Ecbatana, for Babylon was flat. Strabo says, "As to those who travel over vast plains such as that of Babylon, or over the sea, all that is before and behind and on every side is one level." Elevated situations were more healthy. To gratify this wish, an artificial mountain was reared, 400 feet on each side; while terraces, one above another, rose to a height that overtopped the walls of the city, 300 feet in elevation. The ascent from terrace to terrace was by flights of steps; while the terraces themselves were reared to their various stages, resting on ranges of regular piers, one over the other. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and the honour of my majesty" (Dan. iv.)? The remains of the palace are found in the vast irregular mount or hill called Kasr. Its appearance is constantly changing, from the digging in its quarries for bricks, which are very large. Many curious relics have been here discovered, such as fragments of alabaster vessels, earthenware, seals, &c. Among others a colossal lion (by Rich) standing on a pedestal of coarse grey granite. Of these relics, many most interesting specimens, calculated to throw much light on the history of Babylon, and to add incontrovertible testimony to the truth of scripture, are in the British Museum. On the north side of the Kasr, amongst the mouldering fragments, on a ridge, stands the solitary tree called by the Arabs "Atheleh." Its trunk was originally enormous. Though worn away by the lapse of ages, it bears spreading and evergreen branches, peculiarly beautiful, being adorned with long tress-like tendrils like heron feathers, growing from a central stem. These bending towards the ground give the whole the appearance of a weeping willow, while their waving in the wind produces a melancholy sound. It is revered by the Arabs as holy, from a tradition that the Almighty preserved it here from the

earliest time, as a refuge for the Caliph Ali, who fainting with fatigue from the battle of Hillah, found repose under its shade.

The temple of Belus, the work of Nebuchadnezzar, was a magnificent illustration of the power of human art, and, at the same time, a most humiliating testimony to the blindness of those who pay homage to the work of their own hands. The original tower is supposed by Bochart (Phaleg i. 10) to have been built about 101 years after the flood, and before the birth of Phaleg, in whose time the earth was subdivided. Herodotus describes it as having brazen gates remaining till his time, quadrangular, and in all of two stadia. In the middle of the enclosure, says he, "stands a solid tower, of a stadium in depth and width: on this another tower is raised, and another on that, to the number of eight. An ascent to them is on the outside, in a circle round all the towers. About half way are resting places. In the last tower is a large temple, in which is a large bed well furnished, and near it a golden table; but there is no image within; nor does any one remain there by night, only a native female, one whom the god has chosen, the Chaldeans say, who are priests of that god. And they also say (asserting what I do not believe) that the god himself frequents the temple and reposes on the couch. And there belongs to the temple another shrine lower down, where stands a golden image of the god; and near it is placed large golden table, and the pedestal and throne are gold, and, as the Chaldeans say, these were made for eight hundred talents of gold. And out of the shrine is a golden altar; and another great altar where sheep-offerings are sacrificed; for it is not permitted to sacrifice on the golden altar, except sucklings; but on the greater altar the Chaldeans offer yearly a thousand talents' worth of frankincense at the festival of the god." The total value of the treasures was estimated at £21,000,000 sterling. This is strikingly illustrative of the events recorded in the book of Daniel (chap. iii.) respecting the golden image which Nebuchadnezzar set up, and the implicit obedience with which he insisted his commands should be executed. Mr. Rich, who visited the ruins so frequently, thinks, with Bryant, that the centre of this tower was composed of earth, and that it was afterwards faced with brickwork, cemented with bitumen, mud, &c. Mr. Rennell (Geo. of Herodotus xiv. on Babylon) considers the Mujahlibbe to be the remnant of this tower; while Mr. Rich, from actual knowledge of the localities, prefers the "Birs Nemroud," the palace of Nimrod, the vast mound about six miles from Hillah, which he describes as being built with unburnt brick, mixed with chopped straw or reeds, and cemented with clay mortar of great thickness.

"The Mujahlibbe lies to the north of the Kasr, five miles from Hillah, and 950 yards from the river bank. Its shape is oblong, and its height irregular. The sides face the cardinal points: the northern is 200, the southern, 219, the eastern, 182, and the western 186 yards in length; and the elevation of the south-east or highest angle is 141 feet. The western face is the most interesting, on account of the appearance of building which it presents. Near the summit is a low wall, composed of unburnt bricks, mixed up with chopped straw or reeds, and cemented with clay mortar of great thickness, having between every layer of bricks a layer of reeds; and on the north side are also some vestiges of a similar construction. The south-west angle is crowned by something like a turret or lantern. All the sides are worn into furrows, which in some instances are of great depth. The summit is covered with heaps of rubbish, in which layers of broken burnt bricks cemented with mortar have been found, and also entire bricks with inscriptions. Scattered over the whole are fragments of pottery, brick, bitumen, pebbles, vitrified brick or scoria, and even shells, bits of glass, and mother-of-pearl. In the northern face, near the top, is a niche or recess, high enough for a man to stand upright in, at the back of which is a low aperture, leading to a small cavity, whence a passage branches off to the right, sloping upwards in a westerly direction, till it loses itself in the rubbish."

"Mr. Rich was informed that a human body had been found here, swathed in a tight wrapper, partially covered with bitumen, and enclosed in a coffin of mulberry-wood. He came to a hollow pier, 60 feet square, lined with fine brick laid in bitumen, and filled up with earth, in which were a brass spike, some earthen vessels, and a beam of date-tree wood. This hollow pier corresponds with Strabo's description of the hollow brick piers which supported the hanging-gardens, and in which the large trees grew. Rich also discovered, in a continuation of the passage to the eastward, a wooden coffin containing a skeleton in good preservation. Under the head of the coffin was a round pebble; attached to the coffin, on the outside, was a brass bird, and inside an ornament of the same material, which had apparently been suspended to some part of the skeleton."

THE EXCELLENCY OF THE GLORY TO BE REVEALED:

A Sermon,

By the Rev. Thomas White, M.A.,

Vicar of Epperstone, Notts., and Incumbent of St. James's, Marylebone, London.

Romans viii. 18.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The children of God, who are led by his Spirit in the path of righteousness, receive from him the assurance of their adoption, and have their eyes directed to a crown of glory. But they are, at the same time, warned that the cross stands in the way to the crown. They must be content to suffer with Christ, if they would reign with him—must "suffer with him, that they may be also glorified together."

Are any, whom the Captain of our salvation calls to this holy warfare, disposed to shrink from it? Shall we not be animated by his example? Shall we not deem it blessedness to be, in this respect, as in all others, conformed to him? Let those who hesitate remember the declaration—"If any man draw back, my soul shall have no plea-

sure in him," and be persuaded not to "cast away their confidence, which hath great recompence of reward." It is to that reward that the apostle calls our attention, when he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." He wrote as one well acquainted with the subject. In the 11th chapter of 2 Corinthians, we find that he had endured afflictions, such as few other men have ever encountered: but in the following chapter we read, that he had been also favoured with an ecstatic and miraculous vision of celestial glory. He was, therefore, qualified to make the comparison the result of which he here presents to us. Let us carefully consider it, and inquire—

I. Concerning the sufferings for which Christians must prepare themselves in the present life;

II. Concerning the nature of the glory that awaits them; and,

III. How far these admit of a comparison.

I. The sufferings for which Christians must prepare themselves, in the present life, are by no means to be described as inconsiderable; on the contrary, experience proves that they are often extremely severe: "Man is born to trouble, as the sparks fly upward." Sickness, poverty, disappointment, the prospect of our own dissolution, the loss of beloved relations, the persecutions of enemies, the unfaithfulness of pretended friends — these, and many other troubles to which mankind in general are exposed, must be placed in the balance, when we weigh the sufferings of this present time. But the weight must be even yet increased, in estimating the true Christian's portion. He has many peculiar trials. Awakened to discern the infinite evil of sin, of which the worldling takes but small account, he can never cease to mourn for the transgressions of his unconverted state; he is harrassed by the struggles of that corrupt nature which, though crucified, is not dead; he has to maintain a strenuous warfare against his sensual appetites and evil tempers; he is too often wounded by the consciousness of having acted inconsistently with his high and holy calling; and he trembles lest he should contract yet deeper guilt. Sometimes he feels the fiery darts of Satan, to which the shield of faith has not been steadily opposed; and, if the light of his heavenly Father's countenance be at any time withdrawn, that enemy will attempt to drive him to despair.

Besides the sorrows concealed within his own bosom, he endures many outward troubles in his commerce with an ungodly world. To withstand its allurements on the one hand, and its persecutions on the other; to be despised and hated, as he sometimes is, even by the members of his own family; to witness not only the general wickedness of mankind, but the sin and danger of those he dearly loves — these trials cannot fail to infuse a bitterness into the believer's cup, with which persons sleeping in their sins are unacquainted. We know how Jesus wept over the devoted city of Jerusalem: we know with what sorrow of heart Paul bewailed the unbelief of his brethren, and the unworthy conduct of those false professors, who walked "as enemies of the cross of Christ." With reason, therefore, may we adopt the apostle's declaration—"If in this life only we have hope in Christ, we are of all men most miserable."

But, adored be our God, it is not in this life only that we have hope in Christ. He has rent the veil which concealed from us the inner sanctuary, into which he has entered as our forerunner. We cannot yet follow him in person, but our hope may follow him; and that hope is an anchor of the soul, both sure and stedfast.

Looking, therefore, to the opposite side of the balance, let us consider,

II. The glory which awaits believers in a better world.

Of this we can indeed form but a very imperfect estimate; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Some faint glimpses of them he has revealed by his Spirit; but even he, who was "caught up to the third heaven," declared that what he saw and heard was "unspeakable," and such as it is "not possible for man to utter." We must be content, therefore, with some general outlines, drawn from the communications of the sacred writers.

There is a glory which shall be revealed to, and a glory which shall be revealed in, the saints. When St. John attempts to shadow forth the beauties of the new Jerusalem, he accumulates every image of magnificence and splendour. But even he cannot paint the heavenly throne, as seen by the ravished spirits which surround it. The glory manifested to the spirits of just men made perfect is not merely that of Jehovah's habitation: it is that of his own infinite, unutterable majesty. The blessed and only potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, is in heaven revealed to the souls of those who have sincerely served him. They "behold his presence in righteousness:" they behold "the throne, and him that sitteth upon it:" they behold "the Lamb, which is in the midst of the throne;" and, having washed their robes, and made

them white in his blood, they are permitted to stand before that throne, and to serve God day and night.

But they not only behold, they also partake this glory. As the face of Moses shone when he came down from communion with Jehovah on Mount Sinai, so much more do they who dwell with him on the holy hill of the celestial Zion reflect his brightness. They are changed into their Saviour's image: they are satisfied with the divine likeness in which they awake at their resurrection, and which becomes more and more complete to all eternity.

What earthly glories can compare with that which, in heaven, is revealed in the saints of God? If the queen of Sheba was ravished by the splendours of the court of Solomon, what raptures would have been excited could she have seen him whose royalty Solomon then typified! Solomon's glory was fading and transitory. The glory of Christ, and of his saints, is perfect and eternal. It is a pure and unsullied glory. It is the beam from his countenance who is light itself, with whom is no darkness at all, and into whose presence those who delight in works of darkness can never be admitted. It affords happiness unalloyed by imperfection, incapable of diminution, changeable only by perpetual increase, and enduring evermore.

Place this glory, then, imperfectly as human language can describe, or human imagination can conceive it, place this glory in the opposite scale with the severest temporal sufferings, and then judge for yourselves what reason the apostle had for his assertion in the text: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

We will spend a little time in examining—

III. How far they admit of a comparison.

Of contrast they certainly do admit; and this we find St. Paul drawing, in the 4th chapter of his 2d epistle to the Corinthians. He says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Our light affliction!" Yes, my brethren, every temporal affliction is light, when compared with the punishment due to our ingratitude and disobedience—light, compared with the agony and anguish which that disobedience drew down upon the Son of God—light, compared with the misery which they must endure for ever who neglect his great salvation. Few are so continually afflicted as to have no interval of ease; and the true Christian, even when most heavily burdened, can lift up an eye of supplication and of hope to his heavenly Father, who has given the assurance of his pity, and will not fail to solace and support him. Thus encouraged, David exclaimed, "In the midst of the sorrows that I had in my heart, thy comforts have refreshed my soul." The apostle, whose words we are considering, in that address to the Corinthians lately quoted, describes himself and his brethren as "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their body." At another time we find him saying, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For, as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

This affliction, therefore, should be esteemed light, and even be rejoiced in, on account of its blessed consequences: "It worketh for us a far more exceeding and eternal weight of glory." It is designed for our improvement in righteousness, and is an evidence of our heavenly Father's love. "Tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Whilst the chastening lasts, it certainly is not "joyous, but grievous:" yet, in due season, "it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." At the utmost it can only continue during the present life; and then that "far more exceeding and eternal weight of glory" which it hath wrought for us shall be an abundant compensation. With these representations of our apostle St. Peter also agrees: "The trial of your faith," he says, "being much more precious than of gold which perisheth, shall be found unto praise and honour and glory at the appearing of Jesus Christ."

My brethren, if you will but keep stedfastly before your eyes the appearing of the Lord Jesus, and the crown of righteousness which he will bestow on all "that love that appearing," you will then think lightly of any temporal suffering. The second advent of our Lord will be the season for "the manifestation of the sons of God." He will then "come to be glorified in his saints, and to be admired in all them that believe." He will be glorified in their complete emancipation from sin and sorrow, and triumph over sin and Satan. Now, alas! they are too

often overpowered by temptation, and are never able to attain that perfect holiness after which they ardently aspire: this is indeed the chief cause of their affliction. Though they have "the first-fruits of the Spirit, yet they groan within themselves," on account of the inward evil from which they cannot yet obtain deliverance. The unhallowed thoughts, the sinful desires, the doubts, the deadness, of which they are conscious, create much more uneasiness than any outward sorrow. But from all these the Lord will deliver them at his coming. He will make them like himself in soul and body. He will also deliver the whole creation from the bondage of corruption under which it now groaneth and travaileth in pain together. It was made subject to vanity and misery by the sin of man; but sin shall be wholly done away, and with it sorrow shall be banished: "The Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth:" "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things" shall then have "passed away." "Then shall the righteous shine forth as the sun in the kingdom of their Father:" they shall shine with perpetually-increasing brightness. The endless vision of Jehovah's glory, the ceaseless contemplation of his infinite perfections, will excite their ravished souls to unutterable love, and work in them a perpetually-increasing resemblance and enjoyment of him.

But I must pause; for I feel that I am making a vain attempt. Were an angel to descend from heaven, and strive to give us an idea of its blessedness, he would find all language fail him. How, then, shall a poor sinful mortal attempt the task? And yet there is one other circumstance to which I must advert, as heightening this blessedness. It is, that it shall be shared with myriads of redeemed souls; with some, perhaps, who have been our dearest companions upon earth; with those unfallen beings, also, who have ever been inhabitants of heaven, but who will join with us in celebrating the Redeemer's praise—all, with one accord, surrounding the throne of God and of the Lamb, casting down their crowns before it, and crying, "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

And now, brethren, I may confidently appeal to you with respect to the justice of the apostle's declaration, that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed" in every true disciple of Jesus. If you believe the statement which has been made, and which is fully established by the word of God, you must be convinced that, however afflicted the believer may be in the present life, still his condition is infinitely preferable to that of the most prosperous amongst the ungodly; for how fugitive is their happiness, and how enduring will be their sorrow! If the hearts of both had been laid open, perhaps we might have seen that the poor wounded and neglected Lazarus had more inward peace and composure of spirit than the unfeeling sensualist at whose gate he lay. But when both were transported to the land of spirits—when Lazarus rejoiced in Abraham's bosom, and the rich man vainly desired a drop of water to cool his tongue—how strongly must each have felt the contrast! It is evident, from the anxiety which the rich man felt to preserve his brethren from coming into the same place of torment, how gladly, could he have returned to earth, would he have submitted to the wounds and rags of Lazarus, that, when released from it, he might partake his felicity.

What effect, then, let me ask you seriously, does this comparative statement produce on your minds? Are you really desirous to cast in your lot with the people of God, and to possess their holy character? Are you content to bear the cross of Jesus, that you may hereafter share his crown? Remember that we must be willing to "suffer with him, that we may be also glorified together." Let us, then, arm ourselves with the same mind as that which Christ exhibited: let us beseech the Spirit of grace to endow us with all his holy tempers. "He that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Be assured there is no other life that truly deserves the name. They who live in sinful pleasure are dead whilst they live: they who through the Spirit mortify the deeds of the flesh are alive to God even in the present world, and shall live with him for ever in his glorious kingdom.

There can be no real happiness, either in time or in eternity, except in those who truly devote themselves to Christ. The soul is not satisfied with any finite pleasures. If they could satisfy for a season, the very circumstance of their being finite would greatly diminish their value. How very soon must death put an end to every earthly enjoyment! And, when dismissed naked and helpless from the only scene in which happiness has been sought, what will be the condition of those who have made no preparation for eternity? Will not the saying, "Remember that thou in thy life-time receivedst thy good things,"

unspeakably enhance the misery of those from whom hope is for ever banished? If such be the case with the prosperous, what must be that of the ungodly sufferer? How must affliction be aggravated by the sense of the divine displeasure. The consolations of the Holy Spirit can enable the believer to rejoice under the agonies of pain, and to be cheerful amidst the ills of poverty; but when, instead of those consolations, there are the stings of a wounded conscience—when Satan is left in full possession of his victim—who shall describe the misery? Yet, that misery is but a foretaste of the bitter cup which must be drained for ever, and for ever filled again, for those who die impenitent.

God forbid that any here should live or die impenitent. O be persuaded, whatever be your present outward circumstances, to seek for that inward peace, that never-failing source of consolation, which the Holy Spirit provides for those who give up their hearts to be his dwelling. Implore his presence, you that are prosperous, for it will beyond measure enhance your prosperity. Seek his succour, you that are in adversity, and you will find rest and peace to your souls. St. Paul describes believers as, "though sorrowful, yet always rejoicing:" and truly they have reason to rejoice; for their Lord is with them in the fiery furnace, and will not permit the flame to hurt their souls.

Turning, now, to those who can apply to themselves the consolatory assurance of the text, I would endeavour to excite in them that lively gratitude which is due to their adorable Saviour. Remember, brethren, that, if you have been made to differ from others, and from what you yourselves were when strangers to the love of Christ, it is infinite mercy which has made that difference. By grace ye are saved. Not by works of righteousness that you have done, but by the infinite mercy of God, have you been turned from darkness unto light, and from the power of Satan unto God. You were "by nature the children of wrath, even as others." But "God, who is rich in mercy, for his great love wherewith he loved you, hath quickened you together with Christ." Let it be evident that you are thus quickened by your close conformity, in life and conversation, to your Saviour. Shew that you are God's workmanship, created in Christ Jesus unto good works. Especially endeavour to glorify God by your patient endurance of those afflictions to which you must be subject during your earthly pilgrimage. Let it be seen that your house is built upon a rock, because neither the rains nor floods nor tempests of adversity can shake you from your strong foundation.

Whatever trials may be appointed to you, receive them as the gracious chastening of your heavenly Father. If they should seem to proceed not so much from his hand as from the malice and injustice of your fellow-creatures, still remember that none can injure you without his permission, and that they are but his rod wherewith he corrects you. If persecuted for the gospel's sake, endeavour to show the power of that gospel to excite in you every Christian temper. Set before your eyes continually the conduct of him who "suffered for us, leaving us an example that we should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled reviled, not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Thus shall God be glorified in you; and perhaps some of your enemies, beholding your good works, may be brought to glorify him in the day of visitation.

Be ready at all times to vindicate his providential dispensations. Not only refrain from murmuring yourselves, but endeavour to check the murmuring of others: direct their eyes, as well as your own, to that better world where those who have suffered for righteousness' sake shall be for ever blessed: lead them to look to Jesus as the only source of comfort: exhort them to lift up the hands that hang down, and the feeble knees; assured that the Captain of their salvation, who was himself made perfect through suffering, and was tempted himself, will ever be ready to succour them that are tempted.

Finally, let us all endeavour to walk by faith, and not by sight. Withdrawing our attention from the things which are seen, whether they appear good or evil, let us endeavour, through the assistance of the Holy Spirit, to fix it upon the things which are not seen: let us implore that heavenly Comforter to give us such a realizing anticipation of the glory which the Lord hath prepared for them that love him, as may completely wean our hearts from earth, render us indifferent to its pleasures and superior to its sorrows, that our celestial life may in some measure commence below it, and that an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

SABBATH MEDITATIONS.

No. XV.

OCTOBER 13.—NINETEENTH SUNDAY AFTER TRINITY.

Morning Lessons: Dan. iii.; Mark xvi.
Evening Lessons: Dan. vi.; 2 Cor. xii.

MORNING.

"Ye seek Jesus of Nazareth, which was crucified: he is risen."—MARK xvi. 6.

Meditation.—"Christ, having done all as our surety here, went up into glory, as our head and advocate, as the first-fruits, the captain, the prince of life, the author of salvation, and the forerunner of his people; so that his going thither is an argument of our justification in him....It is a sign that he hath finished the work of our redemption on earth; a sign that he overcame death, and was justified by the Spirit from the wrongs of man and from the curse of the law. Therefore he said to Mary, after his resurrection, 'Go, tell my disciples, I ascend to my Father and your Father, to my God and your God.' That is, by my death, and victory over it, you are made my brethren, and reconciled unto God again" (Bp. Reynolds).

Prayer.—O Lord, of whom is salvation, what return shall we, thy sinful creatures, make unto thee, in that thou didst taste death for us, and destroy him that had the power of death? We will sing praises unto thee, O Saviour most beloved; yea, while we have any being, we will praise thee with thankful lips, O Lord our Lord, who, when thou wast angry with us, didst turn from thine anger, and come down from the excellent glory which thou hadst with the Father, to make thy grave with the wicked, and thy soul an offering for sin. Though with thy chosen, the daughters of Israel, we cannot come, seeking to anoint thee with sweet spices, yet early in the morning will we pour out before thee the incense of our thanksgivings, and at eventide shall our souls magnify thee, O Lord, and our spirits rejoice in thee, O God our Saviour!

Be gracious unto us, merciful Redeemer, be gracious unto us, and send thy Holy Spirit to roll away the stone that closeth our unclean and stubborn hearts, and separateth us from thee. Vouchsafe unto us his blessed light and guidance, when we grow faint and affrighted with the sense of our sinfulness, and temptations assail us, and we are perplexed and troubled on every side. May he implant in our hearts such an entire love of thee that nought may separate us from thy love. May he inspire continually our ransomed souls to seek and know thee only, O Jesus of Nazareth; thee only, which wast crucified, and art risen, that we might rise from the death of sin unto the life of righteousness.

And do thou, O blessed Jesus, who didst rise early on the first day of the week, teach us on this thy day to wake early unto thee in heart and mind, to bring the sacrifice of praise into thy house, and to sanctify the sabbath wholly unto thee, as made, by thy grace, the children of the resurrection. O let us not fall from thee, by reason of unbelief and sin, into condemnation, nor die any more; but may we be quickened of thee, and live unto thee by faith and obedience, in body, soul, and spirit; so that, both living and dying, we may be thine, and, through thy saving death, be made the children of God. Finally, we beseech thee, O thou faithful Shepherd of thy sheep, so to work with us and keep watch over us that, when the hour is come, we may come forth to the resurrection of life; and, having thee in us the hope of glory, thou mayest present us perfect and complete in thee.

EVENING.

"The king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee."—DANIEL vi. 16.

Meditation.—"Let the desponding Christian take courage. Deliverance shall be sent. Light must soon arise. 'In due season you shall reap, if ye faint not.' Beware of timid thoughts and anxious fears. Lay hold on God's strength. 'He never said to any of the seed of Jacob, Seek ye me, in vain' (Isa. xlv. 19). God is the hearer of prayer. He will in no wise cast out those who come to him in his Son, no more than he rejected Daniel's petition, who came to him and found deliverance, 'because he believed'....But, if you can rest quiet under trouble, without casting it upon God; if you can lie under the hidings of his face, and not feel the most overpowering anxiety to be restored to favour; it is only natural and proper that you should remain hardened and uncomforted: to relieve you from sorrow and trouble while in such a state of mind would prove your ruin" (J. Stevenson).

Prayer.—O thou, the living God, who art stedfast for ever; thou who deliverest and rescuest, and, for thy truth's and his innocency's sake, didst save thy holy servant Daniel, and shut the lions' mouth, and bring him out the den without any manner of hurt, because he believed and trusted in thee, his God; vouchsafe unto us likewise the full assurance of truth in thee. Of thy grace and for Jesu's sake, let the same excellent spirit be in us, the spirit of knowledge and understanding, the spirit of faith and patient resignation and abiding love.

Watch over us, good Lord, lest the adversaries of the faith find occasion or fault in us, and revile it because we swerve from thy holy law. And, if we be persecuted for righteousness' sake, may we never be ashamed to confess thee before men. O, may we at all times and in all places make our petitions unto thee in faith, nothing wavering, but knowing that thou wilt, in thine own good time, answer us, and give us deliverance from all dangers and temptations. Teach us so to take thy holy prophet Daniel for an ensample of suffering, affliction, and patience, that, having been tried as silver is tried in the fire, and endured every chastising as the wholesome rod of him who loveth us, we may receive the crown of life, which thou hast promised to thy faithful ones. Yea, Lord, we know of a truth that thou art the living God, who art able and ready to deliver them that serve thee continually from the mouth of the roaring lion which seeketh to devour us, and from the deep pit which he hath dug for our souls; for thou art faithful, and wilt save them to the uttermost who believe in thee, and approach thee in the name of thy beloved Son.

Multiply, Lord, thy peace unto us. Let the ungodly fear and tremble before thee the God of Daniel, and be converted, and live; for thou art God, stedfast for ever; thy kingdom that which shall not be destroyed, and thy dominion shall be even unto the end. Even as the accusers of thine elect prophet, so shall those who persecute and offend thy "little ones" be broken in pieces; even so shall they who despise and scornfully entreat thy servants despise their own souls and be turned to everlasting destruction. S. K. C.

ANCIENT MONUMENTS IN COUNTRY CHURCHES.

No. III.

I NOW arrive at the last division of my subject, namely, those monuments which are inlaid with brass plates alone. The innumerable varieties which these subdivide themselves into compel me to pass over those more rarely seen, and to confine ourselves to the leading forms. The plates are either fastened to the wall, let into altar tombs, or, as is usually the case, inserted in large flagstones in the floor. The position, however, makes but little difference in the features of the plates themselves; and it will be convenient to consider them as divided into—1st, Effigies and ornaments; and, 2nd, Inscriptions.

The effigies differ from the stone ones in the circumstance that, in this division, there are as many ecclesiastical ones as military and civil. The effigies of knights and their ladies resemble much, in general features, those executed in stone; but they are usually of a somewhat later date. Half-length figures occur among them: they are usually clad in long robes; and when in armour, it is generally plated. The animals under the feet are not so universally found, though they nevertheless nearly always appear in those of large size. The large sort have often the inscription running round them, and the vacant spaces in the brass are filled with splendid foliated tracery, with a gothic canopy engraven over the heads (Topcliffe church, Yorkshire). In the smaller specimens the figures are plainer. It very frequently happens that a scroll proceeds from the hands, containing an inscription: either some motto, or a request that the passer-by would pray for the souls of the deceased. Groups of figures often occur in brass. In Kirby Moorside church, Yorkshire, for example, there is a group, consisting of a lady Brooke and her six sons and five daughters, all kneeling. The dresses of ladies are often highly decorated. We ought here also to remark, that all varieties of position are allowed in this class; the figures not being always represented as lying on their backs, as in the other class, although even in this division that posture seems to have been preferred. Ecclesiastical personages are generally represented in full pontificals, their hands clasped, often with a scroll proceeding from their hands, and sometimes with the word "Jesus" inscribed on their breasts (Sessay, Yorkshire). The border of their robe is frequently highly decorated, and the folds well executed. As to other ornaments on these tombs, they generally consist of shields of arms above the heads of the effigies, and often the motto also. The owners of tombstones are also frequently decorated (especially those with effigies) with small pieces of brass, containing crests, flowers, foliated designs, agnus-deis, &c.

With respect to inscriptions on brasses, there is such an innumerable variety in them, that I am constrained to be very brief in my remarks, and only to make a few very general observations. They are nearly universally in the black-letter character, and engraved into the plate; although sometimes, especially where the legend runs round an effigy, they are raised in relief (Topcliffe, Yorkshire). The Latin inscriptions, containing the name, date of death, &c., of the deceased, are much in the same style. The following will serve as examples:—

From Fountains abbey, Yorkshire—

"Hic requiescit dominus Johannes, X abbas de Fontibus, qui obiit viii. die Decembris."

The next two are from Billingham church, Durham—

"Orate pro aia dni Johis Necehm capelli ac vicarii qndm istius ecclie qui obiit in festo sci Nicholai Epi Anno dni millimo cccc^o lvi^to. Cuius anime ppicietur deus. Amen."

"Hic iacet dns Robert Brerly nup..... prebndarius i ecclia pochiale de Norton ac vicari ecclie pochialis de bilingham dunelm dioc qui obiit xii. die.....A° dni m° ccc° lxxx. cui aie ppicietur deus amen.

From Coxwold church, Yorkshire—

Orate pro aiabz Johis manston armig qui obiit vi° die mensis Octobris anno dni mo° ccc° lxiiij° et Elizabeth vxoris ei que obijt die mensi A° dni m° ccc° qu aiabz ppiciet deam."

In this example the vacancies have been left blank, to be filled up at the death of the wife; but were neglected to be done so.

The last I shall at present give is from Topcliffe church, Yorkshire. The reader will observe the ungrammatical *quorum* before *animæ* (*ame* in the original), when relating to only one person. The error is repeated at the end of the inscription.

"+ Hic iacet venerabilis.....topelyff qui obijt. ann. .....m° ccc. lxv. quoru ame.....quondam uxor eius que obijt. anno Domini m° ccc° xii. quoru ame propicietur deus."

Two of these, it will be noticed, are imperfect. But the tyro will find that the majority of the brasses of the fourteenth and fifteenth centuries

› (of which date most of the Latin inscriptions and I have taken these at random, as pretty examples of them as they are now found, as they once were. As I noticed before, s from the hands of effigies often contain sentences, such as "Jesu fili dei miserere (Sessay, Yorkshire); "Casta fides victrix," &c. Shields of arms also often have their es near them.

should, perhaps, be remarked, that few in-ions are found without a great many abbre-ns; but, as these occur in the different ex-s much in the same form, they are soon itted to memory. For instance, *ame.* for e (*æ* is nearly always written *e*); *aiabus* for *ibus*; *Dns.* for *Dominus*; *ppicietur.* for *pro-ur*; *Ds.* for *Deus*; *ecclia* for *ecclesia*; *kl.* *lendris*; *xpe.* for *Christe*; *pces.* for *preces*; for *nuper*; *epi.* for *episcopi*; &c., &c. The -letter characters are often of very peculiar especially the capitals; and also com-ed, that is to say, one stroke will serve as a n of two letters.

same observations will also apply to the sh inscriptions (generally of the 16th cen- with respect to abbreviations and com-ed letters. Thus *pson.* stands for *person* or *n*; *pdon.* for *pardon*; *p.* for *pray*; *sutime* *metime*; *depted.* for *departed*; *Jhu.* for &c., &c.

ubjoin one or two examples of English nental inscriptions:

m Sessay church, Yorkshire—

s lyethe master Thomas Magnus, archidecon of thest in the metropolitan chyrche of Yorke and pson of this whiche dyed the xxviii. day of August anno Dni m° whose soule God pdn."

Hartlepool church, Durham—

s vnder this stone lyeth byried the bodie of the vertvovs oman Jane Bell, who dep'ted this lyfe the vi. daye of , 1593, being the dowghter of Laverance Thornell of on, gent, and late wyfe to Parsavel Bell, nowe maire of en of Hartlnpooell, marchant.

Whos vertues if thou wilt beholde
Peruse this label hanging bye,
Which will the same to thee unfolde;
By her good lyfe learne thou die.
Ætatis suæ, 40."

n Leake church, Yorkshire—

e. charite py for ye soules of John Watson sutyme o y lord Skroope of Upsall, and Alice his wife w ther ios soules Jesu pdon."

word more. Monumental inscriptions are ound on the stained glass of windows. They ierally much of the same character as those ises, beginning—"Orate pro anima," &c. ely call attention to this circumstance: their style, my remarks on brasses will

ave now reached the conclusion of this sketch of our country monuments. I ot gone into minute details of the several es to be noticed among them, my object has ierely to draw attention to these ancient ials of the past.

ENWARD SAINTMAVR, FOVRTH SONNE TO WILLIAM SAINTMAVR, EARLE OF HERTFORD, AND THE LADY FRANCIS, HIS WIFE, WAS BORNE AT EASTON, IN WILSTHIRE, MAIE 28, ANNO DOMINI 1630; DIED IN THIS COLLINGBORNE, APRIL 28, ANNO DOMINI 1631; AND IS HERE BVRIED.

SPEECHLESS THOVGH YET HE WERE, SAY ALL WE CAN
THAT SAW, HIS PROMISE DID A HOPEFVL MAN;
SVCH FRAME OF BODY SVCH A LIVELY SOVLE,
ARGVED HIM WRITTEN IN THE LONG-LIVD ROVLE;
BVT NOW WEE SEE BY SVCH AN INFANT'S LOSSE,
ALL ARE BVT INFANT HOPES, WHICH DEATH MAY CROSSE.

T. Q. J. V.

Poetry.

THE PLANT OF PEACE.

(For the Church of England Magazine.)

Henry Martyn, grieved at the little success of his missionary labours, and mourning over the corrupt heart of man, one day, in climbing a ravine, observed a peculiarly lustrous plant shining amid the rugged scenery, which so reminded him of the glorious "plant of renown" that peace was imparted mightily to his soul.

WEARY, and sinking 'neath the blaze
Of India's burning sun,
The holy man, beneath its rays,
The rocky summit won.
A herald of the cross was he,
From Britain's favoured isle,
Bringing salvation's offers free
To sinner's poor and vile.

Lonely and sad he ponder'd o'er
The little he had done:
A mighty work seem'd him before—
His strength was almost gone.
His heart within was dark and drear;
No ray of comfort nigh,
Nor did one star of hope appear
Amid his darken'd sky.

Gleaming beneath the sunny glow,
There glittered fair and bright,
Above the streamlets murmuring flow,
A sparkling gem of light.
This plant of beauty sweetly bloom'd,
Gladdening the lonely wild;
And though around rude nature gloom'd,
Its dazzling radiance smil'd.

The mourning pilgrim's eye it caught;
His night was turned to day:
With heavenly joy that heart was fraught—
His grief soon passed away.

An emblem fair, it seemed to him,
Of "Sharon's lovely rose:"
In this world's desert, dark and dim,
So bright its lustre glows.

Refreshed and strengthen'd by the sight,
He left that silent glen.
O, what a flood of glorious light
Dwelt in his bosom then!
Thus, Saviour, let thy welcome sight
Dispel our grief and fear:
Thy presence cheers life's stormy night—
'Tis bright when thou art near.

E. B. B.

Pimlico.

Miscellaneous.

EVILS OF DISSENT IN THE COLONIES.—The village of Huntingdon (Canada) is one among many examples of the deplorable effects of schism in a new country. There, in a spot scarcely reclaimed from the woods, is a little collection of houses, a good mill, a tavern or two, some few tradesmen, and some commencing indications of business. One good spacious church might contain all the worshippers; one faithful pastor might tend them all; and their resources for the support of religion, if combined, might provide for all the decencies of worship in a reverent manner, and for the comfort of the minister and his family. They might, in laying their foundations for the future, exhibit in the article of religion, which should be their all in all, the picture of a little Christian brotherhood; and the village not drawing, or drawing comparatively little, upon the bounty of the colonial cities or societies at home, the aid derivable from those sources might the more largely supply the unprovided tracts of country in the wilderness. But here are four protestant places of worship—altar against altar — all ill-appointed, all ill-supported; and, while discordant preaching is going on, or unholy leagues are made of two or three irregular sects against the church, and violent excitements are resorted to, like the getting up of the steam, to force on a particular interest at a particular conjuncture, many a ruder and more remote settlement is supplied only at wide intervals by the extraordinary efforts of this or that minister; and then, again, marked often by a mutual jealousy, heightened, when the church is the object of it, to an acrimonious and unscrupulous hostility. In these instances, the forbearance and dignity of the church have, I think I may say without prejudice, stood in most advantageous contrast with the proceedings of other parties. But what cause have we to imitate the prayer of the Lord himself, that they all may be one, even as he and his Father are one; to pray and long for a nearer approach to that happy consummation described by the apostle, that there may be no divisions among them, and that they may be all perfectly joined together in the same mind and in the same spirit!

ANTIOCH.—Antioch, the seat of many kings, the chief patriarchate of the east, whose walls and bulwarks were ranked amongst the strongest, and its numerous churches were the finest in the world, often shattered and destroyed by earthquakes, more than by all the fiercest ravages of war, has still some tokens to show with what facility, were the days of its restoration come, it would be a great city again, but not a proud city as before, the seat of despotic and priestly domination. The capital of a province or tribedom in Israel shall not be like the capital of a Roman province, or a patriarchal see, where sin reigned and ruin followed. A single sentence, and the view of a single gate as drawn by Las Casas, towards the close of last century, may show that a city without walls, as those of Israel shall be, might be built from those which anciently were raised for its defence. The ancient walls (as now to be seen), which appear to have enclosed a space of nearly four miles in circuit, are "generally from thirty to fifty feet in height in their extremes, and fifteen feet thick throughout, having also square towers, from fifty to eighty feet high, at intervals of from fifty to eighty yards apart. The stones of which these walls are constructed are not large; but the masonry is solid and good. In the S.W. quarter, the walls and towers (of hewn stone) are in one portion perfect, and in another close by much destroyed, until they disappear altogether, leaving a wide space between their last fragment here and the portion that continues along the banks of the river." Pliny states that it was divided by the Orontes; but now the present town, which is a miserable one, does not occupy one-eighth part of the space included by the old walls, which are all on its southern side. The northern portion within the ancient walls is now filled with one extensive wood of gardens, chiefly olive, mulberry, and fig-trees. Of the many elegant churches of Antioch, the remains of only three or four, a century ago, were to be seen. Pococke saw some pieces of marble of a mosaic pavement, which he supposed might indicate the site of the patriarchal church; and he conjectured that the patriarchal palace stood on the top of a hill in its vicinity. Such is the end of the apostolic see! A vague conjecture is the only homage that can now be paid to the departed glory of the throne which exercised supremacy over two hundred and forty bishoprics. It is but a glory of this world that can thus pass away, and such is the inheritance which the highest of hierarchies can bequeath. Vain-glory stimulated Syrian kings and Roman governors to erect splendid cities; and superstition in later ages prompted Roman Catholic devotees to raise stately edifices that could cope with magnificent heathen temples: each sharing a like fate in their ruins, may be turned to a like use in their end. If the multitude of churches could have saved a city or a country, Antioch, with its hundreds, would yet have stood; and the hill between it and the sea (Benkiliseh), with its reputed thousand churches, as the name imports, would yet have been covered with the dwellings of men. At the top of it are the remains of a very noble convent, called "St. Simon Stylites;" the whole of which was compassed by a wall built of hewn stone, about ninety paces in front, and two hundred and thirty in length.—*Dr. Keith's Land of Israel.*

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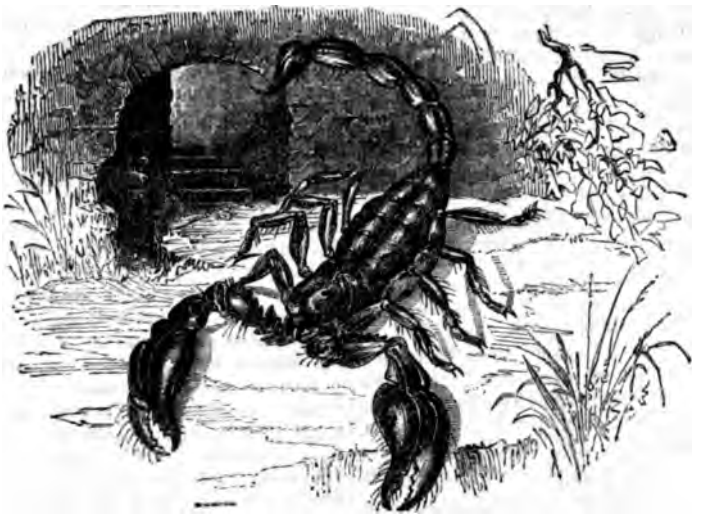
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 489.—OCTOBER 19, 1844.



SKETCHES FROM NATURAL HISTORY.

No. XVIII.

THE SCORPION.

(Scorpio).

"Who led thee through that great and terrible wilderness, wherein were fiery serpents and scorpions."—DEUT. viii. 15.

SOME think that the Hebrew name of this most hateful reptile is compounded of two words, signifying a "father-killer." We have most credible authority in stating that young reptiles, almost as soon as born, will turn on their parents and sting them to death: such is the unnatural violence of their vicious nature, which cannot be exceeded, or even equalled by any other noxious reptile. The Hebrew name "okrab" will admit of another interpretation descriptive of the dangerous habit of this animal, namely, "pressing much," or "squeezing greatly;" for, when it seizes upon a person, it fixes with such violence that it cannot be removed without much difficulty. In zoology, scorpion is a genus of insects belonging to the order of aptera. It has eight legs, and a pair of claws at the head, resembling a crab. It has eight eyes, two on each side the thorax, and two on the back; two feelers resembling claws. The tail consists of several joints, or divisions; and these, some think, according to the number of their years. The tail is terminated by a sharp-pointed weapon, which is turned upwards on striking the fatal blow. When the point of this weapon is plunged into the flesh, the venom is exuded or discharged from an opening on each side of the sting, so small as only to be discerned by the assistance of the microscope. The scorpion is about the size of an egg*. Hence the allusion of our Saviour to this animal: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he shall

* Bosman states that, along the Gold Coast, scorpions are often found larger than a lobster; and that their sting is inevitably fatal. In Europe, however, it seldom exceeds two or three inches in length, and the sting is by no means invariably fatal.

ask an egg, will he offer him a scorpion?" (Luke xi. 11, 12).

This creature is of a sooty colour*. It is full of craft, and watching every opportunity of doing mischief. As far as an irrational animal can resemble Satan, this resembles that evil, malignant, envenomed spirit. The dam brings forth about eleven young at once, resembling worms. The scorpion resides chiefly in old ruins, and in dry stony places. Scorpions abound in the desert of Arabia, as we learn from Deut. viii. 15, and Numb. xxxiv. 4. In this last verse there is a place mentioned in Arabia, called Akrabbim, and signifying the "place of scorpions." Wicked men of various descriptions, the violent, the crafty, and malignant enemies of the church, are compared to scorpions. Very appropriate name indeed for such characters! "And there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth" (Rev. ix. 3)†.

"Scorpions," says Mr. Kirby (Bridgewater Treatise, ii. 300) "are not only remarkable for the powerful organs by which they are enabled to seize their prey, but also for their jointed tail, terminating in a deadly sting. Their aspect alone, when they are moving with their open forceps advanced before their head, and their tail turned over it, is enough to create no little alarm in the beholder; and, if he were told that one genus of the tribe goes by the name of 'man-killer,' and should read in Aristotle that, though some were harmless, the sting of others was fatal both to man and beast, the degree of his alarm would not be diminished. But, though the venom of these creatures when provoked and put upon self-defence may sometimes prove fatal to man and the higher animals, yet this is not the main purpose for which their Creator has given them such means of annoyance. Their food consists of various beetles and other insects, arachnidans, and wood-lice; many of which they could not easily master and devour, after they have seized them with their forceps, without the aid of their tail and its sting: this they can turn over their head, and, moving it in any direction, immediately kill their prey, however strong and active, by the fatal venom it instils."

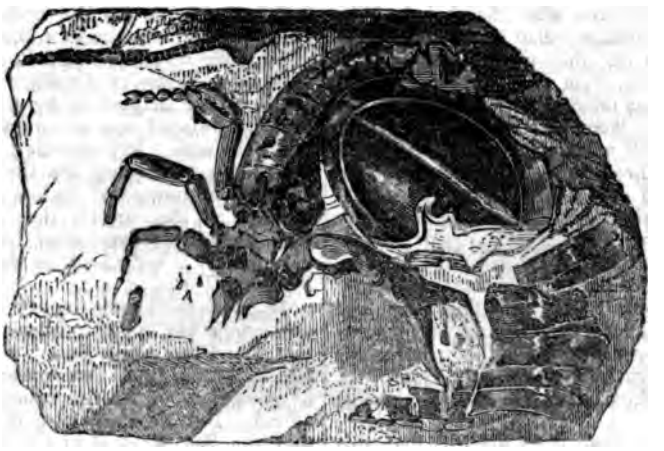
To the northward of mount Atlas the scorpion is not very hurtful, for the sting is only attended with a slight fever. In Syria, it does not appear to be deadly.

"I continued," says Mr. Johnstone, in his recently published work on Abyssinia, "nailing the boxes, teaching Zaido the use of a hammer and a nail-passer, when, attempting to lift over one of the packages, I placed my hand under its lower edge, and was suddenly made aware, by a severe sting in the ball of my thumb, that some reptile had located itself beneath. In an agony of anxious curiosity, I pushed over the box, and then exposed to view a large scorpion, at least an inch and a half in diameter. The pain for the moment was intense, shooting rapidly along my arm into the shoulder and neck; and, as I had been taught to believe that the most serious consequences would arise from a wound of such a description, I looked at it very seriously for a few moments with all the contentment of despair: the loss of all hope had made me more tranquil than in my moral philosophy I had ever conceived would have been the case. The pain, however, like sharp rheumatic touches, soon called me back to reasonable expression, and excessive suffering made me stamp again, causing Zaido and the others to laugh immoderately. They made chase, however, after the reptile, which was hastily running off, with his tail curved high over his back, and sting displayed, in a high state of irritation, no doubt. It was very soon stopped by one of the Allees dropping, after several attempts, the butt-end of his spear upon it, and holding it down till Zaido, with the nail-passer, had amputated the last joint of the tail, which supported the sting. He then took the animal up, tore it ruthlessly into two pieces, and began to rub the wound in my hand with the ichorous-looking juice which, instead of blood, appears to circulate through the animal. I was also comforted in my mind by assurances that all would be well in an hour; for the knife, as my friends called the sting, was a very small one. I learned from this occurrence that the Dankalli do not consider the sting of the scorpion of their country dangerous; and it is well that it is not so, for they are found in any quantity underneath every large stone. Sometimes, on rolling one over, in the shallow depression of the ground, I have noticed the entrance to a nest of these nauseous-looking reptiles; and, on removing a little of the soil, perhaps I should unearth an old one as large as a crown piece, semi-transparent, of a dirty mottled yellow colour, with about ten or a dozen young ones, like so many huge spiders, running about in all directions, as if fully aware of their situation, and that no endeavours would be spared to destroy the whole family party. As it is useful to observe coincidental ideas upon subjects somewhat related which are entertained by very different and distinct nations, I may be allowed to remark the resemblance between the remedy on this occasion, and which was quite sufficient for the cure, and that which is adopted by the lower orders in Scotland at the present time, to counteract the effects of the bite of a viper. It is usual among them to kill and flay the reptile, and the moist inner surface of the skin is then well rubbed over the wound, as were the separated portions of the scorpion in my case by the Dankalli."

Scorpions are eaten by some sects among the Egyptians.

* Not invariably: sometimes it is white, and to this probably our Lord refers; sometimes sallow.

† The above is the description of the scorpion in the "Scripture Natural History." By the rev. Alexander Fletcher; containing about two hundred and forty different subjects. 2 vols. London: George Virtue. This work is exceedingly well executed, and contains much valuable information and scriptural illustration in a small compass: to a juvenile library especially it will prove a very important addition. "The design of this production," it is stated in the preface, "is by the most plain and familiar illustration to lead the young more especially to employ the different departments of science as a glorious mirror of divine workmanship, to behold the bright reflection of the divine perfections." The engravings, of which, by the kind permission of the publisher, a specimen is here given, are truly excellent, and are quite worthy of a work of far greater magnitude.



FOSSIL REMAINS.

No. V.

THE FOSSIL SCORPION.

THE fossil scorpion, of which a representation is here given, the first of its kind noticed, says Dr. Buckland, was discovered by count Sternberg, in the ancient coal formation at the village of Chomle, near Radnitz, on the south-west of Prague. It differs from the existing species chiefly in the number and position of the eyes, of which there are twelve; of all of which the sockets are in a state of complete preservation. The jaws, each of which has projecting teeth, are in a reversed position. The horny covering is wonderfully perfect: the peculiar substance of which it is composed can be readily stripped off: it is elastic, translucent, and horny. The scorpion, it is stated in the preceding paper, is a native of a warm climate; and, in proportion as that warmth is greater or less, so is its size, and the dangerous effects of its sting. "As far as we can argue from analogy of living species," says Dr. Buckland, "the presence of large scorpions is a certain index of the warmth of the climate in which they lived; and this indication is in perfect harmony with those afforded by the tropical aspect of the vegetables with which the scorpion found in the Bohemian coal field is associated." Of the vegetable remains in these coal fields, Dr. Buckland thus writes:—"The most elaborate imitations of living foliage upon the painted ceilings of Italian palaces bear no comparison with the beauteous profusion of extinct vegetable forms with which the galleries of these instructive coal mines are overhung. The roof is covered as with a canopy of gorgeous tapestry, enriched with festoons of most graceful foliage, flung in wild irregular profusion over every portion of its surface. The effect is heightened by the contrast of the coal black colour of these vegetables with the light ground-work of the rock to which they are attached. The spectator feels himself transported, as if by enchantment, into the forests of another world: he beholds trees of forms and characters now unknown upon the surface of the earth, presented to his senses almost in the beauty and vigour of their primeval life; their scaly stems and bending branches, with their delicate apparatus of foliage, are all spread forth before him, little impaired by the lapse of countless ages, and bearing faithful records of extinct systems of vegetation which began and terminated in times of which these relics are the infallible historians."

BRIEF COMMENTS ON CERTAIN PASSAGES OF SCRIPTURE.

By RICHARD HUIE, M.D.,

No. II.

"And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and, when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."—MATT. xvii. 24-27.

THIS is a very remarkable incident, simply and succinctly related, but fraught with matter of most important reflection to the pious mind.

It has been very generally supposed that the tribute-money here referred to was a tax levied by the Roman government, for its own purposes. But this view of the subject is obviously at variance with the exemption claimed by our blessed Lord, as a child of the sovereign for whose use the impost was collected; for the Jews were, to all intents and purposes, aliens and strangers to the Romans, though subject through conquest to their yoke, and therefore were, on Peter's own showing, clearly liable for such a tax as that. Accordingly, a close examination of the passage, more especially as it stands in the original Greek, will show that the tax, here called tribute-money, was the half-shekel levied from all Jews above the age of twenty, to defray the necessary expenses of the sanctuary. An account of the original institution of this source of ecclesiastical revenue will be found in Exodus xxx. 11-16: "And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel, after their number, then shall thou give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them when thou numberest them. This they shall give, every one that passeth among them that are

numbered, half a shekel, after the shekel of the sanctuary: an half-shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls." The tax thus originally imposed was, for a long period, only levied occasionally, as it happened to be required; but eventually, as we learn from Josephus, it came to be collected yearly, from all above twenty years of age.

It is scarcely necessary to remark, that this view of the passage under consideration places the Redeemer of mankind in a far more exalted light than the other. It represents him as the Son of God, claiming exemption from that tribute which Jehovah himself had imposed, for the purpose of defraying the expenses of his own worship; and it represents him as doing this on the plain and palpable ground, that the children of the "kings of the earth" were exempted from paying the custom and tribute, which all the other subjects of those monarchs paid; and that he, therefore, as the Son of the Most High, was not liable for this, or any other tribute, to his heavenly Father. And let it not be supposed that, by adopting this interpretation of the passage, we shall weaken the argument of those who have been accustomed to adduce the example of our blessed Lord paying tribute to the Roman government, as a proof that it is the duty of all professing Christians to pay the taxes imposed on them, even although a part of these should go to support a national establishment of religion. On the contrary, we conceive that it strengthens it tenfold. Had our adorable Redeemer merely paid tribute to the Roman government, without any inquiry as to its application, he might, or he might not, have contributed thereby to the maintenance of their idolatrous system; for it is quite probable that the expense of the civil government of Judea would swallow up the revenue exacted from its inhabitants. But here we find him directly contributing to the support of that national establishment, the abuses of which he denounced, and to terminate which was one great object of his own miraculous incarnation. And why did he do this? Simply, that he might not give unnecessary offence to his countrymen, and because "his hour was not come."

But "the foxes have holes, and the birds of the air have nests; but the Son of Man had not where to lay his head" (Matt. viii. 20). The children of this world have money, but the Saviour had none. In order, therefore, to raise the small sum demanded of him, amounting to no more than fifteen pence of our money, the meek and lowly Nazarene has recourse to a miracle, which was fitted at once to display his omniscience, and to manifest his almighty power. He sends Peter to the sea of Tiberias, the magnificent lake on which he practised his calling as a fisherman, and tells him that the first fish which nibbled at his hook would have in its mouth a piece of money, of sufficient value to pay the sacred tribute for both. It is needless to inquire how this piece of money got into the mouth of the fish. Whether placed there by a simple act of volition on the part of the Redeemer, or snapped at by the fish when accidentally dropped into the water, the miracle remains the same; for, admitting the latter to have been the case, nothing less than infinite wisdom could have known that such a circumstance had occurred at that precise time, and nothing less than almighty power could have brought that very fish to Peter's hook at the moment it was required.

Much of the simple beauty of the narrative, however, is lost in our translation. We are there told that Peter was to find "a piece of money;" which, for any thing that appears, may have been of greater or of smaller value than the sum required. But we learn from the original Greek, that the Saviour told him he should find "a stater," a coin of precisely the same value as the shekel of the sanctuary, and therefore the exact sum necessary to pay the tribute-money for two. Accordingly, we require to read the narrative as follows, in order that we may fully apprehend the nature of the circumstanees which it embodies: "And when they were come to Capernaum, they that collected the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yes. And, when he was come into the house, Jesus prevented (or anticipated) him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and, when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee."

TASMANIA, OR VAN DIEMEN'S LAND.

No. II.

THE colony, now in a progressive state of advancement, and yearly approaching nearer in resemblance to the mother country, can already boast of towns and villages in a most flourishing condition. It was originally divided into two counties only—Cornwall and Buckingham; but, these being inconveniently large, they were subdivided so as to form eleven.

Hobart Town, the capital of the colony, is built on the left bank of the river Derwent, at the head of a fine bay, about twenty miles from its junction with the sea. The river is without rocks or sand-banks, and always navigable for ships of considerable size. The town is situated on a gently rising ground, which terminates in hills covered with wood, and overlooked by mount Wellington, 4,000 feet above the level of the sea in height. The Derwent is here salt, and wide. The town itself covers more than a square mile. The houses are principally of wood, though some are of brick and freestone. The streets are regularly laid out, with rows of large shops on either side. The houses in general stand apart from each other, a small piece of ground being attached to each. The public buildings are numerous. The town

[Hobart Town.]

contains tanneries, two or three banks, hospitals, taverns, hotels, &c. &c. A small stream runs nearly through the centre of the town, which, besides turning mills, affords at certain seasons a good supply of water. The town, however, is chiefly supplied by pipes, which convey water to private houses and to public pumps, and occasionally some scarcity of this prevails. Two or three newspapers are published weekly, and an official gazette. Breweries and distilleries are not wanting; and spirit-shops—the ruin of a population, when at home or abroad—are abundant; and, while such exist, demoralization must continue. Their decrease will be the harbinger of a better state of things; for, if the dissipated man in the mother country necessarily exposes himself to incalculable evils, absolute ruin presents itself to him in the colonies. And let no man be so fool-hardy as to emigrate, if conscious that drunken habits have so far gained the mastery over him that he cannot emancipate himself from their soul-destroying bonds; for he may be assured of this—that he will not improve his condition. It is an undeniable fact, that thousands fail in realizing the benefits they expected to obtain by emigration, from their own dissoluteness of conduct. Thousands fall a prey to the poison of the spirit-store—the fountain which sends out the waters of bitterness, and misery, and death. Not, indeed, that any man need say that he is so far a slave to drunkenness as that no exhortation can affect him: what no human resolution, no human pledge, can do, the grace of God may do, and will do, if it is sought by unceasing prayer.

There are various places of divine worship for presbyterians, Wesleyans (or at least those who maintain Wesley as their founder, though utterly rejecting his rules), independents, and Romanists. The church of St. David, a large building, was until lately the only one connected with the united church: others, however, have been erected, and others are in progress. St. David's has recently undergone several alterations, so as to give it more the appearance of a cathedral.

The second largest town is Launceston, at the junction of the north and south Esk, at the head of the navigable portion of the river Tamar, which discharges itself into Bass's Strait, about forty-five miles below, at Port Dalrymple. The town presents a business-like appearance, with its shipping, wharfs, and stores. The court-houses, barracks, female factory, &c., stand near the junction. The male prisoners' habitations lie near to the north Esk. There are two finely-built churches here—the episcopalian and the Scottish presbyterian—with numerous and highly respectable congregations; besides meeting-houses of various sects—all of which receive pecuniary support from government; also several benevolent institutions, supported chiefly by the liberality of the inhabitants. The exchange-room is well supplied with newspapers. There are several banks, inns, warehouses, and shops, having almost every necessary and luxury at very moderate rates. The private houses are excellent. The river is navigable for vessels of 500 tons burden up to the town. The chief exports are wheat, bark, wool, and whale-oil. In connexion with the post-office, custom-house, and commercial establishments, a telegraph has been erected on an eminence called the Windmill-hill. This is of great consequence to the merchants, who ascertain, by signals devised for each mercantile house, when a vessel either enters or clears the heads of George Town, thirty miles distant, where there is a government establishment.

"At Longford, near Launceston, may be found an example of 'patient continuance in well doing' which deserves to be recorded for the encouragement of others. About the year 1830, the first clergyman stationed there, the rev. R. P. Davis, began with a congregation of five, which appeared for some time stationary. A church has been built, which it was thought would never be filled; but, in eight years afterwards, the walls could not contain those who were anxious to hear the word of God in them. The grain of mustard-seed had grown into a spreading tree, the congregation had multiplied a hundred-fold, and towards the erection of a larger church 1,500*l.* was subscribed by the inhabitants" (Pridden's "Australia.")

Other places might be adverted to, all in a flourishing condition, though at present of minor importance; as Elizabeth Town, Brighton, Perth, Port Arthur, &c.

The subject of the convict population of Van Diemen's Land is one on which the Christian cannot reflect but with feelings of the most intense anxiety; and it cannot be more strikingly set forth than by the bishop himself. It is true that

the statements made by him, here referred to, were not from actual personal observation, but on authority which could not be doubted or contradicted. It is gratifying to know that additional means for the amelioration of the spiritual condition of the convicts have been afforded by government. "It will be a matter of deep thankfulness to Almighty God," says the quarterly paper of the Society for the Propagation of the Gospel, for April last, "with all who have been aware of the spiritual destitution in which the convicts in Australia have been left in past years, to learn that her majesty's government have determined on providing a large increase of clergy for their express benefit. The services of five candidates for ordination in the diocese of Tasmania have already been secured through the recommendation of the society, two of whom sailed with the convict ship 'London' about a fortnight ago; and two clergymen are about to be sent to Norfolk Island." Still the bishop's language is most forcible, and may well excite commiseration for those who, as the merited punishment of their crimes, have become necessary outcasts from the land of their fathers.

It has been stated that the cheering accounts received at home from emigrants have had a tendency to lessen the dread of transportation for felonious actions; that the horrors of the penal settlements have been regarded as extremely exaggerated. It was stated to the police committee some years ago, by the ordinary of Newgate, that the generality of those transported consider it as a party of pleasure; that they rejoice at it. "I have heard them," said he, "when the sentence of transportation has been passed by the recorder, return thanks for it, and seem quite overjoyed at their sentence." But let not the criminal flatter himself that the condition of the felon is to be measured by that of the industrious and honest emigrant; that the state of the voluntary and the necessary exile is nearly the same. Most forcibly did Mr. Baron Alderson address the wretched criminals tried by him for burning, at the late Suffolk assizes: "Think you these things will not rise up against you on Almighty God's judgment-day hereafter, when you will have to answer at that tribunal where there will be no doubt, where there will be no dispute, where this and all the other crimes you have committed in the flesh will be made manifest as the sun at noon day? I beseech you, think of these things while you live, in the time spared to you, lest you think of them only in the awful day of God's judgment. But in this world you must abide your punishment; and that will be very, very, very severe. You may think, and people like you may think, that the punishment of transportation, which alone the law allows us to award, is a light punishment, but you are mistaken, fearfully mistaken: it is a punishment which I fear to contemplate, and which makes my blood run cold when I think of it. In the punishment which you will have to undergo, you will be excluded from your families, your friends, your country; your lives will be most miserable; you will have to go to a country where you will meet with nought but unmixed villany and wickedness, and with men whom the justice of the country has cast out as most unworthy to remain here. You will meet with them only. In that society there will not be a mixture, as in society here, of good with bad; but the bad will remain in painful isolation and connection together, a foretaste of that hereafter where the bad will congregate alone. That society will be a hell upon earth: and that it is which, as I said, makes my blood run cold when I think of it. This, nevertheless, will be your portion. It is my bounden duty to tell you, and to warn through you those who hear me, who may have committed crimes like those you have committed, that they are by no means light crimes, and that to them is awarded a punishment most severe and painful."

When the bishop received his appointment, he found that, out of a population of 60,000 persons, 18,000 were convicts; and that for the spiritual instruction of the latter there was not one chaplain exclusively appointed. There was *one* Wesleyan minister stationed by government in Tasman's peninsula; but the "probation gangs" had no stated religious privileges at all. "The term 'probation gangs' (said the bishop, in his speech at Leeds, from which the following appalling extract is taken) "requires some explanation. The danger of allowing the convicts to herd together in large masses was too obvious to be insisted upon. There would not only be the proverbial increase of corruption, arising from mutual contact; but there would be the peril too of their devising, in concert, fresh schemes of mischief, and planning the commission of more serious crimes. To avoid, as far as was possible, these and similar evils, government had separated the convicts from each other: they were portioned out to different parts of the island, in what were called 'probation gangs,' in numbers varying, according to circumstances, from 200 to 400. Abstractedly, the system was good and politic. But here again, though the very object of this plan was the reformation of the convicts, the very means were forgotten, or omitted, by which alone such reformation could be effected. Provision was made for labour and for punishment, but none for spiritual instruction. He knew that his words were open to objection here; because it might be answered that, by a government regulation, prayers were read to them morning and evening by the superintendents of each station. Was this, then, spiritual instruction? Were these the means by which souls were to be convinced of their sinfulness, both inherited and personal, and to be won to Christ? Nay, it was a solemn mockery of Christian teaching. They might heap form upon form, repeat prayer after prayer, press ordinance upon ordinance; but all experience proved that, unless the Spirit of Christ were there to sanctify each and all, there would be little abiding profit resulting from their observance; they would be still mere forms. .... With these facts before us, we could no longer wonder at the accounts of the depravity, the obduracy, the desperateness of these unhappy beings. What marvel is it if the human mind, thus left to the wickedness of its own devices, should become worse and worse, more stout-hearted in its guilt, more ready to take every opportunity of joining itself afresh to the foul practices of ungodliness of every kind? What marvel is it if the reformation of which we talk so much should never appear as the fruits of such a system? Nor was mere ungodliness, in its every-day form, the

result of this utter neglect of Christian duty. In his own diocese, circumstances had occurred which went to prove the utter depravation of mind and spirit to which such neglect would naturally give birth. He spoke of matters that had happened within these few years. There was, in a sequestered spot of his diocese, a small island devoted as a receptacle for the most abandoned criminals. There they were shut up in wretched hovels during the night, and in the morning sent in boats to the neighbouring wood stations on the opposite coast. Here they are employed in felling timber, and in converting the heavy logs into huge rafts; often nearly the whole day up to the middle in water, surrounded by swamps, borne down by toil, and by the ever present sense of irremediable hopeless degradation. So dreadful is the punishment, that murder even has been committed, in order that the miserable criminal might be remanded to the gaol in Hobart Town, and thus be permitted to spend in comparative comfort that brief time which was suffered to intervene between the sentence of death and its execution. Here, again, it is needless to say, there are no spiritual instructors—no one to cheer them in their dreary labour—no one to watch the rising sigh of penitence, were such ever to heave from the breast of the wretched felon—no one to fan the latent spark of a yearning for religious consolation into a goodly and abiding flame. The possibility of reformation, so to speak, was taken from them, and they were doomed, it would appear, to have even in this world a foretaste of that hell which God had declared should be the dwelling-place of the impenitent and the ungodly. It was time to put a stop to such a system—time to wipe off the disgrace that rested upon us, as a nation, from having so long trifled with the awful interests of the imperishable soul of man—time to apply a remedy as extensive as the disease."

The good effects of ministerial labour already begins to tell. Many years, of course, must elapse before great effects are to be expected from the establishment of a regular ministry under episcopal superintendence; but we must wait in faith, labour in faith, and pray in faith. The spiritual desert may yet rejoice, and blossom as the rose. The felon, justly banished for ever from his native shores, an outcast and an alien, is not therefore necessarily debarred from the offers of salvation. He is still within the reach of saving mercy and of sovereign grace. A captive in a far distant land, he may yet be made to walk in that liberty wherewith Christ maketh his people free. He has stood a criminal at the bar of man: he has heard the merited sentence from an earthly judge: he is paying the penalty of his crimes. But he has not yet been called to stand before the judgment-seat of God. There he may stand, seemingly hopeless as may be his case, and hardened his heart; but where sin has abounded, grace may yet more and more abound: the brand may yet be plucked from the burning, the bondman of Satan may yet be set free—the efficient cause, the sovereignty of almighty mercy; the efficient means, the preaching, by those who are sent as ambassadors for Christ, of a cloudless, free, and unfettered gospel. On no other method employed can the blessing of God be expected to rest, and consequently no other will be effectual.

PROTESTANTISM AND PROTESTANT SOCIETIES IN FRANCE.

SOCIETY FOR THE DIFFUSION OF THE GOSPEL.

The annual report of this society, which was read at the anniversary meeting of the society in Paris, on the 20th of April last, dwells upon the faithfulness and effect with which its directors had followed up its original design, that of spreading the knowledge of the gospel throughout the French dominions. It appears that "the labours of the society had borne fruit, and that many souls had been led to seek unto the fountain of truth and depart from the way of error; a result which had been obtained without controversy or agitation, peaceably and noiselessly.

"In one department, an agent of the society, whose circuit extended over a hundred districts *(communes)*, had been solicited from all quarters to hold meetings for the purpose of reading and expounding the scriptures. He had had the opportunity of visiting a considerable number of towns and villages, and presiding over meetings of 60, 200, and even 300 individuals, who had manifested a deep interest in the truths opened out to them. A second agent had been sent in aid of the first; and in one town, where his auditory had begun with 25, it had increased at the third meeting to 200. In another place he had on the first day 150, on the next 220, and on the third 250" (we should here observe that, exposed as the progress of the society is to the active opposition of the predominant Romish clergy, the report avoids giving the names of departments or places, lest the interests of the truth should be compromised).

"In another quarter of the same department, a similar spirit has been awakened. One of the society's readers has collected round him 500 Romanists desirous to become acquainted with the pure doctrines of the gospel."

A reader from another part of France reports as follows:—"I have been enabled to preach the word in an old monastery to 250 auditors. In another spot 500 are firmly resolved to sacrifice much, so that they may enjoy the benefit of evangelical worship; and to follow no other path in future but the religion of the bible. In another town the burial of a protestant collected 600 hearers and spectators together; and an importunate wish was expressed that a place of protestant worship might be opened."

"At another point," the report adds, "one of our agents, who had been solicited to hold meetings in a district which he had not before visited, preached the gospel to a gathering of 300 persons. Tracts were distributed among them; and, after reading them attentively, the people came forward and besought him that the meetings for public worship might be continued.

"An analogous movement had taken place at Villefavard, a place of between 600 and 700 souls in the department of the upper Vienne. A New Testament had fallen into the hands of the aged minister of the flock, and inspired him with a desire to be instructed in gospel doctrine. The people themselves having expressed a unanimous wish to hear a protestant minister, the committee of the society deputed the rev. Mr. Roussel to undertake the mission. After taking the proper steps, he preached to an

audience of 400 individuals of peaceable dispositions and collected minds; and, after his preaching, a long and interesting discussion ensued. .... The word had touched their consciences; the Spirit of God had breathed upon them. But the prefect of the department has endeavoured, in his official capacity, to thwart this work of peace and charity. Let not your hearts be troubled: the greater the opposition offered to the society's agents, the more extensive is the sale of the scriptures.

"The agents of the society consist of twenty ministers, eight preachers, ten teachers, five female teachers, &c. And it has a normal school for training masters, five pupils preparing themselves for orders, twenty-eight male pupils, and seven females under training for teachers.

"The society began the year with a deficit of £63 (1,568 francs); and the expenditure for the past twelve months has been £3,736 (93,144 francs); making altogether £3,799. The receipts have been £3,758; so that the new year begins with a deficit of £46.

MISSIONARY SOCIETY.

The twentieth anniversary of this society was held in Paris on the 25th of April. After a prayer had been said and a hymn sung, the president for the day congratulated a crowded auditory on the rapid and cheering success of the society's labours. But an hour of severe trial had hung over their missionary establishment in southern Africa, the Dutch boors at Port Natal having threatened to destroy them utterly. But, the British government having determined to take possession of the country on which the Dutch had settled, all cause for apprehension had vanished. The report announced that the horrors of cannibalism had ceased to exist; that witchcraft had disappeared, in common with other superstitious practices; and that the missionary press was actively employed in satisfying the eagerness of the natives for reading religious books. The change effected among them would have appeared incredible, had not the all-sufficiency of divine grace accounted for it. The gospel had borne fruit in abundance at every one of the society's stations, without any exception. The natives themselves had become zealous in propagating the gospel; the schools were flourishing; attendance upon divine worship was assiduous; candidates for the communion were in greater number than ever; family worship was universal; and patience under affliction and trials, as exemplary as the spread of the spirit of Christian charity. The knot of Christians at Bethulia, who were so poor that they frequently had not more than a single meal per day, had this year forwarded a contribution of £25 to the society.

"Two new stations, called Berea and Bethesda, have been founded; and two additional missionaries, one as a minister and the other as a physician, had been sent out. The lamentable want of missionaries, and other circumstances, have prevented the committee from despatching any mission to the Society Islands, however anxious they were to extend their efforts in that quarter. Several new congregations had become contributors to the society during the past year. The receipts amounted to £3,680, and the expenditure to £2,824: the balance in hand—including that of last year, which was £1,613—amounted to £2,469. With this, and the continued support of the friends to missionary enterprise, the committee hoped to meet the extra expenditure which would be incurred during the present year."

In the discussion which ensued, one of the speakers passed a high panegyric on the Christian conduct of the calumniated protestant missionaries in Otaheite; and colonel Saladin, of Geneva, called upon the ladies present to undertake the education of the infant daughters of the missionaries.

RELIGIOUS TRACT SOCIETY.

Mr. Lutteroth, at the annual meeting in Paris on the 23rd of April, read a report, which stated the number of tracts printed last year to have been 700,000, of which 600,000 had been sold. The year's expenditure was £1,193, and the income £1,027: the deficiency, including that of the preceding year, was £253. The deficit was occasioned by the increased demand for publications, not by any diminution in the receipts. Nothing could be more encouraging than the extending spirit of inquiry which prevailed in respect of religious matters. Translations had been made for the use of Lower Brittany, where the frauds practised by the Romish priests exceeded all bounds. It was stated, for instance, that they circulated a version of part of the New Testament in which the word "Hugonots" was substituted for "Gentiles," with intent to persuade their flocks that the Hugonots had crucified Jesus. S. K. C.

THE JUDGMENT DAY:

A Sermon,

By the Rev. Charles John Elliott, M.A.,

Vicar of Winkfield, Berks.

John v. 28, 29.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The words which have now been read form a part of the discourse held between our Saviour and the unbelieving Jews, on the occasion of his coming up to Jerusalem to celebrate the feast of the Passover, for the second time probably after the commencement of his public ministry. The grand doctrine which our Saviour inculcates throughout this discourse is that of his own Messiahship, involving as it does, by necessity, that of his own true and essential divinity. Let us endeavour, bearing this remark in memory, to trace the connection which subsists between our text and the preceding part of the discourse recorded in this chapter The first circumstance which peculiarly claims our attention is the remarkable manner in which our Lord (in the 17th verse of the chapter) vindicates himself from the charge preferred

against him by the Jews, of the violation of the sabbath. He appeals not here, as he had done on former occasions, to the example of David eating the shew-bread, to that of the priests profaning the sabbath by offering the sacrifices, or to that of the people rescuing their cattle from destruction, or leading them forth to water: he stands not here to reconcile his conduct with the minute restrictions of the Levitical law, much less with the scrupulous rigour of traditional usage; but he at once falls back upon higher ground, and appeals to higher sanctions: he alleges the example of his Father: he rests upon his own divine authority. But Jesus answered them: "My Father worketh hitherto, and I work." He alleges the example of the almighty Creator of heaven and earth, who, though he rested on the seventh day from all his work, and hallowed that day as a season of perpetual observance, as a day peculiarly consecrated to his own immediate service and glory, nevertheless sustained and upheld—and has ever since continued to sustain and to uphold, to direct and control—both the hosts of heaven and the armies of earth, and to overrule all the operations both of animate and inanimate nature by the word of his own almighty power, and for the promotion of his own essential glory. He appeals, moreover, to his own divine authority as the Son of man, and therefore the Lord of the sabbath. He thus places his actions beyond the reach of human control, and exempts his conduct from the range of human jurisdiction.

The Jews, rightly comprehending the import of our Saviour's language when he spoke of God as his Father—clearly perceiving that his words imported not that ordinary relation to the Almighty in which they themselves stood, and in virtue of which they are spoken of as the children of God, but some high, some peculiar and incommunicable relation, which no mere mortal might arrogate, which no created being could without blasphemy assume—the Jews, I say, rightly comprehending the meaning of our Saviour's language, sought the rather to destroy, as one who had violated their law and blasphemed their God, him who, although they acknowledged not his divinity, and were ignorant of the object of his mission, had come that they might have life, and that they might have it more abundantly. The inference which the Jews derived from our Saviour's language, and which, had it been false, would doubtless have been disclaimed by him with a mingled sense of righteous indignation and of holy jealousy for his Father's honour, receives not any refutation from the solemn words in which he now addresses them. "Then answered Jesus, and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise; for the Father loveth the Son and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel." That there may be some difficulty in determining the precise import of these words when they first fall upon the ear I will not deny; but that not only no support whatever for the fallacious and presumptuous dogmas of Socinianism can be extorted therefrom, but that they do on the contrary necessarily involve the divinity of the speaker, a moment's reflection will suffice to evince. Of what mere man, I would ask, could it be asserted that he can do nothing of himself, nothing as emanating from human weakness or infirmity, nothing as defiled by the stain of original sin, or polluted by the guilt of actual transgression? Of what mere mortal, I would ask again, could it be predicated, that what things soever the Father doeth, these also doeth the Son likewise? To whom, but to the eternal Son of God, could it be declared, that the Father showeth all things that himself doeth? Surely such perfect conformity of will and of purpose, nay, more, such an identity of power, and so perfect a comprehension, and so intimate an acquaintance with the counsels and designs of Deity, attest, beyond the reach of scepticism, the true and essential divinity of him to whom such attributes are ascribed, and of whom such power is predicated.

With confidence, then, may it be asserted, that never were words more grossly perverted, or an inference more falsely derived, than when evidence for the soul-destroying doctrines of Socinianism has been wrung from language so expressive of the attributes of deity—that never has more daring presumption been evinced, or more reckless hardihood displayed, than when so explicit an assertion of his own divinity, on the part of him who is emphatically "the Truth," has been construed into a denial of those attributes and perfections which are by the very terms employed so unequivocally assumed.

But, as if to preclude the possibility of any erroneous inference being deduced from his language, our Saviour leaves not the doctrine of his own essential deity unconfirmed by additional evidence; for he proceeds (ver. 21) to assert, in the most distinct and unequivocal terms, his own participation with the Father in that power by which he recalls to life the dead: "For, as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." And again he declares, "For the Father judgeth no man, but hath committed all judgment unto the

Son." And he proceeds immediately to assign as the reason of this act of his Father's administration, and as the end therein proposed, "That all men should honour the Son even as they honour the Father." And yet again, as if still further to vindicate his own essential deity, and to leave without excuse those who should still presume to deny the truth of this grand and fundamental doctrine, our Saviour, by the twice repeated asseveration, Verily, verily — the sure precursor of the enunciation of some grand and momentous truth—proceeds to direct the attention of the Jews to the life-giving efficacy which accompanied his words, as evinced alike by their power to quicken and to energize the careless soul, and to speak life and animation to the senseless clay. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live; for, as the Father hath life in himself, so hath he given the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." As though our Saviour had said, "Great, indeed, must be the power of the Son of man, seeing that the words which I speak unto you they are spirit and they are life; seeing that they have power to quicken and to energize the careless soul, and to breathe life and animation into the senseless clay. Great, indeed, must be the power of the Son of man, seeing that it is mine to recall the departed spirit, and to reanimate the lifeless dust. Presumptuous, indeed, must he be who calls in question my authority, or who asks of me, 'What doest thou?' seeing that it is mine, in common with the Father, to breathe into man the breath of life; to cheer the heart of the widowed and agonized mother, by restoring to her arms the re-animated form of her once lifeless son; to pour consolation into the breasts of the sorrowing daughters of affliction, by bidding their deceased brother burst the barriers of the grave, and emerge from the narrow portals of the tomb. Great, indeed, must be the power of him whom ye have so presumptuously arraigned at the bar of your impotent tribunal, seeing that it is his to summon the nations before his bar, and the countless myriads of the universe before his throne! Great, indeed, must be the majesty of him whom now ye behold despised and rejected of men, seeing that this is he whom Daniel, in prophetic vision, saw coming in the clouds of heaven, to whom was given dominion and glory, whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed."

But marvel not at this. Great as must be his power who can speak into life the dead, and whose words, when received into the heart by faith, impart to the believer life everlasting, hereafter shall ye see greater works than these: hereafter shall ye witness "the great Easter of the universe." The hour cometh when the unnumbered myriads of creation—peopled earth—whose bones have whitened on the outstretched plains, whose bodies have been entombed in the depths of ocean, or whose ashes have calmly reposed amid the deep tranquillity of the vaulted sepulchre; the hour cometh when the slumbering ashes of this corrupted multitude shall for ever be clothed with incorruption—when the unnumbered myriads of this mortal army shall for ever be invested with immortality: the hour cometh when the voice of the Son of man shall pierce through the utmost confines of the earth, penetrate the lowest caverns of the deep, re-echo through the deepest valleys, and reverberate from the surrounding rocks and mountains—when, at the accents of that all-penetrating voice, the earth and the sea shall give up their dead, death and hell shall deliver their captives, the charnel-house of corruption shall be despoiled of its inhabitants, the loftiest sepulchres, the proudest mausoleums, shall be robbed of all that is mortal, of the illustrious statesmen, the mighty monarchs, the victorious heroes, whose ashes have long reposed beneath their venerable piles, when all earth-born distinctions shall for ever cease, when all human pomp, and magnificence be for ever abolished, and when great and small, rich and poor, monarch and peasant, freeman and slave, shall hear and shall obey the startling summons, and muster, in silent awe and anxious expectation, around the dread tribunal of their incarnate Judge. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

My brethren, there is a simplicity and, at the same time, a majesty in these words, which renders it impossible to hear or to peruse them seriously without experiencing mingled sensations of admiration and of awe; and

that notwithstanding our familiarity with the sublime and comprehensive ennunciations concerning a future state, of that revelation whose high and peculiar prerogative it is to bring life and incorruption (αφθαρσιαν) to light.

With what strange emotions, then, of astonishment and of awe must words such as these have burst in upon the ears and thrilled through the breasts of those to whom they were first addressed! True, the patriarchal Job had expressed his firm and unwavering conviction of the truth of the grand doctrine which they unfold, when, in the language of implicit faith and unshaken hope, he exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." True, the evangelical prophet had added his testimony to that of the patriarch, when, catching, as it were, a fuller breath of inspiration, he raised the drooping courage and rekindled the expiring hopes of the desponding church in that joyous and triumphant strain: "Thy dead men shall live; together with my dead body shall they arise." "Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead." True, the prophet Daniel had still more distinctly enunciated the solemn truth which our text contains, when he foretold that the day should come when "many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." But, notwithstanding the distinctness and the solemnity of these successive annunciations, in so great obscurity had the doctrine of a future state of rewards and punishments been involved previous to the advent of the long-predicted Messiah, that, whilst many of the Pharisees maintained the doctrine of the metempsychosis, or transmigration of souls into a succession of different bodies, and limited the resurrection solely to the just, the Sadducees not only utterly denied the truth of the resurrection, but also maintained the total extinction or annihilation of the soul as immediately consequent upon its separation from the body.

With what strange emotions, then, must the thrilling words of our text have burst in upon the ears of those who had just now sought to imbrue their hands in the blood of the Just One, when they heard that, at the voice of him whom they had condemned as a malefactor, and would have destroyed as a blasphemer, the countless myriads over whom the stream of time had ever swept, and all who should thenceforth tread the stage of earth, awaking from the sleep of death, upstarting from their kindred dust, and re-invested with their long-forsaken tenements of clay, should be summoned into the immediate presence of him whom they should then behold, no longer in a servant's garb, rejected and despised, but as a conqueror, treading his enemies in the wine-press of his wrath, and as a judge, pronouncing over his convicted criminals the sentence of final condemnation, the decree of everlasting perdition! "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

But O, my brethren, what imagination may conceive, or what tongue describe, the solemn pomp, the dread realities of that day when, at the sound of the archangel's trump, the sheeted dead shall awake, the bars and barriers of the grave shall be unloosed, the narrow portals of the tomb out-stepped, and the widowed soul, re-united in indissoluble bands to her long-forsaken tabernacle of earth, shall enter upon her new and untried state of being, the heir of an immortality of unutterable bliss, or destined to endure, through the countless ages of eternity, the deathless pangs of unutterable woe.

Before the overwhelming majesty of that day of final assize the human imagination staggers; and, in the outstretched effort to unfold its awful decisions, the mortal tongue falters. Such dread realities I presume not to pourtray: rather, my brethren, suffer me, during the few moments which yet remain, to direct your attention to the broad distinction of character so clearly marked out in the words of our text, and, on the one hand, to the happiness which is reserved for those who have done good, and, on the other hand, to the misery which impends over those who have done evil. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

And surely, if it be more incumbent upon the minister of Christ at one time than it is at another to insist upon that vital distinction of character which is so clearly laid down throughout the whole of the inspired volume, between those who truly serve the Lord and those who serve him only by outward profession, it is in times like the present, and in days like those in which our lot has been cast.

Living, as we do, in the most highly favoured of all the countries of the earth—en-

joying, as we do, the sound of the pure gospel and the use of a free bible, and full liberty to worship the God of our fathers in accordance with the dictates of our consciences, none daring to make us afraid—we incur in no small measure the danger of living and dying under a strange delusion; of seeking to retain our title to heaven, whilst we relinquish not one of the allurements of earth; and of seeking to insure our mansions in the skies, whilst we resist not one of the attractions of the world. In a word, we are exposed in no light degree to the temptation of thinking and acting as though the offence of the cross had ceased; of seeking to unite what God has determined shall for ever be kept asunder; of living with our hearts and affections engrossed by the world, and yet deluding ourselves into the belief that we can still retain our allegiance to heaven, and forfeit not our title to the bliss of eternity. Alas, alas! how many have there been, in each successive age, who have made shipwreck on this fatal rock, whose lives have been passed in one continuous and uninterrupted delusion, whose names have been enrolled among the members of the church below, but who have themselves for ever been excluded from the church of the redeemed above!

But, if thus dangerous the present state, and thus unspeakably awful the eternal doom of those who have lived and died under strong delusion, what shall we say of those who, conscious of their danger—knowing that, living and dying in their present condition, they must for ever be excluded from the realms of bliss, and for ever consigned to the regions of woe—are yet determined to pursue their downward course, alike insensible to the denunciations of impending wrath, alike regardless of the invitations of proffered mercy? And dost thou think, O sinner, who art thus madly filling up the measure of thine iniquity, regardless of that bliss for which thou must for ever be banished, and heedless of those torments into which thou must for ever be plunged—dost thou think that thou shalt escape the judgment of God? Alas, how vain thy imagination! alas, how infatuated thy surmise! Couldst thou sink to the lowest depths of the unfathomable abyss, and spread for thyself a bed in the nethermost caverns of the deep, thou couldst not hide thyself from that all-penetrating glance which even now scans thine inmost thoughts, and before which the most secret desires of thy soul are emblazoned as in characters of light; or, couldst thou take the wings of the morning and fly to the utmost corners of the earth, thou couldst not fortify thine ears against the piercing accents of that voice which even now proclaims thine impending doom, and which shall speedily announce to thee the consummation of the days of thy mitigated anguish, and the dawn of the resurrection of eternal damnation. Dost thou delude thyself by some vain and sinful, because unscriptural, expectation that the Most High will repent him of his threatenings, and refrain from the execution of his vengeance? O remember that "he changes not:" "He is not a man, that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies. He will trample them in the winepress of his outpoured fury: he will dye his garments in the blood of the slain; and throughout the countless ages of eternity the worm that never dies must for ever torment them, the fire that is not quenched must for ever consume them. O resist not, then, his might: despise not his threatenings: set not the thorns and the briars against him in battle; for he will go through them, he will burn them together; but rather take hold of his strength, that you may make peace with him, and you shall make peace with him. Accept, as the propitiation for your sins, that Jesus whom God has set forth. Despise not the offers of reconciliation through faith in his blood. He once died for your sins: he ever lives to intercede in your behalf. If the denunciations of his wrath have no power to alarm you, at least let the invitations of his mercy avail to allure you. O, believe the record which God hath given of his Son; and, believing, you shall have life and peace through his name. Then shall the terrors of the law cease to alarm you, and the awful doom of the impenitent cease to affright you. The storms and the tempests of life may be suffered to assail you: the temptations of the wicked one may be permitted to harass you; but those shall but convince you of the security of your foundation, and these shall but conspire to the confirmation of your faith.

Yes, my brethren, the Christian knows in whom he has believed, and is persuaded that his Saviour is able to keep that which he has committed to his charge. He has believed the record which God has given of his Son: he has ventured his eternal all on that Jesus whom God has set forth as a propitiation; and, let the rain descend, the floods beat, and the winds blow, he has built upon a sure foundation; for the eternal God is his refuge, and underneath are the everlasting arms. His soul is kept in peace, and his mind is stayed upon his God: he finds that there is a fulness in the gift of God which supplies his

every want—a sufficiency which meets and satisfies his every desire: he experiences a peace which can calm and tranquillize under every affliction, a consolation which can support and animate under every suffering, a joy which abounds even in tribulation, and a hope which can outstep the narrow confines of the tomb, burst the restricting barriers of the grave, and enter into that which is within the veil.

But not only is the soul of the believer safe in the keeping of his Saviour, his body also has been committed to the same almighty guardianship. Be it indeed that his surviving friends have consigned his mortal tabernacle to the cold and silent tomb—"earth to earth, ashes to ashes, dust to dust:" they "sorrow not as those that have no hope;" for they "know in whom he has believed," and are persuaded that their Saviour is able to keep the deposit thus committed to his trust. What though the earthly tabernacle be left to moulder in the grave, and crumble into its kindred dust; what though the sceptic deride as futile, or reject as incredible, the hope "that God shall raise the dead"—their confidence still remains unwavering, because reposed in Omnipotence; their faith is still preserved unshaken, because centred in him who is the immutable Jehovah—"the same yesterday, to-day, and for ever."

With calmness, then, and with confidence, they can consign their believing brother to the tomb; and though, while they bend them over the lifeless dust of him who was once dearer to their souls than the life itself, and ponder over the hallowed hours which glided imperceptibly by, as they held high and holy converse with him whose happy spirit has now for awhile deserted its earthly tabernacle; although, at seasons such as these, affection will claim the tribute of a tear (and we envy not their apathy who can view unmoved scenes of grief o'er which the Man of sorrows wept); yet, when those joyous and soul-transporting words burst in upon their ears—"I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live"—the emotions of grief are controlled, the rising tear is chased from the eye, the joyous prospect of immortality breaks in upon their view, the glorious hope of the resurrection absorbs their contemplation, and they are carried onward, in rapturous anticipation, through the dim vista of intervening days and years, to that long-expected moment when the shrill blast of the archangel's trump—penetrating the utmost boundaries of earth, resounding through the lowest caverns of the deep, and "ringing in the cold dull ear of death and of the grave the knell of their departed reign"—shall announce the second advent of him who has robbed death of his sting, and despoiled the grave of his victory; who by his own death destroyed him that had the power of death, and by his resurrection from the dead afforded an infallible pledge and earnest that we too shall wake from the sleep of death, that this corruptible shall put on incorruption, that this mortal shall be clothed with immortality. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

SABBATH MEDITATIONS.

No. XVI.

OCTOBER 20.—TWENTIETH SUNDAY AFTER TRINITY.

Morning Lessons: Joel ii.; Luke vi.
Evening Lessons: Micah vi.; Gal. vii.

MORNING.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."—JOEL ii. 1.

Meditation.—"The judgments of God are immutable; that is, as you die, so shall you rise. If thou die in the state of salvation, thou shalt rise so again, and receive thy body, and remain in salvation. Again, if thou die in damnation, thou shalt rise in the same estate, and receive thy body, and return again to the same estate, and be punished without end with unspeakable pains and torments. O, what a pitiful thing is it that man will not consider this, and leave sin and the pleasure of this world, and live godly; but is so blind and so mad that he will rather have a momentary and a very short and small pleasure than to hearken to the will and pleasure of God, that might avoid everlasting pain and woe, and give unto him everlasting felicity! For that a great many of us are damned, the fault is not in God; for 'God would have all men to be saved;' but the fault is in ourselves, and in our own madness, that had rather have damnation than salvation" (Bp. Latimer).

Prayer.—O Lord, unto thee will I look up when I hear, as it were, the voice of the trumpet from Zion, and the sound of alarm from thy holy mountain, entering into mine ears, and crying, "Let all the inhabitants of the land tremble; for the day of the Lord cometh, and is nigh at hand; a day of darkness and of gloominess; a day of clouds and of thick darkness: there hath not been ever the like, neither shall be any more after it." Of a truth, Lord, what is the alarm which, by the mouth of thy prophet, thou sentest forth unto thine ancient people; what is it but the foreshow-

ing to us gentiles of thy day, great and very terrible, when the heavens shall pass away with a great noise, and the earth also, and the works that are therein shall be burned up? Yea, to each of our souls is it not a day nigh at hand? For in thy sight, O thou high and lofty One that inhabitest eternity, what are the things of time, what a thousand generations, but as a breath of thy mouth, the twinkling of an eye? And what are we, thy creatures, but a vain shadow; and what our days upon earth but even a vapour that appeareth and vanisheth away? Verily, verily, it is a day nigh at hand to every son of man, so soon doth he go to his long home; so soon shall he come that will come, and will not tarry, and gather before him unto judgment all kindred and nations and people. In that dread hour, O gracious Father, when our natural bodies shall be raised a spiritual body, what profit shall there be in all the works that have been done under the sun, except they have been fruit gathered to eternal life, done to thy honour and glory, and acceptable to thee by Jesus Christ the righteous?

O Lord, the God of all mercy, enable us, while it is yet time, to lay hold upon him who alone is mighty to redeem and to save, and by the faith of whom we can alone be justified, when thy day cometh, and every work of the law shall be found empty and nothing worth. And, we beseech thee, let thy preventing grace and holy Spirit direct us in all our doings, and turn us unto thee with all our hearts, that we may weep and mourn, and rend our hearts and not our garments. O Father, draw thou us. So shall we betimes turn unto thee with a godly sorrow, which worketh repentance not to be repented of: so shall our sorrow be turned into joy; for thou art gracious and merciful, slow to anger, and of great kindness. Even in the name of thy dear Son do we call upon thee; and for his sake wilt thou say unto our souls, "Fear not: my people shall never be ashamed. Be glad; for I am in the midst of you. Ye have called upon my name and his name, and shall surely be delivered."

EVENING.

"Let every man prove his own work, and then shall he have rejoicing in himself, and not in another; for every man shall bear his own burden."—GAL. vi. 4, 5.

Meditation.—"God has given to us an unerring standard of right and wrong. In the holy scriptures he has revealed to us his mind and will, and shown us what is that state which becomes us, as creatures and as sinners....And, to form a right estimate of our character, we must try ourselves by this standard: we must see how far we are observant of his law, and how far we are obedient to his gospel. But, besides this written standard, we have a copy of all perfection set before us in the example of Christ: we have a touchstone whereby to try our own virtues; and whereinsoever we differ from him, or come short of him (unless in those things which arose out of his mediatorial character), we may assuredly conclude that we are wrong....Here we are called to bear the burdens of others, and frequently to groan under burdens that are unrighteously cast upon us; but, in the day of judgment, both the one and the other of these will be removed from us, and we shall bear that only which is properly our own. We shall reap precisely what we have sown: 'if we have sown to the flesh, we shall of the flesh reap corruption; and if we have sown to the Spirit, we shall of the Spirit reap life everlasting'" (Simeon).

Prayer.—(Gal. vi. 1-5) Almighty God, whose especial blessing resteth on them that by gentleness and lowliness bear witness that thy Spirit of love abideth in them, grant, we beseech thee, that, by the motion of the same Spirit, we may love the souls of others with the like affection which we bear unto our own; and, in meekness of wisdom and with edifying counsel, may reprove and exhort to repentance and amendment any brother who may be overtaken in presumptuous sin against thee, or offence against his neighbour. And here, O gracious Lord, inasmuch as we know the frailty of our nature and the blindness of our hearts, and what great need we have to watch continually, lest while we are teaching others we ourselves be cast away, we beseech thee to fill us with all wisdom and spiritual understanding, that we may consider and give earnest heed to our own ways in thy sight, so that we fall not into the same temptation wherewith our brother hath been tempted.

We pray thee, likewise, O eternal Spirit, to endue us with thy grace, that we may be kindly affectioned one to another; to the end that, fulfilling the law of Christ and obeying his new commandment, that we love one another, we may bear each other's burdens; exercising tenderness and forbearance towards our brethren's infirmities in the flesh, and not shutting up our bowels of compassion when they have need, nor stopping our ears at their cry; but, with a cheerful mind, and for thy sake, O blessed Jesus, supplying their wants and communicating to them of our substance, according to the measure of thy good gifts to us. Let us walk in charity, having fervent love unto the brethren, even as thou, our God and Saviour, lovedst us unto the end, and laidest down thy life for us.

Put away from us the high look and the proud spirit, which maketh every way in us to appear right in our own eyes; for what are we, O God, but as sounding brass when thou weigheth our spirits? Thinking ourselves something, we are nothing; yea, then most of all, when we esteem ourselves better than another, and are tempted to deceive ourselves, thanking thee that we are not as other men are. Gracious Father, we confess that we are not worthy so much as to lift up our eyes unto thee. O, be merciful to us sinners. Teach us to humble ourselves before thee, and to prove our own works, and every thought and imagination, by that word of thine whereby we shall be judged; so that, having received thy kingdom as little children, we may, of thy free grace, at the last go down to our grave, justified in all things by the righteousness of Christ, and be exalted of thee to thy kingdom of glory, even though it be to the lowest mansion of thy "house, not made with hands, eternal in the heavens."

S. K. C.

The Cabinet.

:ONDEMNATION. — How different is the
in our minds of the condemnation which we
on our own errors or sins from that which
om the condemnation of the errors or sins of
With self-condemnation is always mingled
ring clause, that the act in itself is not so
at it is unworthy of us; and thus, by this
ifice, we disconnect ourselves, in a great
from shame or discomfiture. In short, we
the matter rather as an example of what
ot, than of what we are. But, when others
us, there is no "point reserved," and we feel
entire character is bound up in the one
and this, being equally unjust on the other
ates or depresses us, according as our dispo-
re susceptible of anger or despondency.
, O my God, to examine my own self and
nore according to the rule of thy law, and
hat of self-partiality, that I may see my
ough thy light; and, while I commit my-
e judgment of the "Judge of all the earth,"
fancied estimate of myself bring me to de-
rebukes of my fellow-men, who may be
ine instruments to correct my follies and
y ways.—*The Thoughtful Year, by the rev.*
nor.

'EDNESS TO GOD'S SERVICE.—Now, in
o attain this object, I know of no rule of
il importance than the following:—To com-
nost unqualified dependence on the power of
Holy Ghost, for every step of progress you
nake in the divine life, with the most unre-
xertion of all your faculties, and the most
use of all the divinely appointed means of
n fact, you ought to trust in the omnipotent
of the Holy Spirit as entirely as if you
called upon to make a single effort of your
l you ought to exert every faculty and use
ans as energetically as if all depended ex-
on your own devotions. It is this union of
pendence with hearty exertion—this honest
orth of your own strength (albeit it may, in
, be justly designated very helplessness),
u rely undividedly on the imparted strength
e Holy Spirit can alone supply—which will
you abundant success in your struggles
our besetting sin and your pursuit of perfect
holiness. The one honours God by the con-
your utter impotence, and the other by the
f your cordial sincerity.—*Rev H. White's*
ion and Practice," ch. viii. p. 248, 249.

TH EMPLOYMENTS.—I would not encumber
dear young friend, with negative precepts,
ith positive precepts either. The machinery
e there, but not a spring to set it in motion,
to give impetus to its movements. The
s may be laid, and the channels dug for irri-
e land, but the water of life may never flow
its vivifying power. Where there is no thirst
ver of the water of life, there can be no sab-
uch of Christian life consists in desire: "As
panteth after the water brooks, so panteth
after thee, O God." And observe the expres-
sion, "after thee." The Christian cannot repose in creature-enjoyments: he desires to draw his happiness from God himself. The sublime prayer of Augustine, "Lord, give me thyself," is the language of the Christian's innermost heart. The promise to the father of the faithful is a precious stay to his soul: "I am thy shield and thine exceeding great reward." The glowing words of his beloved Lord, "I will come again and receive you unto myself, that where I am there ye may be also," are engraved as with a sunbeam on the innermost recesses of his heart. Now, it is this looking unto the Lord, this earnest seeking after the kingdom of God and his righteousness, this "breaking of the soul, for the longing that it has unto his commandments," this hungering and thirsting after righteousness, this grateful receiving of untold blessings, desiring the more, the more we receive (on the same principle as the traveller, on ascending a lofty hill, sees the view opening wider before him every step he advances), it is this which constitutes the peculiar characteristic of the Christian's sabbath. The longing which he has for the highest enjoyment which God can give, and which a created being can receive, union with Deity itself, leads him to economize time, and, in particular, to devote the fresh dewy morning hours to the sweet, invigorating work of prayer and praise. Well does he know that, when the sun is up, the manna cannot be gathered, and his soul may thus be starved for an entire day?—*Charge of bp. of Hereford (Dr. Musgrave).*

Poetry.

ON SEEING A GLEAM OF SUNSHINE ON ONE OF THE TOMBS IN WESTMINSTER ABBEY.

(For the Church of England Magazine.)

"A dim and mighty minster of old time—a temple shadowy with remembrances of the majestic past."—MRS. HEMANS.

WHAT dost thou here, fair sun?
Upon the living smile—
Those who have life begun,
Illume their course awhile:
Shine on the happy hours
Of playful infancy,
While childhood's fairy bowers
Resound with merry glee.

Or let thy sparkling ray
The golden future cheer:
When youthful hearts are gay,
How bright thy hues appear!
Not till the cloudy days
Of sad and after years,
Treading earth's lonely ways,
We hail thy beam with tears.

Glad orb of joy! then why
Invade this silent rest?
Not here the laughing eye
That speaks of visions blest.
Mock not the lifeless dead:
No more shall e'er return
The tints of beauty fled—
Within that darksome urn.

Here those that wore a crown,
In low oblivion laid,
Sink with their subjects down
Within death's awful shade.
The statesman's task is o'er—
He sleeps in calm repose:
Hushed is the angry roar
Of all his hostile foes.

Yet when thou, sun, no more
In that bright vault shalt ride,
When he whom heavens adore
Shall forth his high hosts guide,
Then at the trumpet-blast
That slumbering dust shall rise,
And hear their sentence past
Beyond the fading skies.

E. B. B.

Pimlico, April, 1844.

Miscellaneous.

VISIT TO SAMARIA.—I had no idea before of the beautifully romantic situation of this ancient Sychem, or Sychar. Here the Samaritans still are dwelling; about fifty families. We visited their synagogue, and saw the ancient Samaritan pentateuch, which they hold in great veneration. The rabbi who attended us (a fine and venerable man) took it out of the ark with a great deal of ceremony, seated himself on the ground, and opened it before us; not, however, until after we had particularly entreated him to do so. It bears all the marks of antiquity: is written on vellum, rolled up, and dressed just in the same manner in which the Jews do their books of the law. The rabbi said it was 3,500 years old. There were several other manuscripts of the pentateuch, quite modern ones, deposited in an ark covered by a veil, just as in all the Jewish synagogues. The place itself is a very plain large room. We were soon surrounded by nearly the whole community: all seemed to understand and speak Hebrew, more or less; but they do not read it in the square character. With the chacham I conversed freely: they all speak Arabic. The first question they asked was whether there are not Samaritans in England? It seems they confound England with India, where there are supposed to be some. When I asked whether they believed in the coming of the Messiah, the old rabbi replied in the affirmative with some enthusiasm, and immediately quoted Deut. xviii. 18. I could perceive at every sentence a great hatred towards the rabinnical Jews. When we left the synagogue the chief took us into his room, which was a respectable, clean apartment. A fine young Samaritan attached himself to us as our guide, and took us to see the town and neighbourhood. When we approached the Jewish burying-ground, he made us go on, but remained himself at a distance, saying they are not allowed to go near it, considering the place unclean. A striking proof of how to this day the Jews have no dealings with the Samaritans. There are a few Jews residing in the place, but they seem to keep quite aloof from each other.—*Bishop Alexander.*

A BISHOP'S VISITATION ON LAKE HURON.—On the 26th we left Penetanguishine, and reached the Manatoulin Island on Saturday, the 30th. The weather, with the exception of one night, was very favourable. About five o'clock in the afternoon of Friday, the 29th, it began to rain heavily and to blow hard, so that the lake soon became too rough for the canoes. We therefore hastened to a group of rocks called Foxes Islands, on which we landed with some difficulty, about six o'clock, the rain now pouring down in torrents. It was found not a little difficult to select places for pitching our tents, the rocks being everywhere so rough, precipitous, and uneven, and no soil into which the pegs could be driven. In this emergency we contrived to hold the tents erect by placing large stones on the ropes or cords, in lieu of pegs driven into the ground; but in this arrangement there was not a little danger, should the wind increase, of both tents and inmates being blown into the lake. The storm becoming more furious, I got my tent removed to a position of greater security in a lower spot, and having the shelter of a few scrubby trees growing out of the fissures of the rock. The party dined in one of the tents, and, notwithstanding the terrible war of the elements without, we were both thankful and cheerful. The rain and wind continued with increased violence during the greater part of the night, and the water found its way into my tent; but fortunately a hollow place in its centre served for a sort of reservoir, from which many buckets of water were emptied in the morning. To sleep was out of the question; for, besides the water running into the tent, the vehemence of the storm drove the rain through the canvass, and I was obliged, even under this shelter, to resort to the protection of an umbrella, to prevent my being thoroughly wet. Several casualties happened during the night, rather of a ludicrous than serious nature: three of the tents were blown down, and the inmates, after extricating themselves from the wreck, had to grope about in their night-clothes (for it was very dark) with great caution, exposed to the wind and rain, till they found some one of the other tents which withstood the storm. Early in the morning the whole party assembled around a large fire to dry themselves, and recount the adventures of the night, which were, on the whole, a source of great amusement. About seven o'clock the wind and rain abated, and the lake became sufficiently calm for the canoes to proceed, and by eight o'clock were all on the way. Our encampments in the evening were not a little picturesque. Nine tents were pitched, and as many fires lighted up. the canoes were all drawn ashore, and commonly turned over: groups were seen around each fire, and, as the darkness increased, shadows were flitting from place to place, while some of the men were seen rolled up in blankets, and sleeping on the bare rock. Our party never dined till we stopped for the night, which was often as late as nine, and once or twice after ten o'clock. The table-cloth was spread on the smoothest part of the rock that we could find, and the guests squatted round in eastern fashion, with candles or lanterns, according as it was calm or windy, to illuminate the feast. During the day we made only one halt of any duration, and that for breakfast: any other stops were but momentary —a few minutes to rest, or to enjoy some beautiful prospect.—*Bishop of Toronto's Journal of Visitation.*

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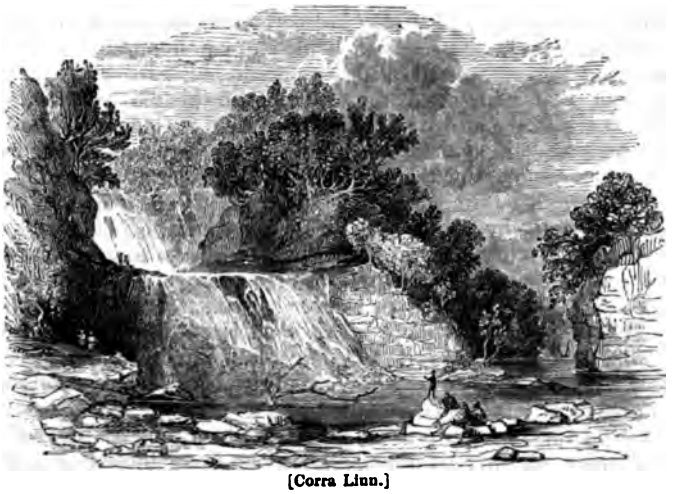
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 490.—OCTOBER 26, 1844.



[Corra Linn.]

LANARK AND THE FALLS OF CLYDE.

"Thou'rt beautiful, sweet Corra Linn,
In thy sequestered place,
Thy plunge on plunge mid wreathing foam,
Abrupt, yet full of grace:
Down, down, with breathless speed thou go'st
Into thy rock-sown bed,
Bright sunbeams on thy glancing robes,
Rude crags above thy head!

"Thy misty dew is on the trees,
And forth, with gladness meet,
They reach the infant leaf and bud
To take thy baptism sweet.
No Clydesdale spears are flashing high
In foray wild and rude,
But Corra's time-rocked castle sleeps
In peaceful solitude."

MRS. SIGOURNEY.

THE royal borough of Lanark and its locality especially deserve the attention of the ecclesiastical antiquarian; and the tourist on his visit to the falls of the Clyde will find much to attract his notice. It is situated near the line of the great Roman road, Watling-street. A parliament was held here, A.D. 978: and here, it is related by Fordun, Sir William Wallace commenced his deeds of prowess by defeating and slaying the English sheriff, William de Hesliope, or Hesilrig. Between the town and the river is the hill on which stood a castle, supposed to have been erected by David I. as a royal residence. By the treaty between John Baliol and Philip of France, by which the latter consented to the marriage of his niece, the eldest daughter of the duke of Anjou, with the son and heir of the former, the castle and castellany were mortgaged in her favour. During the thirteenth century the castle was frequently in the possession of the English. At a short distance to the south-east of the borough are the ruins of the old parish church,

where lie the remains of the celebrated traveller Lithgow. To the east of the town is St. Leonard's Hospital, obtained, A.D. 1393, by Sir John Dalziel, predecessor of the earl of Carnwath, from Robert III., on condition that he and his heirs should provide a duly qualified priest to celebrate three masses once in every seven days, for the repose of the souls of Robert, Annabella his queen, and their children.

A monastery of Franciscans was here founded by Robert I.; and its burying-ground is still called the Friars' Yards. A general synod of that body was here held A.D. 1490.

In the ecclesiastical history of more modern times Lanark is remarkable as the place where the proclamation was affixed to its market cross, for excommunicating Charles II. as a perjured person, and abjuring the authority of that monarch—to whom the epithet "unhappy" far more justly applies than to his father. "On the 12th of January, 1682, about forty well-armed horsemen, and twenty foot, entered the borough, burnt the test act with great formality at the cross, and also the act of parliament that recognised the right of the duke of York to the crown; and then read their proclamation against the king as a tyrant and persecutor. For this the magistrates of the borough were severely fined by the privy-council, by whom the league and covenant, and other documents favouring presbyterianism, were burned by the common hangman. Of those engaged in the affair," says Wodrow (iii. 368), "some were banished, and made recruits to serve the army in Flanders; some were sold as slaves in Carolina and other places in America, in order to empty the full prisons, and make way for more of their numbers, who were daily brought in from all quarters, and either kept in nasty prisons, thieves' holes, or in bolts and irons to make them weary of life, or dispatched as sacrifices, without suffering them to speak at their death, or gifted as slaves to masters of ships, to be transported and sold as such."

The surrounding country abounds with scenery more or less connected with those disastrous feuds, which marred the peace of the country during the period between the Restoration and the Revolution. On the heathery hill-side, or the lone burying-ground in the remote and sequestered vale, may still be discovered the moss-covered gravestone commemorative of some who fell in defence of the covenant, whose memorial and name are still dear to the remembrance of the peasantry, and never referred to but with gratitude and veneration. And very slightly is that man's religious feelings to be estimated, who, though holding different views, would seek to cast discredit on their name, or question the sincerity of their motives. Such a document as the Solemn League, it is needless to say, is at utter variance with all notions of the existence of Christian freedom; still its adherents, in too many instances, met with a most unmerited fate.

Of the falls of Clyde that of Boniton is the furthest up the river: it is two miles from Lanark. Before arriving here the river slowly flows for many miles through a level tract of country. For miles it winds along round the base of Tinto or Tintock hill, 2,336 feet in height; on the summit of which is a large cairn, by tradition reported to have been thus erected by those who, as a penance, were compelled by the priests of St. John's kirk, in Lanark, to carry so many stones to the top of the hill. At this fall the Clyde rushes in a divided stream over a ledge of rocks thirty feet in height, and makes its way for half a mile by a channel, through a range of perpendicular rocks on each side, some of which are a hundred feet in height. The scenery here is particulary romantic. "There is a spot in this part where the whole volume of its waters is so confined between two rocks that an adventurous leaper has been known to clear the river at a bound."

Corra Linn is the next, of which a splendid view can now be obtained. "Until a few years ago this splendid cascade could only be seen from above. But, fine although it must ever be, whensoever contemplated, all former views of it were greatly inferior to one which lady Mary Ross has opened up. A flight of steps has been formed along the face of the opposite rock. By this the traveller descends into a deep and capacious amphitheatre, where he finds himself exactly in front and on a level with the bottom of the fall. The foaming waters as they are projected in a double leap over the precipice, the black and weltering pool below, the magnificent range of perpendicular rocks, a hundred and twenty feet in height, which sweeps round him on the left, the romantic banks on the opposite side, the river calmly pursuing its onward course, and the rich garniture of wood with which the whole is dressed, combine to form a spectacle with which the most celebrated cataracts in Switzerland and Sweden will scarcely stand a comparison" (Statistical Account of Scotland). On a rock above the fall is the ancient castle of Corehouse, and the new mansion the property of Mr. Cranstoun (lord Corehouse). The river does not descend perpendicularly at Corra. Two ledges of rock give it new direction.

The smaller cascade of Dundaff Linn is about a quarter of a mile below; and

three or four miles onward is the fall of Stonebyres, broken by two projecting rocks. The scene here is particularly grand. The roar of the torrent is astounding. "The position most favourable for viewing it is pointed out by a guide, without whom it can scarcely be visited with safety*.

Besides these falls of the Clyde, that of Cartland crags, on the Mouse, a mile from Lanark, presents a striking object of interest.

The Mouse discharges itself into the Clyde, flowing through an extraordinary chasm by Baronald-house. The rocks on the side, which present woods and precipices, are about four hundred feet in height. Each rock on one side has a corresponding recess in the other, as if the banks had been rent asunder by some great convulsion of nature. Above the place where the Mouse flows into the Clyde a bridge has been thrown across the ravine, consisting of three arches of the height of 146 feet. A short distance below the new bridge is the old one, a fine specimen of the Roman arch†. In this ravine is a cave in which Wallace is said to have taken shelter.

Autumn is the season when the scenery now described is seen to its greatest advantage:

"The October glades have brighter tints
Than summer or than spring;
For o'er the leaves, before they fall,
Such hues hath nature thrown,
That the woods wear in sunless days
A sunshine of their own."

SOUTHEY.

To the ecclesiastical antiquarian it has been stated that a visit to this district, independent of its extreme beauty, will afford much that is most interesting. At Lesmahago, six miles from Lanark, was a priory dedicated to St. Machute, founded and endowed by David I. The tomb of the patron saint was lighted by wax tapers until the reformation. The church was burned, together with a number of persons who had taken refuge in it, by a younger brother of Edward III. The incendiary, proceeding to his brother, found him at the high altar of St. John's church, in Perth, where, recounting what he had done, the monarch laid him dead before the altar. The steeple of the church, which had remained until 1803, was, with a portion of the ancient edifice, removed to make way for a new fabric.

* Some accidents of a most melancholy character have, during the last few years, occurred at the falls of Clyde. The details might be given, as they are in the possession of the editors; but it has been deemed expedient to withhold them.

† Near the estate of Cleghorn, in this district, are the remains of a large Roman camp. There is another near Carstairs. The Watling-street may be distinctly traced, as it runs onwards on the north side of the river. A bridge over the Calder, in tolerable preservation, yet remains.—*Chambers's Scotland.*

The cotton manufactories at New Lanark, immediately below the Dundaff fall, are objects of great interest, though not quite congruous with the romantic scenery around. The first was erected, A.D. 1784, by Mr. David Dale, of Glasgow; an individual whose name is ever mentioned with respect, and who, from a humble sphere in life, by his assiduity raised himself to the possession of great affluence. His character was distinguished for great Christian benevolence; and he felt it his duty to join a small sect of Scottish independents, totally distinct from the "Congregational Body of Great Britain," who were not unfrequently designated "David Dale's people;" for he officiated as one of their preachers or deacons. He died in 1806. He was succeeded in the chief management of the mills by his son-in-law, of notorious celebrity, Robert Owen, who unquestionably carried on for many years a most admirable mode of instruction for the children of those employed in the works, and adopted many measures calculated to ameliorate the condition of the workmen themselves. Melancholy it is to think that this individual should have been led to embrace views and plan systems utterly subversive of all social order, though professedly designed to maintain it, and that he should have forsaken the guide of his youth, and forgotten the covenant of his God.

CORRA LINN.

WRITTEN ON REVISITING IT IN 1837.

"The time I saw thee, Corra, last,
'Twas with congenial friends;
And calmer hours of pleasure past
My memory seldom sends.

"It was as sweet an autumn day
As ever shone on Clyde,
And Lanark's orchards all the way
Put forth their golden pride:

"Ev'n hedges, busk'd in bravery,
Look'd rich that sunny morn;
The scarlet hip and blackberry
So prank'd September's thorn.

"In Corra's glen the calm how deep!
That trees on loftiest hill
Like statues stood, or things asleep,
All motionless and still.

"The torrent spoke, as if his noise
Bade earth be quiet round,
And give his loud and lonely voice
A more commanding sound.

"His foam, beneath the yellow light
Of noon, came down like one
Continuous sheet of jaspers bright,
Broad rolling by the sun.

"Dear linn! let loftier falling floods
Have prouder names than thine;
And king of all, enthron'd in woods,
Let Niagara shine.

"Barbarian, let him shake his coasts
With reeking thunders far,
Extended like th' array of hosts
In broad, embattled war!

"His voice appals the wilderness:
Approaching thine, we feel
A solemn, deep melodiousness,
That needs no louder peal.

"More fury would but disenchant
Thy dream-inspiring din:
Be thou the Scottish muse's haunt,
Romantic Corra Linn!"—CAMPBELL.

Biography.

ISAAC MILNER, D.D., DEAN OF CARLISLE*.

THE perusal of the memoirs of distinguished men who, overcoming many supposed insurmountable difficulties, have become eminent in various professions, and done much to add to the improvement and comfort of society, is very frequently productive of great good. It has acted as a powerful stimulus to the exercise of the mental powers. It has cheered many an individual with the hope that his labour may not be in vain; and the annals of our country abound with the examples of men, born in very humble and obscure spheres, with no prospects of worldly success, who have risen to the highest grades in literature and science, and who have not been ashamed to acknowledge their lowly origin. Such men have not lived for themselves alone. They have become solid benefactors to their countrymen. They have been the means of widely extending the boundaries of knowledge. They have introduced an entirely improved state of things; and their names must be ever retained in remembrance, respected as it is merited. The time, it may be hoped, has for ever gone by when the laudable attempts of a young person to rise above the sphere in which he has been placed were viewed with jealousy. The race of the drags to all laudable exertions, those perpetual praisers of long-gone-by years, is surely pasing rapidly away. They who composed it have left no glorious name behind them. How often, for want of aid and encouragement, has many a fair prospect been blighted, and many a rising hope been crushed! How frequently, when the first difficulties have been overcome, when a little fame has been acquired, have persons come forward to bestow their favours when they are no longer needed.

But the successful acquirement of knowledge under difficulties becomes infinitely more valuable when directed to studies and pursuits which tend to promote the best interests of mankind, bearing upon subjects of eternal moment; when God is graciously pleased to direct the mind of the aspirant after knowledge to those higher and holier avocations which have a tendency to set forth his glory, and to conduce to the salvation of souls. Such examples are presented to us in the subject of the present memoir; and many such might be adduced in the cases of individuals now filling, with credit to themselves, with advantage to their fellow-countrymen, and with a beneficial influence on the promulgation of religious truth, he highest situations in society.

Isaac Milner, born Jan. 11, 1750, was the youngest of three sons of a respectable tradesman of Leeds, who had suffered much from adverse circumstances, and was compelled to submit to many of those privations which are the necessary concomitants of an extremely limited income. It was his aim, however, to give his children a good education, a blessing which had been denied to himself. Joseph, his second son, though a weakly lad, was not deficient in mental powers: he speedily attracted the notice and gained the affections of his instructor, Mr. Moore. His memory was remarkabl ; and it was his preceptor's wish that he should be prepared for the university. To this, by the death of his father, it for some time appeared that there was an insurmountable obstacle. At length, however, the perseverance of his friends and his indefatigable exertions in teaching, together with the circumstance that the office of chapel-clerk at Catherine hall, Cambridge, was offered to Mr. Moore for any young friend's acceptance, secured him admission at the university. Here, with very limited means, and with many hinderances, he was ranked as third senior optime, and gained the second chancellor's medal.

While Joseph was at college, Isaac was pursuing the labours of that trade to which he had been apprenticed. But even this his necessary calling did not prevent his seeking the cultivation of his mind, to which, at every opportunity, he sedulously attended. For three years previous to his going to Cambridge, Joseph every evening, on his return from school, had imparted to him what he had himself learned; and thus placed him, so far, in a favourable position to acquire knowledge.

Joseph was in due time ordained. He obtained the curacy of Trinity church, Hull, and became also master of the free grammar-school and vicar of Ferriby. How diligently he performed the several duties to which he was called, and how entirely he devoted himself to the office of a Christian minister, is well known.

Isaac now thought a way was opened for his emancipation from the trammels of the workshop, little suited to his taste. He begged to be allowed to teach the lower classes in the school; and, after a searching examination by the rev. Mr. Atkinson, who found him at his loom reading Tacitus, he was deemed qualified for the office of usher.

While at Hull, Isaac made considerable progress in classical acquirements, but more especially in mathematics, where he especially shone. Often did his brother apply to him on subjects connected with the higher and more abstruse calculations. He ultimately entered at Cambridge, as a sizar of Queen's college; having walked thither from Leeds, sometimes easing the journey by lifts in a waggon. In 1774 he obtained the high rank of senior wrangler, with the distinction *incomparabilis*, gaining at the same time the first Smith's mathematical prize. Perhaps no person unacquainted with Cambridge is wholly qualified to estimate aright the study requisite for the attainment of such honours. It is not to be concealed that his intense study had a pernicious effect on his bodily health, which was frequently so much impaired as to disqualify him from active attention to the several duties which from time to time he was called upon to discharge. His memoir sets forth many painful instances of this, and testifies that the accusations brought against him, of too much apathy and unconcern on subjects of the utmost importance, were as unjust as they were illiberal. This should act as a salutary caution against that reckless mode of judging of every man's religious state by an outward exuberance of zeal.

"There is no evidence," says his biographer, "that, at this early period of his life, he had been led to entertain those religious views which he afterwards so fully adopted, and of which he became so able and zealous an advocate; and it is

* The reader is particularly directed to an interesting biography—that of the dean, by his grand-niece, Mary Milner, author of the "Christian Mother;" some time ago noticed in these pages.

recorded of his brother that, in the years of his early ministry, his views were also cloudy and defective. It is stated, however, that, while an undergraduate, Isaac, in opposition to the seniors of his college, refused to sign a petition against the necessity of subscription to the articles of the church; and that he was the only undergraduate who did so."

He was ordained deacon in 1775, elected fellow and tutor of Queens', ordained priest, and presented by his college to the rectory of St. Botolph's, Cambridge, within three years. His career was now marked by eminent talent and profound scientific acquirements. His communications to the Royal Society plainly prove this. He served the chief university offices, and was elected Jacksonian professor of chemistry.

It was on a continental tour with Mr. Wilberforce that Mr. Milner first began publicly to state his religious views, which were decidedly different from what they had been; and to conversation on which that excellent man was wont to refer the change in his own sentiments. The circumstances are thus recorded by the late excellent rev. Thomas Scott, and far too interesting to be omitted:—"In the latter part of the year 1784, and again in 1785," says Mr. Scott, "Mr. Wilberforce travelled on the continent with a party of friends. The late dean of Carlisle, Dr. Isaac Milner, was his companion in the same carriage: and on these occasions these highly-gifted friends discussed together various interesting topics. Religion was of the number; and Mr. Wilberforce having, on one occasion, expressed respect for a pious clergyman, but having added that 'he carried things too far;' his friend pressed him on this point. What did he mean, asked Milner, by carrying things too far, or being too strict? On what ground did he pronounce this to be the case? When we talked of too far, some standard must necessarily be referred to. Was the standard of scripture exceeded, or could any other standard be satisfactorily adopted and maintained? Perhaps it would not easily be shown that, where things were carried, as it was alleged, too far, they were carried beyond the rules of scripture, although they might be carried beyond what was usually practised and approved among men.' Mr. Wilberforce, when thus pressed by his friend, endeavoured to explain and defend his position as well as he could, but he was dissatisfied with what he had to offer: in short, he felt that his own notions upon the subject were vague and untenable. A lodgment was thus made in his conscience: matter for serious thinking was suggested; and his thoughts could find no rest till they found it from the word of God, and the adoption of a scriptural standard by which to form all his conduct. From this period Mr. Milner maintained a frequent correspondence with his excellent friend upon religious topics, and was thus, under Providence, instrumental in confirming him in those views of the great doctrines of Christianity, to which Mr. Wilberforce adhered to the end of his life, and of which he became so useful and so distinguished an advocate."

In 1788 Mr. Milner was elected president of Queens', and soon after became D.D. His acquirements marked him as the man best qualified for the honourable situation. In college he wrought a change but too necessary. He speedily raised the tone of education, which had become wretchedly low. He aimed at introducing from other colleges men properly qualified as tutors; a step not very likely to produce much satisfaction at Queens'. He put a stop to the servile distinctions which existed between the pensioners and sizars (namely, those who had money and those who had not; for this, and not intellectual superiority, caused the difference); the latter being compelled to wait on the fellows, and to dine after them; not because they were deficient in brain, but in pocket; not but that, in vast numbers of cases, they were not at least equal to those on whom they attended. It is to be hoped, for the honour of both our universities, such worse than puerile customs are for ever at an end. If it is said that the president did so from a feeling of what he himself had been called on to perform—so much the more to his credit.

Through the influence of Mr. Wilberforce, a true friend, he was raised to the dignity of dean of Carlisle; and in 1798, on the death of Dr. Waring, he became Lucasian professor of mathematics. He had also served, in 1792-3, at a season and under circumstances which called for the exercise of much judgment and decision, the office of vice-chancellor. His promotion to the deanery was chiefly attributable to the kind exertions used in his favour by Dr. Pretyman, bishop of Lincoln, who, according to the dean's own statement, espoused his cause with such a glow of friendship as was never to be forgotten, and, by his representations to Mr. Pitt, secured the preferment. But the state of his health already referred to was a distressing impediment to the active discharge of duty. The labours of the vice-chancellorship were, however, most energetically performed.

It was not until December, 1793, that he was enabled to take formal possession of his deanery. And it would be improper to omit mention of a circumstance connected with it, which, though it may seem to some puerile, yet had a very strong effect upon his mind. It is thus referred to by his biographer: "Some time before Dr. Milner's appointment to the deanery of Carlisle, he dreamed that he was led by a friend through the different apartments of a large, rambling, old house, which, he was given to understand, would shortly belong to himself. After showing him several rooms, his conductor opened a door, which proved to be the entrance to a steep stone staircase, and desired him to ascend. He did so; and, on turning the corner at the top of this flight of steps, was suddenly arrested by the sight of a tombstone bearing the inscription—

Here lieth
the body of
Isaac Milner,
who died
A.D. —

When, happily for himself, he could not discover; for, in the extremity of his eager effort to read the date of the year, which he perceived was given, he awoke. This dream, striking as it was, gradually faded from dean Milner's mind, and would probably, in time, have been entirely forgotten, but for a circumstance which strangely and forcibly recalled it to his recollection. On going over his deanery for the first time, in company, I think, with Dr. Paley, a door was thrown open, which discovered a steep flight of

stone steps leading to the tower, and so exactly resembling those which he had seen in his dream that, as he always declared when induced to mention the circumstance, he absolutely feared to ascend and turn the corner at the top, so strong was his impression that the tombstone would appear. Nor did he ever ascend that staircase with perfect indifference. By those persons who boast of their scepticism respecting whatever seems to favour the idea of the possibility of intercourse between the visible and the invisible world, the circumstances above related will, perhaps, be deemed mere matter of ridicule; but even such persons, in common with those who profess no such unlimited incredulity, may reasonably feel some degree of interest in an anecdote which tends to reveal, with reference to a mysterious subject, the intellectual conformation of such a man as dean Milner. Without intending to assert that Dr. Milner considered the remarkable similarity between the actual staircase at the deanery and the imaginary flight of steps which he had seen in his dream as anything more than a curious coincidence, it is proper to say that he certainly made a practical use of the dream, with its sequel, by regarding the deep and lasting impression made on his mind as an intimation of the transitory and unsatisfactory nature of worldly prosperity, and as an admonition to set his 'affections upon things above.'" B.

ON THE SEVERAL SERPENTS ALLUDED TO IN THE SCRIPTURES; AND THE PROBABLE CAUSES WHICH LED TO THEIR FREQUENT MENTION IN THOSE INSPIRED WRITINGS.

By C. M. Burnett, Esq.

No. II.

It often happens that, in countries like Egypt and Arabia, where the sun's heat exercises extraordinary power in developing the various living creatures which abound to so great an extent, the all-wise Creator has brought into existence many animals purposely designed to keep under the otherwise overpowering numbers among the lower species. In this way the insects yield to the birds and the reptiles, and these again to animals of a higher order, while the due equilibrium is maintained which is consistent with the greatest amount of enjoyment imparted to the greatest possible number of living beings. In such a country the immense multitude of insects daily coming into life are destroyed by animals that would otherwise have no support. This swells the ranks in the higher departments of living nature; so that, where in cooler climates less favourable to the development of vegetable and animal life, we see but one or two varieties of particular races, in the more tropical countries, we find those varieties multiplied to an extraordinary extent, even to the addition of whole genera. This is the case with birds, serpents, lizards, and many other kinds of animals. These have all their natural modes of defence and offence; but in the serpent race we have a peculiar means adopted which we rarely observe in other animals: they are furnished with the power of forming a particular kind of fluid, which is of that virulent character as to be destructive to the life of those animals to which it is applied. This poison is provided with a proper apparatus, so that at the will of the animal it can be brought into immediate operation; and thus these animals become most formidable, not only to their natural prey, but to the human race. It is not surprising, therefore, to find that, from the great necessity there was that man should be in some measure protected from such evils, considering also the inventive mind he possesses, some natural agents should be provided by the Creator to counteract these deadly evils, and those agents should be discovered to him. Accordingly, we find that several plants are furnished with the property of taming or stupifying many kinds of serpents. It was also discovered that certain combinations and successions of sound, such as are conveyed in music, were calculated to exert a seducing and wonderful effect upon these animals. Moreover, the natural power given to man, that he should have dominion over all creatures, no doubt, in those who could combine it with true courage and experience, had its effect in bringing these creatures before the mind of an ignorant multitude in a light to cause great astonishment and credulity.

Certainly, if there was one race of animals above another which, from the earliest history, gave occasion in a pre-eminent degree for the exercise of those propensities which so many formerly possessed of indulging in marvellous statements, it was that of serpents. Their formidable size and deadly sting; the wonderful power which man possesses under certain circumstances over them; the power which some of them possessed over other animals by their terrific appearance; their great usefulness in those oriental countries where they abound in almost infinite variety; and, above all, the fact of one of their race having been made to accomplish the primeval fall of man, seem to offer sufficient reason why these creatures were made the subjects of much discussion on the part of profane writers, as they had been conspicuously alluded to in the pages of revelation.

Accordingly, we find at an early period the human mind was brought into so extraordinary a state of unmeaning credulity, with regard to the size and the wonderful properties of these animals, that, if we had not the statements on record, they would be almost beyond belief. The account of Attilius Regulus, the Roman general in Africa, who encountered a serpent in that country 120 feet long*, which neither he nor his army could subdue without discharging all their engines of war against it, is one of a multitude of others which were gravely stated by Pliny, Ælian, Olaus Magnus, Gesner, and many others†. Pliny

* "We are assured by Pliny, who says that he himself saw the skin, that it was 120 feet long, and that it had destroyed many of the army. At last, however, the battering engines were brought out against it; and, these assailing it at a distance, it was soon destroyed. Its spoils were carried to Rome, and the general was decreed an ovation for his success. There are, perhaps, few facts better ascertained in history than this. An ovation was a remarkable honour, and was given only for some signal exploit that did not deserve a triumph. No historian would offer to invent that part of the story at least without being subject to the most shameful detection. The skin was kept for several years after in the capital; and Pliny says he saw it there. Now, though Pliny was a credulous writer, he was by no means a false one, and whatever he says he has seen, we may very safely rely on."—(Goldsmith's Nat. Hist. of Serpents, chap. i.)

† In Norway, we read of two serpents of very large proportions; one, of two hundred feet long, which lives in rocks and

tries to justify this statement by observing that, in the reign of Claudius, there was a large boa killed in the Vatican, in whose stomach was found the entire body of an infant*. Now, the fact that the body of an infant was capable of being received into the stomach of a serpent is unquestionable, for not only are some of the large boas capable of swallowing an animal the size of an infant, but also dogs, deer, and even oxen after they have been crushed between their folds, and covered with saliva†. But what need, therefore, is there that animals possessing such a capacious stomach should be 120 feet in length? On the contrary, the great coluber of the Sunda islands *(coluber javanicus)*, which is nearly, if not quite, the largest known species, does not generally much exceed thirty feet. The statement of Ælian‡, that Alexander saw in the Red Sea serpents thirty cubits long, and that also of Strabo‖, that draconic monsters were seen by Alexander's ambassadors from 80 to 140 cubits in length, are perfectly gratuitous, and could have their origin in nothing higher than a desire to satisfy the demands of the wonder-making superstitious people to whom they wrote. Nevertheless, while it is possible that serpents at an earlier period of the world were larger, it is right to observe that some moderns have endeavoured partially to justify the statements made by the older writers respecting the size of some of these reptiles. Goldsmith offers a very rational explanation of them, which perhaps we should do wrong to pass over. He says, "We are not to reject as wholly fabulous the accounts left us by the ancients of the terrible devastations committed by a single serpent. It is probable, in early times, when the arts were little known, and mankind were but thinly scattered over the earth, that serpents, continuing undisturbed possessors of the forest, grew to an amazing magnitude, and every other tribe of animals fell before them. It then might have happened that serpents reigned the tyrants of a district for centuries together. To animals of this kind, grown by time and rapacity to 150 feet in length, the lion, the tiger, and even the elephant itself, were but feeble opponents. The dreadful monster spread desolation round him: every creature that had life was devoured or fled to a distance. The horrible foetor which even the commonest and most harmless snakes are found to diffuse might in these large ones become too powerful for any living being to withstand; and, while they preyed without distinction, they might thus also have poisoned the atmosphere around them. In this manner, having for ages lived in the hidden and unpeopled forest, and finding, as their appetites were more powerful, the quantity of their prey decreasing, it is possible they might venture boldly from their retreats into the more cultivated parts of the country, and carry consternation among mankind as they had before desolation among the lower ranks of nature."

Of the deadly character of the stings of some of these venomous reptiles, all must have been informed; for which property they became the objects of the greatest terror to the inhabitants of the country in which they lived; and they are on this account oftentimes alluded to in the scriptures. It is not unlikely that the ancient method of poisoning arrows by many savage tribes took its rise from the fact of serpents using their teeth for this purpose. This is strengthened by the fact that their arrows are charged, in many instances, from the poison contained in some of the more venomous serpents*. The different degrees of power which these poisons possess in the destruction of living bodies, owes itself not only to the difference in the several varieties of these reptiles, but also to the degree of heat under which they live. It was in a great measure to counteract the destructive effects which ensued from the bites of these dreadful reptiles, so abundant in the oriental countries, that the native inhabitants of those countries endeavoured to discover some means by which they might be enabled to awe and to subdue these formidable opponents. They accordingly covered themselves with the juices of certain plants, and, chewing their roots†, thus became defended from the mortal consequences of the bites. Other natives, possessing more natural courage, having previously extracted the fangs, tame and teach them to dance to the discordant sounds of their musical instruments. In Egypt the jugglers have a practice of pressing on the nape of the neck in one species *(coluber hage‡)* with their fingers, and so throw it into a kind of catalepsy, which rendered it stiff and immoveable, and this ceremony they called turning the serpent into a rod. This power possessed by man over the serpent tribe, which, in some instances, would seem to be exercised without any previous

desolate mountains, near the sea, about Bergen; which in summer nights ranges about in quest of plunder, devouring lambs, calves, swine, and other animals that fall in its way. In a calm, too, it ransacks the superficies of the water, and devours the polypus, and all sorts of sea crabs. Upon the approach of a ship, this serpent lifts up its head above water, and snatches at the mariners. My author adds, that it rolls itself round about the ship, the more effectually to secure its prey. The other serpent is in the diocese of Hamoover, about fifty cubits long by conjecture. In Bothnia, on the Livonian sea, we read of monstrous serpents, with which the shepherds of that country were in constant war. Wonderful things are reported of the large serpents that infest the Helvetian mountains" (Owen on Serpents, p. 14).

* Nat. Hist. lib. viii. cap. xiv.

† Cuvier's Animal Kingdom, Fam. Serp.

‡ Ælian, lib. xvii.

‖ Strabo de situ orbis, lib. xv.

* See "Lichtenstein's Travels in Southern Africa," "Waterton's Wanderings in South America," &c. Both Homer and Horace allude to the method of smearing arrows with poison; and Ovid expressly tells us that the Scythians had a mode of dipping their arrows in the poison of serpents:—

"Qui mortis sævo gemineut ut vulnere causas,
Omnia vipereo spicula felle linunt."

† It is said that the root of the *ophiorhyza mungos* is a sure antidote against the effects of the bite of the cobra di capello. "Serpents, they say, are strangely influenced by the smell of those emanations proceeding from the *cornus* or dog-tree, and that, by a wand or rod taken from it, they are thrown into an obsequious temper. 'When touched by a rod,' says Charlton, 'from that tree, they are immediately intoxicated, but so as to be able to follow the motion of the rod; but whether by reason of some great disproportion or incompossibility between the subtle effluvia and the temperament of the vital, spiritual substance of the serpent, or by what other way, we are not told.' The sassafras tree is called cornus also, whose wood is very odorous and fragrant. Now, say these gentlemen, why should it seem impossible that he who understands this invincible enmity, and how to manage a rod of the cornus with cunning and dexterity, having first intoxicated a serpent by the touch thereof, should, during that fit, make it observe and readily conform to all the various motions of the wand, so as that the unlearned spectators, perceiving the serpent to approach the enchanter, as he moves the wand near to himself, or to retreat from him as he puts the wand from him, or turn round and dance as the rod is moved to and fro, or lie still as in a trance, as the rod is held still over it, and all this time the people knowing nothing of the virtue of the rod, are easily deluded into a belief that the whole scene is supernatural, and the main energy radicated in those words or charms, which impostors with great ceremony mutter forth, to dissemble nature in the colour of a miracle?" (Owen).

‡ This was no doubt the asp of Egypt and the asp of Cleopatra, as stated before.

protection* on the part of the charmer, was long known by the term incantation, and, from its being alluded to in scripture†, there is great probability that it was a practice of very ancient origin; indeed, so closely does the magic art of charming serpents appear to have been mixed up with the animals themselves, that, in some passages of scripture, as we have noticed above, the word "nachash" would appear to have represented in Hebrew, not only the serpent, but also the art of using enchantments. "Of the incantation of serpents," says Mr. Bruce, "there is no doubt of its reality: the scriptures are full of it. All that have been in Egypt have seen as many different instances as they chose. Some have doubted that it was a trick, and that the animals so handled had been trained, and then disarmed of their power of hurting; and, fond of the discovery, they have rested themselves upon it without experiment, in the face of all antiquity. But I will not hesitate to aver that I have seen at Cairo—and this may be seen daily without trouble or expense—a man who came from above the catacombs, where the pits of the mummy birds are kept, who has taken a cerastes with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it in his breast, and tied it about his neck like a necklace; after which it has been applied to a hen, and bit it, which has died in a few minutes; and, to complete the experiment, the man has taken it by the neck, and, beginning at its tail, has eaten it as one would do a carrot or a stalk of celery, without any seeming repugnance‡. I can myself vouch, that all the black people in the kingdom of Sennaar, whether Fungee or Nuba, are perfectly armed against the bite of either scorpion or viper. They take the cerastes in their hand at all times, put them in their bosoms, and throw them to one another, as children do apples or balls, without having irritated them by this usage so much as to bite. The Arabs have not this secret naturally, but from their infancy they acquire an exemption from the mortal consequences attending the bite of these animals, by chewing a certain root, and washing themselves with an infusion of certain plants in water. I constantly observed that, however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, frequently shut his eyes, and never turned his mouth towards the arm of the person that held him. I asked Kittou how they came to be exempted from this mischief. He said they were born so; and so said the grave and respectable men among them. Many of the lighter and lower sort talked of enchantments by words and by writing; but they all knew how to prepare any person by medicines, which were decoctions of herbs and roots. I have seen many, thus armed for a season, do pretty much the same feats as those that possessed the exemption naturally. The drugs were given me, and I several times armed myself, as I thought resolved to try the experiment, but my heart always failed me, when I came to the trial."

It is remarkable that these animals should be so much influenced by peculiar sounds, whether vocal or instrumental; but the truth seems clearly established by many writers. Virgil alludes to it. This power of being brought under the spell or direction of particular sounds is not confined to serpents: deer, mice, rats, bees, and other animals have been alike charmed. This may be instanced by the familiar example of the swarming of bees. Mice are said to listen attentively to music. Stillingfleet,*, speaking of this faculty in the deer, makes the following observation: "Myself, as I travelled some years since near Royston, met a herd of stags, about twenty, on the road, following a bagpipe and violin, which while the music played they went forward, when it ceased they all stood still, and in this manner they were brought out of Yorkshire to Hampton Court." The much dreaded cobra di capello or "good serpent" of the Hindoos is capable of being brought completely under the influence of sound; and the Malabar jugglers have the art of teaching them to dance to the inharmonious notes of their flageolet. The animal at first seems astonished, then begins to rear himself, and by a gentle, undulating motion of the head, and with distended hood, seems to listen with pleasure to the notes. These dancing snakes are carried about in baskets by the jugglers all over India; and Mr. Forbes states it as a well attested fact, that, when a house is infested with these snakes and some others of the coluber genus which destroy poultry, or with some even of the larger serpents of the boa kind, the musicians are sent for, who charm the reptiles from their hiding-place to their own destruction†. We

* See Waterton's Wanderings.

† "Surely the serpent will bite without enchantment" (Eccl. x. 2). "I will send serpents, cockatrices, among you, that will not be charmed; and they shall bite you, saith Lord" (Jer. viii. 17).

‡ The act of swallowing the serpent which might contain some poison has more apparent than real danger in it. The mucous membrane of the stomach is only a modification of the outer skin, the poison coming in simple contact with which, without erosion, can exercise no sort of deleterious effect. Accordingly, we find animals, as the ibis, the secretary bird, the ichneumon, &c., are provided with some of these venomous serpents as their natural food, which is a wise ordination of the Creator for the keeping under of these destructive reptiles. It is not improbable that the power of stinging is suspended in serpents when under the influence of fear, in order that they should not wound the stomachs of those animals which were formed to feed on them. This may be the true explanation of that power exercised by man over them. Some fish, on the contrary, when danger surrounds them, have power to eject a substance which, by mixing with the water, conceals them from the eye of their natural enemy, and thus escape. Certain it is, if the serpent had power to inflict a wound, and inject a poison into that wound, after it had been taken into the stomach of an ibis, for instance, the bird would die, and the purpose designed by Providence would be defeated. With regard to the practice of eating serpents, it need hardly be noticed that almost all savage nations have converted them into food. We read of ophiophagi, or serpent-eaters, from the earliest times. Aristotle makes mention of them, and speaks particularly of the Troglodytes. In Siam, serpents were exposed in the public markets for sale. Many interesting facts on this subject may be found in Owen's book on serpents. They were also in high estimation as a medicine, and even for the cure of wounds poisoned by serpents. Antonius Musa, physician to Octavius Cæsar, was supposed to be the first who applied the flesh of 'pers in the cure of disease.

* Principles and Power of Harmony, p. 183.

† See Harris's Dict. of Nat. Hist. of the Bible, under the word "adder." Also Forbes's Orient. Mem. vol. i. p. 43; Coaders' Mod. Trav., vol. vii. p. 96; Owen on serpents, p. 62, *et seq.* "The dances of the naja," says the author of "Fragments to Calmet," "are produced by the art of his master, who, taking the reptile out of his cage or basket, irritates him by presenting a stick, or perhaps his fist: the serpent instantly rises on his tail, spreads his hood, briskly shakes himself, and prepares to attack this enemy of his peace. His master singing all the while, moves his fist first to one side, then to the other; which, being followed by corresponding motions of the serpent, gives him the air of what is called dancing; and this exercise continues till his master, perceiving the reptile becomes truly enraged, withdraws his hand, ceases to sing, and the fatigued naja lays himself down in his box, coiled up for repose. Or sometimes the naja will only continue these motions for a cer-

are informed by Paracelsus, Casaubon, and others, that serpents, by means of charming, have been drawn by hundreds into the fire, and there consumed; and that this power was held by man in an extraordinary manner, whether by the agency or operation of sounds, or vegetable or chemical substances, seems admitted on all hands, both by ancient and modern writers. I shall proceed in my next paper to consider the uses which man made of the discovery of the wonderful power he possessed over the serpent tribe.

tain time; of which the juggler being aware, he contrives to conclude the dance before that time is expired. The usual time is five or six minutes. The manner of educating the naja for this exercise is by oversetting the vase which contains him, and, when he is about to escape, catching him with a stick: irritated by this, he turns about, and would dart on his keeper; but he, being aware, dexterously presents his vase to receive this attack, against which the creature bruises his nostrils: this being repeated, makes him cautious; and this caution being strengthened by habit, he retains the same fear when a stick or a fist is presented to him, towards which he always turns his eyes, but fears to strike it."

THE BLESSEDNESS OF THE DEAD:

A Sermon,

By the Rev. Colin Campbell, M.A.,*

Curate of Sunderland, Durham.

Rev. xiv. 13.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Although there are many mysterious passages in the book of Revelation, shrouded by a depth and darkness far too great for the present perception of mortal eye, yet there are other parts sufficiently simple for him that runneth to read; and in these passages may be gathered two particulars to which only I will now advert; viz., first, the certainty of a great and glorious inheritance reserved for the righteous; and secondly, the Saviour's continued presence with his church throughout all ages, until his every foe be subdued under his feet. A prayerful consideration of these things by the true believer acts in a twofold capacity, *i. e.*, of a cordial and of a spur: the cordial of the ever-present assistance of the Holy Spirit, which renews his strength and makes him to "mount up with wings as the eagles" (Isa. xl. 31); and the spur of the recompence of reward set before him—the crown of glory which fadeth not away.

Thus much have I said merely as an introduction to that part of the book generally understood. But I would now recur to the particular discussion of the subject of the text; and to that I will confine myself.

While we are discussing this subject, I can confidently call for the attention of every one in the congregation—of every one, however diverse in opinion, whether he consider death as a good or an evil; and I ground my appeal on this widely-admitted fact, that it is a thing which none can escape, but which we must all sooner or later alike suffer. Let us, then, come to the words of our text: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

I. Those who die in the Lord are those who die in the love of him, and in the belief of him; by which faith or belief they are united to him, as a branch is united to a tree; and, the life they have lived being by faith in the Son of God, they consequently die in him (Gal. ii. 20).

But it may be asked, Were these men born with the love of God in their hearts? No: they were born with "carnal minds at enmity with God:" they were dead in trespasses and sins, but afterwards were by God's great mercy "quickened by the Spirit," and "awakened up from wrath to flee:" they obeyed the call, repented of and forsook their sins, obtaining forgiveness by faith in Christ. They exercised on their part faith: the Almighty on his part, by the Spirit, implants them in, and unites them to, Christ Jesus. They thus become new creatures: "old things are passed away, and behold all things are become new" (2 Cor. v. 17); and the life they now live in the flesh, they "live by faith on the Son of God, who loved them and gave himself for them." As our blessed Saviour himself says, he is the vine, they are the branches; and, as St. Paul says, they are members of his body, of his flesh, and of his bones: they are members of him by faith, and entitled to his fulness. As the limbs of the body are entitled to its privileges, to its warmth, to the nourishment of its blood, and the like, so are believers entitled to his fulness, to be refreshed and nourished by the waters ever proceeding from this fountain—even the life-blood of the Spirit flowing through the veins of their souls.

In this way are true believers one with Christ, and Christ with them; and thus it becomes their meat and drink to do his will: they love him, and walk in the way of his commandments: though their bodies are on earth, their hearts are in heaven; for, being "risen together with Christ," in their minds "they seek those things which are above, where Christ sitteth at the right hand of God" (Col. iii. 1). Christ is precious to them; and they daily have an increase of joy and peace in believing: the eyes of their understanding being enlightened, they see the value of the treasure committed to their

* Preached on the death of a young person in the congregation.

keeping—that pearl of great price, the immortal Spirit; and, as they know it never dies, so their hopes are not confined to this present life. They view death as the passage to another state of existence, as closing the door upon the present scene, and as opening to their astonished eyes the gates of a glorious and immortal region. Living from day to day as blessed expectants of this better state, they are always prepared to give an account of their stewardship—always ready to depart in peace. The Lord is their Shepherd; therefore they shall not want. Even when they walk through the valley of the shadow of death they will fear no evil: the Lord will still be with them (Ps. xxiii.). Jesus is the way, the truth, and the life; and will then hail them with delight, and say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Inasmuch, then, as such men have lived in the Lord, they will also die in the Lord. To them it will be joy to die; for they have been faithful followers of that Redeemer who has overcome death, and has deprived it of its sting—of him who has lain in the grave, and done away its victory—who has thus made the door of death but the gate to glory, and the grave but a heavenward entrance, ushering in the soul to the abodes of bliss.

II. Pass we on now, in the second place, to consider the consequence of death to those who die in the Lord. Our text calls them "blessed;" and assures us that "they rest from their labours; and their works do follow them." And this cheering assurance is not the word of man, but the voice of the Spirit, as the text further informs us: "Even so saith the Spirit;" and, being the word of the Spirit or of God, it cannot alter or pass away, but standeth fast for ever. Heaven and earth may pass away; but the word of the Lord endureth for ever.

But, my brethren, before I proceed to consider the blessed rest to which these men are entitled, I would here endeavour to clear away any difficulty which may seem to cast a doubt upon that doctrine of our church, that we are justified by faith, and not by works; for you observe that it is said, "Their works do follow them." Now, though this might perplex the mind of a careless reader of the holy bible, yet, by the diligent inquirer after truth it will be readily understood. For, if you note attentively the word "follow" which comes immediately after the word "works," every difficulty will vanish: "Their works do follow them"—follow, not precede them; *i. e.*, they do not precede them as a title to their rest, but follow only as evidences or fruits of their faith; so that, as a tree is known by its fruits, so is their faith known by its works.

"Blessed are the dead which die in the Lord." Why? Because "they rest from their labours." They have a rest prepared for them; that rest which remains for the people of God; that rest to which St. Paul invites us (Heb. iv. 9), and respecting which he observes, "He that is entered into his rest hath also ceased from his own works, as God did from his" (Heb. iv. 10). They may long have laboured to enter into it: they may have laboured here amid tears and troubles, distress and difficulties: insult and injury may have been their constant companions; but they have still, by the Spirit's aid, endured unto death, and held fast the profession of their faith without wavering; endured the heat and burden, the pain and danger, of many a great and glorious day. But the battle is now over, and the victory gained. "They have fought a good fight, and finished their course, and kept the faith." Now ungirded are their loins, and put off their armour; their breastplate unfastened, and unshod their feet: now is their shield of faith laid aside, and their helmet of hope removed; and now for ever sheathed is that sword of the Spirit by which the Captain of their salvation enabled them to achieve the conquest over every foe.

"Blessed indeed are the dead who die in the Lord:" they will indeed rest from their labours in that blessed place where Job says "the wicked cease from troubling, and the weary are at rest," which no painter can rightly picture, no pen can adequately pourtray, but where we are assured "will be fulness of joy and pleasures for evermore."

Let me here briefly call your attention to one well known to most in this assembly, who, having lately been removed from among us, has, we trust, died in the Lord, and now rests from her labours in that celestial abode to which I have alluded. She had for many months endured a painful and lingering illness with Christian fortitude; but at length was called to her reward. May her happy death, by God's blessing, incite us all to increased diligence in our endeavours to make our calling and election sure. I advert to the case of this young person for two reasons: one is, that the shortness of her life may be a warning to her young companions; the other is, that in her I beheld an example of patience and faith such as I had never witnessed before. Short indeed has been her stay with us. The flower quickly grew up, and as quickly faded. The good seed sown in the good soil of her heart, and watered by the dews of heavenly grace, was soon ripened for the harvest of glory. She has now passed away from the present scene. Her morning brightness was too great to last; but she has

left behind her a good confession, and, though dead, she yet speaketh: her closing hours of calmness and peace seem even now to speak to us in the language of the text: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

In alluding to this our departed sister, who died in the Lord, it must be remarked that, before the hour of sickness came, she had lived in the Lord, had by faith been made one with Christ, and become a new creature in Christ Jesus; old things having passed away, and all things having become new. Already had she made her peace with God; so that we rest assured her pardon was sealed in heaven before she went from this world and was no more seen.

The victory of faith over the fear of death, and her sure confidence in the hope of a glorious resurrection, manifested themselves in her closing hours, when, as the time of her dissolution drew near, and she was struggling with great agony and difficulty of breathing, her lips poured forth the triumphant declaration of the apostle: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto them also that love his appearing." And but shortly before she expired she showed her glad wish to meet her Saviour, by exclaiming, "Come, Lord Jesus, come quickly." O it is a consoling thought, tending to heal the wounded hearts of her bereaved relatives and friends, that her head is now resting on the bosom of Jesus; that she is not dead, but sleepeth, freed from sorrow and sickness and sin; sleeping, to awake again most joyfully on the morning of the judgment day.

Our blessed Saviour himself hath said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die:" and we are told that, "if we can believe, all things are possible to him that believeth." It was by this "belief" that each believer in early times was united to Christ: then, as since, "as in Adam all die, so in Christ shall all be made alive." We may imagine a body asleep, and the head awaking and arising first, and then the limbs or members arising soon afterwards: so in spiritual things (for with God a thousand years are as one day) Christ the head of the church has already risen from death, and believers, who are his members, will also presently rise after him.

The example of our departed sister stands forth, to use St. Paul's words (Rom. xi. 14), to provoke you to emulation, that some of you may be saved, that you may emulate her as possessing greater riches than those of this world, having obtained the salvation of her immortal soul; for she has died in grace, died in full confidence of her heavenly inheritance. Her example, I say, stands forth that you may be emulous of her zeal to run with more diligence the Christian race, and be incited to rival her in obtaining the crown of glory.

My brethren, in conclusion, I would ask, what think you of these things? what effect have they had upon you? are you still living without having made your peace with God? or are you now ready, with an account of your stewardship prepared, to wing your way to the realms above? Consider the different states of the believer and the unbeliever when death overtakes them: consider, ye who must sooner or later belong to the one or the other of these classes. If you have hitherto lived the life of the unbeliever, the life of one who cares nothing for these things, what a dreadful and overwhelming calamity will death be to you! Then an end will be put for ever to the smallest semblance of happiness; and the experience of woes unutterable will then begin. The sentence will then have been passed on such men—a sentence which no power can reverse: "Bind them hand and foot, and cast them into outer darkness, where shall be heard only weeping and gnashing of teeth."

But to the believer death hath no such consequence: though all-powerful, it cannot injure him. Death dissolves every bond but one; the union of husband and wife, of brother and sister, of parent and child: it tears asunder friend from friend, and foe from foe. Death to these dissolves the cycle of time, and supplants it by eternity. But though it dissolves these, and so many other ties, yet the believer has one bond which it does not sever, one bond which it cannot break, one bond which is beyond its reach—the bond of faith which binds the believer to his beloved Lord, the bond which in this world had lashed him to that anchor of his soul sure and stedfast, which will be found the stronger when all other ties and unions fail, and draw him to a nearer and a closer fellowship with his glorious Saviour; for mortality, with all its clogging infirmities (those hinderances to a perfect union in this world), will be swallowed up of life, and will restore to the opened and out-stretched arm of an unveiled Redeemer the spirit of the departed who has died in the Lord.

"Man that is born of a woman hath but a short time to live, and is full of misery: he cometh up, and is cut down like a flower: he

fleeth as it were a shadow, and never continueth in one stay." "In the midst of life we are in death." And how many warnings have we of its nearness, when every friend and relation who dies amongst us says, as plainly as Isaiah did to king Hezekiah, "Set thy house in order, for thou shall die, and not live." But, brethren, though you have had many warnings, you may have no more: death may now come with the suddenness of a whirlwind upon you. No one can tell when the fated shaft is to be launched: and it comes often unexpectedly, that the dead may alarm the living. Nay, not unfrequently it comes like a lion leaping on its prey, like an earthquake in the dead of night, like sudden thunder in a serene sky. All are alike its victims, none can escape; for the scriptures tell us (Eccles. xii. 6), that "the silver cord must be loosed, that the golden bowl must be broken, that the dust must return to the earth as it was, but the spirit must return to God who gave it." And how soon, my brethren, may the hearts of some of those I am now addressing cease to beat! how soon may your blood cease to flow! how soon may your breath go forth, no more to return; and some one of this large assembly fall, no more to arise!

O, if I am addressing any one who has not before seriously thought of these things, God grant that I may not even now address him in vain. Consider the words of our text: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Do you wish to die in the Lord? O "awake, then, thou that sleepest, and arise from the dead; and Christ shall give thee light" (Ephes. v. 4). "Escape for your life. Look not behind you, neither stay you in all the plain: escape to the mountain," yea, even to Mount Zion, "lest you be consumed" (Gen. xix. 17). Escape this moment and fly to the Saviour, lest the night overtake you—the night in which you cannot work. Now is the accepted time: this is the day of salvation. We beseech you, by the mercies of God, dedicate yourselves, soul and body, henceforth and for ever, to his glorious service; so that, when death shall come, you may have nothing to do but to die, and may depart in peace as did our dear sister. You may then smile even in the arms of death, and say in the language of the apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God who giveth us the victory through Jesus Christ our Lord."

TREES AND SHRUBS.

No. X.

THE COCOA NUT.

(Cocos nucifera).

THE cocoa tree is one of the most valuable productions of the east; so much so that, if extirpated, Hindostan and many islands would barely be habitable by human beings. It grows on the sand of the sea-shore, where scarcely anything else will vegetate; and hence it may be found in abundance in many of the new formed islands of the Pacific. The formation of these islands is thus described by captain Flinders (Voyage, vol. ii. pp. 115, 116):—"The coral sand and other broken remnants thrown up by the sea adhere to the rock, and form a solid mass with it as high as the common tides reach. This elevation surpassed, the future remnants being rarely covered lose their adhesive property, and, remaining in a loose state, form what is usually called a key upon the tops of the reef. The new bank is not long of being visited by sea birds:

plants take root upon it, and a soil begins to formed. A cocoa-nut or the drupe of a pandorus hrown on the shore; land birds visit it, and osit the seeds of shrubs and trees; every high , and still more every gale, adds something to bank: the form of an island is gradually as-ed, and, last of all, comes man to take pos-ion." All this indicates an adaptation of the nts which grow in this tropical region to this y peculiar formation. Forster (Voyage, pp. 16), says that the recently formed islands of pical seas are commonly "narrow low ledges coral rock, including, in the middle, a kind of oon, and having here and there little sandy ts, somewhat elevated above the level of high ter, on which cocoa-nuts thrive." Captain k, in referring to one of these islands about nty miles in circuit, observes: "A very ll part of it was land, which consisted of little ts, ranged along the north side, and connected sand-banks and breakers. These islets were hed with wood, among which the cocoa-nuts re only distinguishable." Mr. Ellis, referring this subject, says: "Detached from the large nds, and viewed in connexion with the ocean ing through the channel on one side, or the ming billows dashing and roaring and breaking r the reef on the other, these appear like eme-l gems of the ocean, contrasting their solitude l verdant beauty with the agitated element rting in grandeur around. They are useful as ll as ornamental. The tall cocoa-nuts that w on their surface can be seen many miles ant; and the native mariner is thereby enabled steer directly towards the spot where he knows shall find a passage to the shore. The con-nt current, passing the opening, probably de-ited on the ends of the reef fragments of coral, weeds, and drift wood, which in time rose ve the surface of the water. Seeds borne her by the waves or wafted by the winds found oil on which they could germinate, decaying etation increased the mould, and by this pro-s it is most likely these beautiful little fairy-king islands were formed on the ends of the fs at the entrance to the different harbours." olynesian Researches, vol. ii. 4).

To the extent of five varieties, the cocoa nut ndigenous to Ceylon, where it is designated the ol-gaha;" but it is seldom if ever found to that nber of varieties in the same plantation, ex-t in the vicinity of a Budhoo temple. The t variety is the king cocoa-nut, of a bright nge colour, and usually presented as a com-nent by the priests to respectable Europeans ose curiosity may have induced a visit to the ine of Budhoo. The next in beauty is also of a ght orange, but a more spherical shape. The rd is of a pale yellow, and rather heart-shaped. e fourt his the common cocoa-nut, of which lions are annually exported to Europe. The h is not larger than a turkey's egg.

Cocoa-nuts are planted when ripe, and appear ve the ground in three months. The trunk of tree is a bundle of fibres, closely connected by ementing matter. In about four years the trees re attained their height, seventy or eighty feet, l put forth blossoms. In twelve months after trees bear fruit, which they do for sixty years. e nuts in a bunch or cluster seldom exceed nty. In very favourable situations fruit may be gathered four or five times in a year. There are no parts of the cocoa-nut tree which are useless. Meat and drink and clothing are furnished by it. When the nut is fully ripe, the kernel is ground down, and water being poured on it, a white pulpy substance is produced, which, with rice, form the principal and best food for all classes of natives in Ceylon; and, when accustomed to them, Europeans soon grow partial to it. The beverage which the green cocoa-nut affords is delicious. The inside, taken when quarter-ripe, may be eaten with a spoon, there being no difficulty in removing the pulp from the shell.

In some of the South Sea islands the natives distinguish the nut by various names, according to its various stages of growth. When young, and before the kernel is formed, they call it "orio;" when it has only a thin jelly within it, "nina;" when the kernel becomes more palpable, "nimaha;" when harder still, "omoto;" when quite ripe, "opaa;" and next, "uto." (Bennett and Tyerman's Voyage, vol. i. 30).

The tree yields another liquid, equally refreshing, called palm-wine, or toddy. Two months after the blossoming of the tree, the capsulated flower is first tied, to prevent its expansion, and then cut, so that the juice may exude drop by drop. A supply is yielded morning and evening, the flower being cut a little every day. Europeans prefer toddy before sunrise, when it is particularly wholesome; but the natives prefer it after fermentation has commenced, which is in about three hours. In that state, bread-bakers use it as yeast, the bread made from it being remarkable for its lightness. The lower classes of Singalese often intoxicate themselves with fermented toddy during the hottest parts of the day.

The tree also yields arrack, a distillation of fermented toddy, a hundred gallons of which produce twenty-five of arrack. This, when new, is considered injurious; but, after being kept some years, it becomes wholesome.

Another product of the cocoa-nut tree is oil, of which there are different ways of manufacturing. The Singalese process is simple. Ripe cocoa-nuts removed from the shell are pounded in a mortar, and, having been taken out and pressed, the liquid is boiled over a slow fire. The oil which floats being skimmed off, is then boiled by itself. Two quarts of oil will be obtained from fourteen or fifteen cocoa-nuts. When fresh, it is used in cookery. The oil is burnt in all houses. It is also used as ointment for the body and hair; and the refuse makes oil-cake for fattening pigs, poultry, and cattle.

The liquid from it in a green state is used as a glue. The shells of the green nuts, when pared thin, are used as lanterns or lamps; also for ladles, skimmers, spoons; for making lampblack, and, when broken, they serve for fuel. The outer shells or husks, by steeping, furnish a fibrous matter, from which large ropes or small cords may be manufactured as good as if made from hemp; also brushes, mats, and bags; and of late years it has become a most useful article of manufacture in this country. Bedding, mats, and similar articles made from it, are found to answer many most important household purposes. The leaves are made into baskets for the conveyance of fruits and other articles, and used as torches by the natives. The

branches, when split, furnish a covering for houses and huts, as well as materials for many household articles. Seeley, in his account of Ellora, says, that when at Goa, in 1809, he lived with many others in a cocoa-nut leaf house; and that, although the period was in the very height of the monsoon, and the house was on the sea coast, it was comfortable and warm. The branches afford excellent stakes for fencing fields.

The cocoa-nut tree furnishes medicines. A decoction drawn from the root is considered most efficacious in intermittent fevers. As a gargle, it removes complaints of the mouth and throat. In opthalmic complaints, the external application of the expressed juice of the nut, mixed with new milk, mitigates inflammation. The expressed juice of the flower, mixed with new milk, and taken in small quantities, affords almost immediate relief, and, if persevered in, a cure, in the debilitating complaints of hot climates. The bark affords an oil which cures eruptions of the skin. The shell reduced to charcoal is used as an excellent tooth-powder, and the water of the green nut is the best of all cosmetics for clearing the skin from freckles.

This paper cannot be better closed than by the following observations:—"The remarkable properties detailed cannot be viewed without recognising the hand of a beneficent and provident Creator, who has not only bestowed this abundant and varied blessing on the originally habitable earth, but, foreseeing the formation of new islands from the depths of the wide ocean, the produce in remote ages of minute animalcules, gifted this vegetable production with every quality which might render it useful to the human beings who should be cast on these solitary coasts; and, fitting it to spring from a half-formed soil, provided it, in its buoyant and thickly-coated shell, with a boat, in which it might be wafted by the winds, the waves, and the tides, to such distant localities. The ways of the Almighty are always wonderful; but there is something in these adaptations of different departments of nature to preserve the lives, extend the numbers, and promote the comforts of human beings, which fills the mind with amazement and devout admiration" (Duncan's Philosophy of the Seasons).

SABBATH MEDITATIONS.

No. XVII.

OCTOBER 27.—TWENTY-FIRST SUNDAY AFTER TRINITY.

Morning Lessons: Hab. ii.; Luke xiii.
Evening Lessons: Prov. i.; Phil. i.

MORNING.

"Woe unto him that saith to the wood, Awake!"—HAB. ii. 19.

Meditation.—"No saints or angels will take of creatures what they know to be due unto God only. Paul and Barnabas rent their garments to show that they were mere men. The good angels love us so well that they will not have us serve them, but the true God, and none else" (St. Augustin).

"The calling on saints transfers to creatures that prerogative of God's glory, and that special part of his worship, which, in holy scripture, doth comprehend his whole service....It makes saints to be what the Holy Ghost alone is, searchers of men's hearts and thoughts, and present over all the world; if not, how can they perceive mental prayers?....If you suppose that, night and day, God is revealing to them what men do, and what they would have, it forges another impiety, and makes God a perpetual clerk, mediator, and drudge to his own saints. It introduces into Christ's office as many mediators to intercede with God for man, both by their sufferings and their merits, as there are with him saints and angels; whereas the church knoweth none but one" (Brevint).

Prayer.—O thou, the only God and one Lord, before whom we have no other Gods, and at whose feet all the angels of heaven and the kindreds of the nations do worship, thee only will we serve, thee only will we adore and praise. Behold, what shall we answer thee, if our hearts turn away from thee, who art jealous for thy holy name, and thou reprove us in that we worship the creature more than thee, O Creator, and follow after teachers of lies, and bow the knee before dumb idols, and put our trust in molten images, the work of men's hands? Though thine indignation tarry, it will surely come: yea, thou wilt not spare us; but thine anger and thy jealousy shall smoke against us, and all the curses that are written in thy book shall be upon us. O, preserve us, gracious God, from the mystery of iniquity which hath gods many and lords many; and shield us, we beseech thee, for our alone advocate Jesus Christ the righteous' sake, from the strong delusion which cometh, after the working of Satan, with signs and lying wonders, and with all deceivableness of unrighteousness; tempting us to fall down before other gods but thee, and seek unto other mediators than him through faith in whom alone we have boldness to approach thy mercy-seat and confidence that our prayers and supplications will be heard and answered of thee.

We pray thee, implant in our souls, by his mighty grace who leadeth into all truth, that saving faith by which we may live and be just before thee, and through which our souls, not lifted up by the pride and foolishness of the natural heart, which yearneth only after the things seen, may be made upright in us.

Of a truth, Lord, what profiteth the graven image, that the maker thereof hath graven it? Verily, verily, thy mouth hath spoken it, "Woe is he that saith to the wood, Awake! and to the dumb stone, Arise, it shall teach! Behold, though it be laid over with gold and silver, there is no breath at all in the midst of it." O, keep us from following after wicked abominations, and give us grace, by the confession of a true faith, to acknowledge no glory but thine, the eternal Trinity, the omnipotent Jehovah. Enable us, in the power of thy divine majesty and in the beauty of holiness, to worship thee, the one God and our Father, of whom are all things; and thee, the one Lord, Jesus Christ, who art before all things, and by whom all things consist; and thee, O God the Holy Ghost, by whom we are renewed and sanctified, and cry, "Abba, Father!"

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

EVENING.

"Stand fast in one spirit, with one mind striving together for the faith of the gospel."—PHIL. i. 27.

Meditation.—"The saints have in common one God, one Christ, one Spirit, one Lord, one faith, one bap-

one hope: they communicate with one another duties of piety and charity, by mutual help and nce in times of persecution, by mutual bene- and liberality in time of want, and by mutual ipation of one another's prayers....We bless or them, rejoice at their bliss, give thanks for abours of love, and pray that, with them, we e partakers of the heavenly kingdom. They or us, for our consummation and bliss, and re- it our conversion. Such may be denominated in the church militant, who not only believe ctrines of the Christian religion, but conform hole lives to the principles of it; such who ly have a holy faith, but are purified thereby; ave a sincere regard to God and another world heir acting; who abstain from all kinds of evil, cting holiness in the fear of God'" (Nelson).

yer.—Grace be unto us, and peace, from O God our Father, and from the Lord Jesus

King eternal, we beseech thee to endue us nfeigned love towards them which be mem- f the body of Christ, and to keep alive this of love in our hearts; that, upon every re- rance of them, we may always, in every of ours, make request for them with joy, agnify thy holy name, in that thou preserv- in the fellowship of thy gospel.

confess, Lord, that it is thine hand alone has begun this good work of faith, and nce, and brotherly unity in our souls. Of abundant mercy, we pray thee to help and then us by thy good Spirit; that we may in grace and true holiness, and, continuing it in thy faith unto the end, may be made f thy great salvation in the day of Christ. e us fervently to have in our hearts them be partakers with us in thy grace: incite share cheerfully their burdens with them, they labour under bonds of affliction or ution for righteousness' sake; and enable us nt all loss and sacrifice gain, if so be we ecome instruments with them in the defence nfirmation of the gospel. Yea, be thou our , good Lord, how greatly we long after how, from the ground of the heart, we o love them with the same love wherewith loved us.

this, likewise, we pray: that we may l more and more in thy love, and in all edge of thee and thy will, and in spiritual ent; to the end that, being filled with the of righteousness, which are by Jesus Christ, hy glory and praise, we may approve things re excellent, and be preserved sincere and it offence, until the coming of our Lord. et it be ours to watch and pray continually, ur conversation may be such as becometh spel, and that we may abide, both in be- ; and in suffering in the behalf of Christ, in irit; even with one mind striving together faith of the same, thy glorious gospel. So hy work be made perfect in us: so shall we and feel that unto us "to live is Christ, and is gain."

S. K. C.

Poetry.

THERE NEVER WAS AN EARTHLY DREAM*.

THERE never was an earthly dream
Of beauty and delight,
That mingled not too soon with clouds,
As sun-rays with the night,
That faded not from that fond heart
Where once it loved to stay,
And left that heart more desolate
For having felt its sway.

There never was a glad bright eye
But it was dimmed by tears,
Caused by such griefs as ever dull
The sunshine of our years:
We look upon the sweetest flower;
'Tis withered soon and gone:
We gaze upon a star, to find
But darkness where it shone.

There never was a noble heart,
A mind of worth and power,
That had not in this changing world
Pain, misery for its dower:
The laurel on the brow hath hid
From many a careless eye
The secret of the soul within,
Its blight and agony.

There never was—there cannot be
On earth a precious spring,
Whose waters to the fevered lip
Unfailing we may bring:
All changeth on this troubled shore,
Or passeth from the sight:
O for that world where joy and peace
Reign as eternal light!

THE PILGRIM'S ASCENT FROM THE PLAIN OF CASHMERE.

(*For the Church of England Magazine.*)

As, journeying o'er the wide-spread plain,
The pilgrim traveller early hies,
Anxious the mountain's foot to gain,
Whose sun-bright summit props the skies,

Though long and steep the mountain bends,
Yet smooth the ascending path appears,
And on his eager steps he wends,
While flattering hope his spirit cheers.

But, as he strives to reach the goal,
Deep yawning gulfs, unseen before,
Arrest his steps, fierce tempests howl,
And dark, impetuous torrents roar.

Yet does he, undismayed, pursue
His course, while still his eager eyes,
Far raised above the tempest, view
The cloudless, sun-bright summits rise.

* From "Thoughts suggested by a few bright names," and other poems; by Emma Bloodworth. Sudbury: Fulcher; London: Longmans. We owe an apology to the authoress of this little book for not having sooner noticed it. Some of the pieces it contains appeared first in our pages. Miss Bloodworth is therefore known to our readers, and, we will venture to add, prized by them. It is almost superfluous, therefore, for us to say that the volume contains much graceful poetry, and that we cordially recommend it. One piece, however, "Pictures in Churches," we could wish omitted.—ED.

And see! 'tis done—he gains the crest:
The price of all his toil is here;
For lo! in matchless beauty drest,
The glorious plain of fair Cashmere!

Thus, ent'ring first on life's career,
The Christian pilgrim views afar,
His path to light, his hopes to cheer,
The glorious beams of Bethlem's star.

But dangers unforeseen arise:
The open force, the secret snare—
Fair flow'ring paths, that tempt his eyes,
But lead to folly, crime, despair.

Yet, mindful of the gracious power
Who gave that star his steps to guide,
He trusts in his most trying hour
To him who for his sake has died;

And, strengthened by his Spirit, goes
With cheerful heart; nor fears delay,
While so upheld, from artful foes,
Who would obstruct his onward way.

And now, approaching to the goal,
Brighter and brighter burn the rays
Of that fair star, till earth and heav'n
Are blended in the sapphire blaze,

Where sits upon his mercy throne
(While countless angels wait his nod,
To welcome those he calls his own)
His Judge, his Saviour, and his God.

H. E. L.

Miscellaneous.

THE IRREGULARITIES OF MEN OF GENIUS.—The irregularities of men of genius ever find ready apologists amongst the votaries of the world. These talk of nature's gifts being variously distributed, and of the absence of one excellence being atoned for by the possession of another; thus placing the reins of the universe in the hands of a creature of their own imagination, and impiously conceiving that the right exercise of one endowment can make amends to its divine Author for the abuse of the remainder of his gifts. The Christian moralist reasons in a very different manner; and with him the question is reduced to very narrow limits. Is the man of genius, he asks, a man of God, or is he not? If he is, then he will be neither intemperate nor profane; he will be neither lascivious in his writings nor profligate in his conduct; he will be a tender husband and a kind father; he will pay every man what he owes him, and conscientiously provide for the wants of his household. But if, on the other hand, he is not a man of God, it is very possible that he may be and do nothing of all this: it is very possible that he may be dissipated and immoral, improvident, and destitute of natural affection; and that not because he is a man of genius, but because he is an unconverted man; not because he has felt the inspiration of poetry or of painting, but because his heart has not been renewed by the Holy Spirit. The man of genius, while in an unconverted state, is, like every other man in a similar condition, the slave of passion and of natural appetite; and, if there be any thing in his pursuits which leads him much into company, or procures for him any degree of temporal distinction, his failings become so much the more the subjects of remark, and are more readily ascribed by worldly men to the nature of his avocations, than to that depravity of heart which he shares in common with themselves. But, let the same individual become the subject of converting grace, let him embrace with his whole soul the truth as it in Jesus, and the entire current of his feelings and his propensities is changed: he is still the man of genius, the accomplished poet, the skilful artist, or the acute philosopher; but he is also "an Israelite indeed, in whom there is no guile!"—*Dr. Huie.*

THE WELL OF JACOB AND TOMB OF JOSEPH.—On our descending this hill of blessing (Deut. xi. 29), and such, I trust, we experienced it to be on this interesting occasion, we went about a mile further to see the well of Jacob, where our Lord conversed with the woman of Samaria, and declared the great truth, that "salvation is of the Jews." Of the fact that the "well was deep," and that something was required wherewith to draw up the water, we had evidence before we came to it; for our guide was greatly disappointed when, on repeated inquiry, whilst we rode along towards the well, he found we were unprovided with a long rope, &c., and proposed to go back to the town to fetch one; but, being pressed for time, we gave up the point, and gratified ourselves by merely seeing its surface, whilst some of our party went into a pit, and convinced themselves of its depth by throwing down a stone. There is now, I believe, no water in it; and the mouth of the well is kept closed with a large stone. There was something so striking in this scene, that it brought us back to the time of our Saviour, and we could fully realize all that is related in John iv. Near it is the beautiful and fertile plain of Moreh, which at once reminds one of the parcel of ground which Jacob gave to his son Joseph, whose tomb is also near, which we visited. There are several Hebrew and Samaritan inscriptions on the same. The whole is kept very neat and in good repair by the bounty of Jews who visit this tomb of Joseph. On our return to our encampment, we found all ready for starting, and, after two hours' ride, we came to Sebaste, the ancient Samaria, beautifully situated on the top of a hill, where there is a fine ruin of an ancient church, in which the Turks have a mosque. The village is poor and insignificant, but the situation very fine and commanding. I was greatly interested in this trip, which I hope to repeat, in order to make myself better acquainted with it, as it is only two short days' journey from Jerusalem. The situation of Nablous is very striking, having the mountains of Gerizim and Ebal one on each side.—*Bishop Alexander.*

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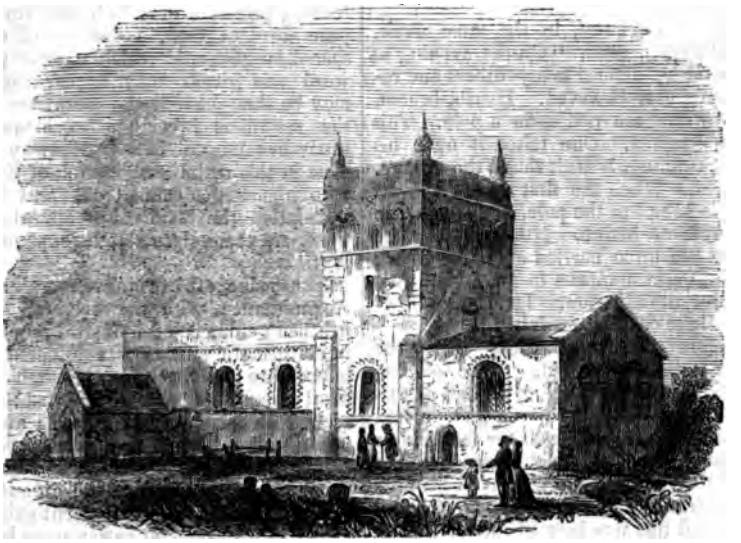
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 491.—OCTOBER 31, 1844.



STEWKLEY CHURCH.

THE church of St. Mary, Stewkley, in the county of Buckingham, on account of its antiquity, is an object of great attraction to the ecclesiastical antiquarian. It presents one of the most complete specimens of Saxon architecture now remaining. No portion internally or externally has been altered or materially defaced; nor have any additions been made to it, except the porch on the south side and the pinacles of the tower. The church is oblong, ninety-four feet in length within side, including the chancel. The nave is rather more than twenty-one feet in width. The chancel has a vaulted ceiling, the groins of which are diagonal, and ornamented with the zig-zag moulding. The east window is small and round-headed, as are all the windows. There appears to have been originally a very highly-pitched roof over the vaulted roof of the chancel, forming an upper story, which seems to have existed in several churches, evidently built about the same time. A square massive tower, the upper part of which has on every side a row of small pillars and interlaced circular arches, divided the chancel from the nave. Under the tower are two arches, highly enriched zig-zag mouldings and grotesque heads. The west front of the church affords a striking example of the Saxon ornaments. The great door has a circular arch, enriched with several zig-zag mouldings, within which are figures of dragons. On the sides of the door-way are small pillars, the shafts of two of which are ornamented with spiral mouldings, and the capitals with foliage and figures of animals. On either side of the door is a smaller arch in the wall, with similar decorations (Lysons' Bucks).

The patron and appropriator of Stewkley is the bishop of Oxford.

REMARKABLE DAYS.

No. VII.

ALL-HALLOW EVEN, OR HALLOW E'EN—OCT. 31.

MANY old customs are still locally observed on the evening of this day, which derives its name from being the vigil of the festival of All-Saints. Some of these customs seem to be the remnants of pagan superstition; and most of them are divinations in respect to the marriage of parties who engage in them. It may not be uninteresting to notice a few.

Thus we learn, from Sinclair's statistical account of Scotland, that, in the neighbourhood of Callender, in Perthshire, "on All-Saints even they set up bonfires in every village. When the bonfire is consumed, the ashes are carefully collected into the form of a circle. There is a stone put in, near the circumference, for every person of the several families interested in the bonfire; and, whatever stone is moved out of its place or injured before next morning, the person represented by that stone is devoted or *fey*, and is supposed not to live twelve months from that day. The people received the consecrated fire from the Druid priests next morning, the virtues of which were supposed to continue for a year."

The minister of Logierait, in the same work, describing that parish, says, "On the evening of the 31st of October, among many others one remarkable ceremony is observed. Heath, broom, and dressings of flax are tied upon a pole. This faggot is then kindled. One takes it upon his shoulders, and, running, bears it round the village. A crowd attends. When the first faggot is burnt out, a second is bound to the pole, and kindled in the same manner as before. Numbers of these blazing faggots are often carried about together; and, when the night happens to be dark, they form a splendid illumination. This is Hallowe'en, and is a night of great festivity."

In the western islands practices still more strange appear to have prevailed. "The inhabitants of the isle of Lewis (says Martin) had an ancient custom to sacrifice to a sea-god, called Shony, at Hallow-tide, in the manner following: The inhabitants round the island came to the church of St. Mulvay, having each man his provision along with him. Every family furnished a peck of malt; and this was brewed into ale. One of their number was picked out to wade into the sea up to the middle; and, carrying a cup of ale in his hand, standing still in that posture, cried out with a loud voice, saying 'Shony, I give you this cup of ale, hoping that you will be so kind as to send us plenty of sea-ware, for enriching our ground the ensuing year;' and so threw the cup of ale into the sea. This was performed in the night time. At his return to land, they all went to church, where there was a candle burning upon the altar; and then, standing silent for a little time, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a drinking their ale, and spent the remainder of the night in dancing and singing."

In Ireland, fires were anciently kindled on this day: of late, however, the lighting of candles has been substituted.

In Wales they are said still to burn fires, at which the ceremony of casting in stones, similar to that described above, is practised.

The idea prevalent in all these usages appears to be, that on this night evil spirits have especial power, and that therefore their influence must be carefully guarded against. Hence the fires. But, as these beings were supposed to possess a knowledge of futurity, advantage was taken of their near approach to obtain some insight into events still in the womb of time. One of the most favourite methods of accomplishing this was by burning nuts. Those that burn bright betoken prosperity to the owners, while those which become black denote misfortune. By nuts also the probabilities of marriage are tested.

Little observation need be made on these customs. They were most probably derived, as it has been already hinted, from the times of paganism; and they have probably now, where retained, survived the knowledge of the belief that gave them birth. The observances of Hallow-e'en are at present, it may be supposed, merely a source of amusement to those who partake of them. I.

HEBREW AND RABBINICAL LITERATURE*.

THREE hundred years after the reformation, the leading principle of which was reverence for the pure word of God, a defence of the study of a sacred language, in which a main portion of that word was given, may appear superfluous. It may be thought that the ignorance against which the reformers inveighed so eloquently and so justly has long since passed away; and that, at least in this realm and church of England, those, who blame the council of Trent for making a translation the standard of appeal in all disputations, are themselves able to expound the original text.

The value of learning generally is admitted. Acquaintance with the original monuments of heathen genius is of universal requirement: skill in mathematic science is considered as of primary importance: antiquarian research and architectural acquirement are appreciated: proficiency in ecclesiastical literature is prized; and even music appears about to re-occupy its ancient position amongst the liberal arts. The holy language of primæval revelation is alone an outcast. Henry VIII. was filled with vehement grief because the clergy of his time and nation were left "destitute of the knowledge of the most holy tongue†". Now it is considered superfluous‡. Under such circumstances it may not be out of place or unseasonable to offer a few suggestions, tending to show that the common judgment in this matter is not according to fact; perhaps, to prove that an acquaintance with rabbinic literature may be useful; and that, for a minister of the gospel, who wishes not to be ashamed in dividing the word of truth, a knowledge of the language of the Old Testament may even be necessary.

As matter of curiosity it might be worth while to examine the various and voluminous writings of the Jewish people; to search the traditions of

* From "An Apology for the Study of Hebrew and Rabbinical Literature." By the Rev. Alexander McCaul, D.D., Professor of Hebrew and Rabbinical Literature, King's College, London. London: Weitheim. 1844. 8vo., pp. 20.

† Hody de Bibl. Text original, p. 466.

‡ See Dr. Jelf's pamphlet respecting the neglect of Hebrew, published in 1832, pp. 1-7.

the only nation that ever stood in direct communication with the Almighty, the children and kinsmen of the prophets. At a time when the works of the Mahometan and oriental nations are studied and translated with a laudable zeal and diligence, the remnants of Jewish antiquity might be thought to have some claim on the attention; some contributions to the study of philology, antiquities, and the history of the middle ages, might not unreasonably be expected. But an acquaintance with even rabbinic literature might perhaps prove of more general utility and practical benefit. It would certainly have delivered the Jewish nation from much suffering, and Christendom from the infliction of much wrong. A moderate knowledge of Jewish laws and habits of thought would have sufficed to silence the charge so often repeated, and lately so cruelly revived. It would still relieve them from a weight of prejudice and a measure of contempt as unjust as the persecutions alluded to, and, for a susceptible mind, almost as difficult to bear. The Jews are too often regarded as a nation whose faith is folly, whose spirit is intolerance, and whose practice is the pursuit of gain; whereas a knowledge of their writings would prove them to be a people of powerful reason, poetic genuis, literary taste, and indefatigable industry. Their literature extends in an unbroken chain from the days of our Lord down to the present time, and embraces every department of learning cultivated. They have their divines, logicians, metaphysicians, astronomers, physicians, poets, and chroniclers. They have had their Stephenses and Elzevirs; and the care, taste, accuracy, and critical acumen, displayed in their standard editions, put their labours on a par with the typographical and editorial works of those who, happily for their own fame, chose a more popular subject for their exertions. They have been in past times unwearied students in the literature of the Arabs, and have thus become acquainted with Greek science and philosophy. Astronomy was cultivated by them at an early period for the regulation of their moveable feasts. In the second century one of their astronomers rejoiced "that the paths of the heavens were as well known to him as the streets of Nahardea*," where he resided. Another had calculated the true length of the solar year and the lunar month, as well as the cycle of 19 years. In the year 353 R. Hillel had formed tables for the construction of calendars, which are still in use†; and from that time to the present the study of astronomy and mathematics has been continued. Aben Ezra, Maimonides, and Abn Tibbon, are as remarkable for their science as their divinity. Alfonso the wise, when he wished to amend the astronomic tables, summoned a host of learned men to Toledo, some of the most remarkable of whom were Jewish rabbies. To them was committed the task of translating the Arabic works on the subject, and the most active cultivator of the science itself was Isaac ben Sid, the reader of the Jewish synagogue. Rabbi Zag, of Toledo, was especially commissioned to translate the work of Mahommed Albategni ben Geber, and was himself the author of a work upon the astrolabium and water-and-quick-silver-clocks*. Another translated the astronomical works of Avicenna into Latin. In 1490 R. Abraham ben Zacuta was professor of astronomy at Saragossa, and published a perpetual almanac of the motions of the planets. Their attention to medicine is a matter of equal notoriety. Their medical literature is considerable, and would, no doubt, throw much light on the history of that science†. The works of a mighty genius like Maimonides (who in his day had the very highest reputation as a successful physician), whatever the subject, must deserve to be consulted; and it is to the honour of Jewish skill to remark, that so early as the fifteenth century a Jewish physician successfully performed the operation for cataract on Ferdinand of Aragon‡. Indeed, a history of philosophy, or of any branch of science known to the ancients, which did not duly notice and estimate the labours of Jews, would be necessarily defective and unsatisfactory.

* "Samuel said, The paths of the heavens are as known to me as the streets of Nahardea, excepting the comet" (or shooting star, as the editors of the Berlin Mishna suppose); "for what it is I do not know" (Bab. Talm. B'rachoth, fol. 58, col. 2.

† See Lindo's Jewish Calendar, introduction, p. lii. Tsemach David, ed. Offenbach, 1768, fol. 231; or the translation of Vorstius, p. 112; Maimonides' Kiddush Hachodesh, chapters ix. x.; or Bartolocii, part ii., in which there is a full account of the Jewish calendar.

* Jost. Geschichte der Israeliten, vi. 297, and Finn's History of the Sephardim.

† For a long list of Jewish medical writers, see Bartolocii, part iv. Repertorium libr. per Materias, p li. And the Catalogue of the Oppenheim Library, pp. 171, 497, 645.

‡ Jost. Geschichte der Israeliten, vol vii. 67.

OREGON RELIGIOUS CUSTOMS§.

THE Chinooks, Waakiacums, and Cathlamets are of one common stock. "They are rather a diminutive race, generally varying in height from five feet to five feet five inches; the women being about six inches shorter. Their legs are generally crooked, their ankles thick, and their feet flat; a deformity caused, no doubt, by their passing so much of their time in childhood squatting on the calves of their legs and their heels in the bottom of their canoes; a favourite position which they retain even when on shore. The women increase this deformity by wearing tight bandages round the lower part of their legs. The faces of both sexes are round; their eyes small and sharp; their noses broad, flat at the top, and thick at the end; their nostrils large; their mouths wide; their lips thick; their teeth short, irregular, and dirty. In addition to these characteristics, the women have their ears slit, the cartilages of their noses perforated, and their heads and bodies saturated with salmon-oil. They are inferior in muscular power and activity to the Indians of the plains, who hunt the deer and buffalo, and ride on horseback." "The first salmon caught is a consecrated thing, and is offered to the munificent Spirit, who is the Giver of plenty. They have a superstitious scruple about the mode of cutting salmon, especially at the commencement of the season, before they have an assurance of a plentiful supply. To cut it crosswise, and to cast the heart into the water, they consider most unlucky, and likely to bring on a scarce season. Hence they are very reluctant to supply the traders at the stations with any until the season is advanced and they can calculate on their probable stock, lest any unlucky cross cut by the white men may mar all their prospects. Their mode is to cut it along the back: they take out

§ From "Dunn's History of the Oregon Territory."

the back-bone, and most studiously avoid throwing the heart into the water. The heart they broil and eat; but will not eat it after sunset. So plentiful is the fish, that they supply the white men with it in abundance. Is is now made a lucrative article of foreign trade. Indeed, large quantities of it are sent to the Sandwich islands, and other places." "There prevails a singular custom among all the tribes about the lower part of the Columbia, the flattening of the forehead and compression of the whole head, which gives them a hideous appearance. Immediately after birth the infant is laid in an oblong wooden trough by way of cradle, with moss under it. The end on which the head reposes is raised higher than the rest. A padding is then placed on the infant's forehead, with a piece of cedar-bark over it: it is pressed down by cords, which pass through holes on each side of the trough. As the tightening of the padding and the pressing of the head to the board is gradual, the process is said not to be attended with much pain. The appearance of the infant, however, while under it is shocking: its little black eyes seem ready to start from their sockets; the mouth exhibits all the indications of internal convulsion; and it clearly appears that the face is gradually undergoing a process of unnatural configuration. About a year's pressure is sufficient to produce the desired effect. The head is ever after completely flattened; and the upper part of it, on the crown, seldom exceeds an inch in width. This is deemed a mark of beauty and distinction, like small and crippled feet among the Chinese ladies of rank. All their slaves, whom they purchase from the neighbouring tribes, have round heads. Every child of a slave, if not adopted by a member of the tribe, must be left to nature, and therefore grow up with a round head. This deformity is consequently a mark of their freedom. On examining the skulls of these people, several medical men have declared that nothing short of ocular demonstration could have convinced them of the possibility of moulding the human head into such a form." "They have a belief in a future state of rewards and punishments. Those who have well and faithfully discharged all the duties of this life will go to a mild and happy region, teeming with all the comforts of existence; while those who pursue an opposite course will be consigned to a cold and dreary region, where bitter fruits and salt water will form their principal means of subsistence. They have also a tradition about the origin of mankind: they believe that man was originally created by the superior Deity, but in an imperfect state, being rather a statue of flesh than a perfect being; but a second divinity, less powerful, in pity of his helpless condition, opened his eyes, gave him motion, and taught him all the functions and the arts of life." "They regulate the prices of their articles by *haiqua*, which is a milk-white round shell, of extreme hardness, found in the neighbourhood of Nootka sound. It varies in length from one to four inches, and is about half an inch thick, hollow, slightly curved, and tapering a little towards the ends. It is highly estimated, the longest being the most valuable. It resembles the top shank of a common clay smoking-pipe. They are valued in proportion to the number that, when ranged on a string passing through their hollow tubes, extend a fathom's length. Forty to the fathom is supposed to be the fixed standard of excellence and worth: for instance, forty which make a fathom are worth nearly double fifty which make a fathom. Their extreme fragility, lightness, tenuity, and delicacy of colour, are what appear to give them their importance. They are thus caught in Nootka sound and along Vancouver's island: a piece of deer-flesh, or of fish, is dropped from a line to the bottom; this they cling to, and they are then drawn up, and carefully gutted and preserved." "The chief, who is supposed to possess the 'right divine' of governing, and to be the intermediate agent between the great solar Spirit—the Creator and supreme Ruler—and his creatures here below, retires at times, whenever he fancies himself summoned by the divine call, from the tribe, without giving them any previous intimation of his mission, and takes up his abode in the lonely woods and mountains, taking clandestinely with him a small stock of dried salmon for sustenance. When he is missed by his family, the report is spread abroad; and then it is known that he has gone to hold familiar converse with the great Spirit, who will, within a short time, descend to give him an interview. Intelligence has then been procured from the Indian who saw him last on that day as to his route, and the district of the woods and hills to which he is likely to confine his wanderings; and a sacred boundary-line is drawn round this district within which it is a crime of profanation to pass on hunting or fishing excursions on pain of death. Should any unlucky Indian even meet this compound of chief and priest in his excursions, he is sure to be put to death either by the chief himself—for he must be perfectly passive in the infuriated chief's hands; or, should the chief in his abstracted mood not attack him, he must, on his return to the tribe, acknowledge the guilt, and resign himself a voluntary victim. Should he conceal the fact of his meeting the chief, and should the chief on his return charge him with the fact, then he would undergo the most shocking torture. The duration of the chief's absence on this mission is irregular, at least it is long enough to exhaust his small stock of food, even with the utmost economy. It is often three weeks. When hunger pinches him (and he generally selects the most desert and dreary region, destitute of esculent fruits or roots), his imagination becomes inflamed, and what was before religion or superstition becomes now frenzy; during which the fancied interview with the great Spirit occurs. He returns at last to the village the most hideous object in nature, with matted hair, shrunken cheeks, blood-shot eyes, and parched lips; his blanket, which is his sole covering, all hanging in shreds about him, torn by boughs and brambles; his face all begrimed with filth; animated with all the unnatural ferocity of a demoniac. His return is by night, and as uncertain as is his departure. He does not first arrive, generally, at his own house, but rushes to some other, according to the blind caprice of his wildness; and, instead of entering it by the door, he ascends the roof, tears off one of the cedar-board coverings, and plunges down into the centre of the family circle: he then springs on one of the full-grown inmates like a famished wolf, wrenches with his teeth a mouthful of his

flesh from his limbs or body, which he convulsively bolts down without any process of mastication, but barely chopping the lumps once or twice for the purpose of easier deglutition. No resistance is made; for the sufferer thinks that he has been ordered by the great Spirit to yield up a part of his flesh and blood as a sort of peace or sin offering to the priest. The chief then rushes to another house in the same way, and makes the same hurried repast. He continues this process along other houses, until, in a few hours, he becomes exhausted from the quantity of human living flesh that he has devoured. He is then taken home in a state of torpor, and thus remains, like an overgorged beast of prey, for a couple of days. After his resuscitation, he is languid and sickly; and, as he must not partake of the usual food for a certain time after he has got his fill of the human sacrifice, he goes on but slowly to convalescence. I have been more than once in close connection with one of these chiefs after his restoration, and his breath was like an exhalation from a grave. The wounds inflicted by his bite, though held as sacred trophies, often prove mortal. Their mode of cure is this: they apply eagle-down as a styptic to check the hæmorrhage, and then apply a plaster made of pine-tree gum. Several of the wounded and consecrated persons, after we established our fort, finding their own mode of treatment ineffectual, came to our surgeon (applying to me first as interpreter) to have their rankling sores healed. They used to present a most hideous appearance, being jagged and torn, and often showing the clear indentations of the human teeth; and, besides, the fœtor issuing from them was most noxious. The daughter of one of the chiefs (who practised this abomination), the wife of one of our men, told me that her father, on his return to the village, after his sojourn in the woods and mountains, met an Indian, on whom he flew, and whose side he continued to bite and devour until his bowels protruded. The Indian made no resistance; and when the chief ran off, he crawled to the village; and, though every effort was made to heal his wounds, they were found to be too mortal for human remedy. He died soon afterwards, in their idea a consecrated person. So much importance and pride do these Indians attach to these lacerations, that the youngsters who have not had the good fortune to be thus scarred, apply lighted gunpowder to their limbs, and use other means to produce a holy gash."

A SABBATH DAY'S JOURNEY.

A MILE and a half, or perhaps two miles, would bring us to the neighbouring church; and there a feast, we were told, was to be spread. Of that feast we had had no opportunity to partake since Christmas; and it wanted several weeks to Easter. We had lost our home, our own church, where, month after month, the feast had been spread for many, and partaken of by, alas, how few! We were no longer the inmates of a pastoral home; but the God of our fathers was still our God, and we were willing to look around with gratitude, and onward with hope, and upward with joy.

One circumstance that disappointed and surprised us in our new residence was the infrequency with which the blessed communion feast was provided in the ancient and beautiful church in which we were now to worship; and we were not long in inquiring where we could go occasionally, and kneel, though as strangers, at some blessed communion-table; and, as the walk, the service, and the incidents of one day, one first Sunday in Lent, are fresh in my memory, I have thought it might be well to record some of them.

I had been a good deal struck by a passage in the writings of an old divine: cheering and encouraging I had found his thoughts; and I would not now keep them to myself. "The chief corruptions to be watched against," he observes, "are sourness, sadness, timorousness, forgetfulness, fretting, and inability to bear wrongs." I paused, and read the passage once more. Some of these—sourness, fretting, and inability to bear wrongs—would, I was well assured, be accounted corruptions; but for the others, how few, I thought, condemn themselves for these things! yet how inconsistent are they with the Christian character! how unlike do they make those in whom they dwell to their great pattern, the God-man, Christ Jesus.

I read another passage in my little old book: "Few rare and worthy men continue so to their end; but, some way or other, suffer some declension or eclipse to befall them; falling into coldness, being surprised by some gross sin, or seduced and entangled by the world; therefore, let me beware." Now, I hoped this was a mistake, as I remembered the blessed words, "The path of the just is as the shining light, which shineth more and more unto the perfect day." Some sad instance of declension, which had come under the notice of the author, had perhaps made him fear the worst for all; and the concluding words of caution and warning were well. But I ceased to consider how it might be with many, to think of one whose sun had brightened in its closing course, and set in glory. The little book I held in my hand had been his: his well-known pencil-marks distinguished the passage I was reading, and two marks were at the concluding line: "Therefore, let me beware." And so it had been. Yes, "blessed is the man that feareth always;" and blessed is he whose trust is in Christ Jesus, and who "hath no confidence in the flesh."

I have delayed you with these thoughts from our Sabbath-day's journey; but now we will proceed. The way we took from one village to the other was partly on the high-road, up one steep acclivity and down another. Here were beautiful evergreens planted close to the road-side; there the tasteful entrance to the abode of the wealthy. We now left the road, and, crossing a stile, passed into a wide field, separated on the right from a highly-cultivated pleasure-ground, beautiful even then with soft turf and evergreens: on the left hand, the field sloped upward to a thick wood. Now we came in sight of the church to which we were bent; and it looked but at the end of the field, seen under a wide and arching tree. We had, however, some distance yet; a steep flight of wide, irregular stone steps to descend, at the bottom of which steps a bridge crossed a little rivulet: far away, among the tangled thicket, fancy would trace that little stream. The beauties around us brought to the mind the apt quotation—

"O God, O good beyond compare,
If thus thy meaner works are fair,
If thus thy bounties gild the span
Of ruined earth and sinful man,
How glorious must the mansions be
Where thy redeemed shall dwell with thee!"

Now we ascended a steep gravel path, close to the parsonage-house; and a subterranean passage led us immediately to the few steps conducting to the churchyard. That beautiful churchyard has often been depicted. It is surrounded by lofty walls, where numerous monuments are wreathed around with ivy, or rather imbedded in that glossy evergreen: one of these was erected, I observed, to a baby named Rose. The inscription told of parental grief, but of hope and consolation; and above it was a rose-bud, carved in white marble. Shrubs and flowers were planted in every part of the churchyard. More money, it may be said, than was actually needed was spent annually in adorning that church and churchyard; but shall any blame? Sums of money had been left for the purpose; and, if there can be excess on such an occasion, O how much better is excess than deficiency! Far away be the feeling which blamed as waste the pouring of the precious ointment, worth three hundred pence, on the Saviour's head.

The interior of the church appeared rather low in proportion to its size; some of the arches more lofty, and others more depressed; some of the pillars round, and some fluted. Here, as in the churchyard, were many monuments; one to the daughter of a brigadier-general. She was born, the inscription said, on the wide ocean, in a storm, and found life one sea of troubles; but the wearied frame had found a resting-place. O, was the soul in a safe haven! We paused before another monument, that of an ancient family: it was beautified with clustered flowers in marble, and told of the dead of years gone by. I will mention but one more monument: it was to the memory of a child about thirteen years of age. On a snow-white marble tablet was carved, in basso-relievo, a vase of flowers: a dove, with one budding flower in its beak, was soaring heavenwards; and on the tablet beneath was inscribed the well-known verse—

"Ere sin could blight, or sorrow fade,
Death came, with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

All was so beautiful that one did not love to criticise or object to the dove used as an emblem of death.

Over the communion-table was a painted window, a representation of faith bearing the cross in her right hand, and looking heavenwards. The sacramental bread and wine were ready, the communion-table covered with a fair linen cloth, and a fair cloth spread, also, over the blessed elements; but the snow-white hue was gone, for the sun shone through the painted windows, and threw blended purple and azure, green and gold, on what was in itself colourless. Shine, blessed sun, and gild and beautify the things of earth! and thou, Sun of righteousness, shine forth; and cheer and charm us by thy presence!

* * * * * * * *

I might use many words to describe the effect of the place and the service upon our minds; but a few words uttered by one of my companions expresses all: "No one, from what was seen within that church, could know what kind of a world this is," No: all was peace, and order, and beauty; yet, doubtless, every heart knew its own bitterness, and all who were indeed children of God were striving and praying each against his own hidden, oft-besetting sin.

The service was conducted with much solemnity and feeling; the clergyman not merely reading the prayers, but actually praying. The lessons were so read as to "give the meaning," to bring the scenes described evidently before the mind's eye of the listener. One seemed to see the patriarch Lot sitting in the gate of Sodom, and to share his wonder and holy awe when two angels, bright visitants from the eternal world, cheered the evening twilight by their appearance. One seemed to hear the very tones in which they threatened destruction to the guilty cities, and promised safety to believing Lot; and in the few emphatic words, "the Lord being merciful to him," there seemed a dwelling on the thought of the Lord's mercy, and then a pause for a prayer that we might share that mercy. Again, we seemed actually to behold the rich man and his steward, and to hear the searching question and the solemn charge, "How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward." We seemed to see with our own eyes the rich man, clothed in purple and fine linen, and "the beggar named Lazarus, which was laid at his gate, full of sores." We seemed to hear the thrilling tone in which the lost soul entreated for a drop of water for himself, and for one more warning to his five brethren; and then the solemn assertion of Abraham, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Blessed be God, there were rich and great ones present who could bear these searching tones. And why? Not that they trusted in their charities or their well-known benevolence. No; but that, by the grace of God, they are what they are, his stewards, his ministers; using, without abusing, his gifts, and imparting liberally unto others; remembering him who for their sakes became poor, and, when on earth, had not where to lay his head. They celebrated him, the once humbled, but now glorified and exalted Saviour: they and their poor dependents and pensioners knelt together at his communion-table; "the rich being poor in spirit, and the poor rich in faith;" heirs together of the grace of life, and anticipating the time when, in his immediate presence, they shall behold and worship him who loved them, and gave himself for them.

L. E.

Poetry.

LA ROCHE.

(From the story by Mackenzie, beginning—"A light gleamed on the water, that seemed to proceed from the house.")

BY THE REV. HENRY CURTIS CHERRY, M.A.,
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(*For the Church of England Magazine.*)

THERE gleamed a light upon the lake's calm breast,
As if from yonder house: a moment's rest,

ov'd it slowly by the water's strand,
imm'ring thro' the trees, it took its stand
distant spot. The trav'ller rode,
nt to be there: in wond'ring mood
he some bridal merriment was then.
for, as he neared, a band of men
garb, beneath a torch-light's glare,
ed to earth a lifeless body there.
is that corpse?" the horseman asked aloud;
ck this answer from the attendant crowd—
che's daughter." "What, La Roche!" he
aid,
s his daughter number'd with the dead?
id that fair one die, and where, and how?
ll I knew her. Where's her father now?"
had watch'd the speaker's awe-struck face,
re could mem'ry's cherished musings trace,
replied, "You knew her then? 'Tis said
l of heartbreak. Ne'er a lovelier maid
en to man her first, her plighted truth,
e to him who was her favour'd youth.
hey were by holy church made one,
el La Roche would call her lover son:
s in truth to be. In duelled strife,
comrade's hand was robbed of life.
er bears her death as—oft he would
ge instruct—the humble Christian should:
submissive to the God who gave,
ve the power that will'd her to the grave.
w, with prayerful heart and look compos'd,
her funeral obsequies be clos'd,
thy pastor in his place attends,
ch times he's wont, to exhort his friends:
ne, sir, and you yourself shall hear
l of God, whom all his flock revere."
er then the late inquirer gave,
red, with his guide, the sacred nave.
hurch, with here and there a light, was dim,
where sat La Roche. A dirge-like hymn
rth in mellowed sounds from ev'ry tongue,
eir God the Bernese* peasants sung.
La Roche, his figure forward bent,
half closed, on silent prayer intent.
placed near him o'er his aged head
ewhat pallid brow its lustre shed.
usic ceased; yet sat the rev'rend man:
w of nature's tears his cheeks o'erran:
;—the stranger too. La Roche arose,
e began his feelings to disclose:
of mercies, these my tears forgive:
us that in thee we move and live;
ant's and his people's hearts incline
thy judgment's just, that mercy's thine.
ds, look up to God; for well we may
lu him; but when, as now, our day
with clouds, a privilege is prayer.
the Lord:' the sacred books† declare,
r'ry drop from worldly founts is gone,
ng waters flowing from his throne
te our thirst: them let us make our own.
but know our God, all wise, all good,
er would our ills be understood.

Man's wisdom here is folly: gives it peace?
So in proportion all our feelings cease;
And without these we reap no good from pain,
Nor e'er shall know what's happiness again.
Yet not to feel, my friends, I bid you not;
I cannot if I would—such now my lot:
(He wept afresh) I feel, myself, too much—
I'm not ashamed that these my tears are such;
Therefore I may more willingly be heard.
I've prayed that God may strengthen ev'ry word,
That e'en my tears may, from experience, prove
How I, a father, who was known to love
A duteous child, draw comfort from above.
In me a mourner you indeed behold,
Reft of his earthly stay—my tale is told.
You knew she was the solace of my years;
For far I've journeyed in this vale of tears;
And such a child she was! But I forbear
To speak her praise; though gratitude it were
To mention it; for to myself she prov'd
All that a daughter could be, to be lov'd.
Not many days ago you saw her young,
Fair, virtuous, happy—now the dead among.
Ye who are parents cannot fail to know
What then my joy, how great my sorrow now.
T'wards him I look who struck me with his rod:
I see a Father in a chast'ning God.
O, could I make you feel what 'tis to pour
The heart's full current in each trying hour,
To pour it boldly out to him whose hand
O'er life and death holds absolute command,
On whom's attendant all we prize in life,
Whom when we know is death disarm'd of strife!
For we are not as those who hopeless die:
We know that Jesus lives; that by and bye
We too shall live with him; that we shall share
With friends, his servants, all who blessed are,
In heav'n uninterrupted happiness,
Where, as 'tis perfect, it can ne'er grow less.
Go, shed no tears for me; my eyes are dry:
My child, an heir of immortality,
But waits to clasp again these arms in bliss,
Ne'er more to part as in a world like this.
Ye, too, my children are. O, would ye prove
How me, your father, pastor, friend, ye love?
Live as she lived, that, when the mandate's come
To bid you to your last terrestrial home,
Like theirs who 'fought the fight of faith,' your sun
May set in peace, the crown of glory won."
So spoke La Roche: from all around who heard
Tears were the answer—not a single word.
The priest his own had at the altar dried:
There faith and hope to him their balm supplied.
Him to his house the trav'ller follow'd close.
The pulpit's inspiration past, there rose
At sight of him the scenes when last they met
In all their force, which neither could forget.
His arms around his neck the pastor threw,
And water'd it with tears; nor were they few.
His friend alike was mov'd; and thoughtful they
In silence to the parlour bent their way.
In this same room, ere three short years were past,
La Roche, his daughter, and their friend had last
In converse met. Here the now parted pair,
As was their wont, would meet at eva'ing pray'r.

dwelling of La Roche was situated in one of the
the canton of Berne.
. xxxvii. 3, cxv. 9-11; Proverbs iii. 5; Isaiah xxvi. 4.

The organ's curtains then were open'd wide:
Fresh at the sight of them pour'd forth the tide
Of tears parental. "O, my friend!" he said,
And on the trav'ller's breast his head he laid.
Hush'd was her song; yet, mid the stilly air,
The soul of music seem'd to linger there:
Still breath'd the lay as o'er her fancy hung,
And caught in echoes back each note she sung:
Still seem'd to swell the organ's solemn strain:
In vain they sought her form, her voice again.
'Twas fancy all. The pictur'd scene was o'er,
And all was dull and sad—as just before*.
Quick, recollecting now himself, the friend advanc'd,
And drew the curtains close. They had enhanc'd
The dream of pleasures past, of days gone by:
Painful, yet pleasing work of memory!
The old man wip'd his eyes: the friendly hand
He seized, and said, "You best can understand
What means my grief: humanity is weak.
Nor quite so yet that I'm forbid to speak
Of comforts many which to me are left,
Which I can prize, though of my child bereft."
"You," said the other, "I but erewhile heard:
I joy to find them yours in deed as word."
"They're mine, indeed," said he: "I hold them fast;
Nor e'er will let them go while life shall last.
If there be any who can doubt the creed,
Which stays the Christian in his hour of need,
O, let them pause, nor rob the heart again
Of that which soothes, though it may move not pain:
Let them not dare with impious thoughts to fill
The breast, though smitten, which is faithful still."
His heart was touch'd who heard these words; and long,
Of number'd days the busy thoughts among,
Did they as much his spirit overcome,
As when he heard them in La Roche's home.
"Let them not dare"—in weakness oft confess'd
He thought on these, but would not speak the rest.
Amid the pleasures of long-cherished lore,
'Mid literary fame, and thirst for more,
Oft would La Roche before him seem to stand,
And with his finger point to that blest land
Where faith's unclouded griefs and passions cease,
And all, in sunshine of the Truth, is peace.

Burghfield.

* These eight lines are introduced, not following Mackenzie's story.

Miscellaneous.

HORRORS OF WAR.—TARTAR CITY OF CHIN-KEAN-FOO.—Frightful were the scenes witnessed by these men among the houses and enclosures of the city, as group after group of whole families lying stiffened in their blood, within their own homestead, were discovered in the streets occupied by the Tartar troops and mandarins, so numerous and so painfully interesting in their revolting details, as to impress with deep and lasting horror all who witnessed this happily rare example of the miseries and ferocities of war. The bodies of most of the hapless little children who had fallen sacrifices to the enthusiasm and mad despair of their parents were found lying within the houses, and usually within the chambers of the women, as if each father had assembled the whole of his family before consummating the dreadful massacre; but many corpses of boys were lying in the streets, amongst those of horses and soldiers, as if an alarm had spread, and they had been stabbed while they had been attempting to escape from their ruthless parents. In a few instances these poor little sufferers were found the morning after the assault, still breathing, the tide of life ebbing slowly away, as they lay writhing in the agony of a broken spine, a mode of destruction so cruel that, but for the most certain evidence of its reality, would not be believed. In one of the houses the bodies of seven dead and dying persons were found in one room, forming a group which for loathsome horror was perhaps unequalled. The house was evidently the abode of a man of some rank and consideration, and the delicate forms and features of the sufferers denoted them as belonging to the higher order of Tartars. On the floor, essaying in vain to put food with a spoon into the mouths of two young children extended on a mattress, writhing in the agonies of death, caused by the dislocation of their spines, sat an old decrepit man, weeping bitterly as he listened to the piteous moans and convulsive breathings of the poor infants, while his eye wandered over the ghastly relics of mortality around him. On a bed, near the dying children, lay the body of a beautiful young woman, her limbs and apparel arranged as if in sleep. She was cold, and had been long dead. One arm clasped her neck, over which a silk scarf was thrown, to conceal the gash in her throat which had destroyed her life. Near her lay the corpse of a woman somewhat more advanced in years, stretched on a silk coverlet, her features distorted, and her eyes open and fixed, as if she had died by poison or strangulation. There was no wound upon the body, nor any blood upon her person or clothes. A dead child, stabbed through the neck, lay near her; and in the narrow verandah adjoining the room, were the corpses of two more women, suspended from the rafters by twisted cloths wound round their necks. They were both young—one quite a girl; and her features, in spite of the hideous distortion produced by the mode of her death, retained traces of their original beauty sufficient to show the lovely mould in which they had been cast. From the old man, who appeared by his humble garb to have been a servant or retainer of the family thus awfully swept away, nothing could be elicited as to the mode or authors of their death—nothing but unintelligible signs of poignant distress. He was made to comprehend the object of the interring party, and at once testified the utmost satisfaction and gratitude for their humane interposition, assisting to carry the bodies down the staircase into the court; where a shallow grave having been excavated beneath the pavement, he tenderly placed them in their sad resting-place; and having covered them with clothes, the stone slabs were placed over their remains. The two dying children shortly afterwards breathed their last, and were interred beside the grave of their hapless relatives. The old man remained in the now silent abode of his lost chief, and was seen no more.—*Lieut. J. Ouchterlony's Chinese War.*

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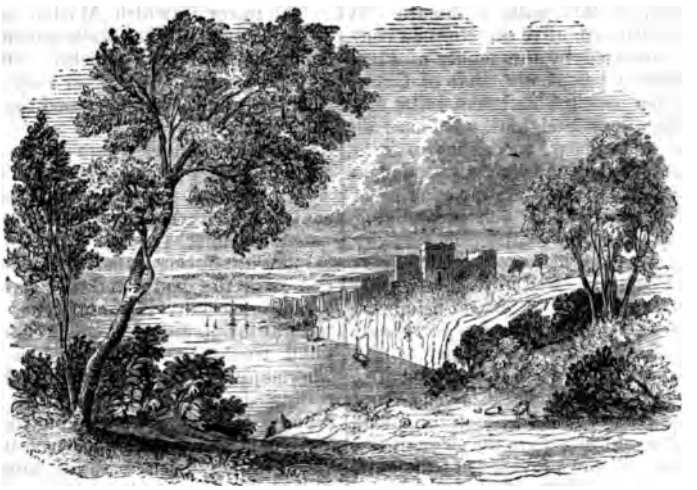
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 492.—NOVEMBER 2, 1844.



[Chepstow Castle.]

A VISIT TO TINTERN.

No. I.

It was a pleasant summer's morning when I stepped on board one of the steamers which ply between Bristol and the opposite side of the channel. We proceeded at a rapid rate down the Avon, whose picturesque banks rise bold and rocky almost from the water, and ere long found ourselves in the huge estuary formed by the majestic Severn. Many large vessels were here at anchor: some were stretching downwards towards the open sea; while others, freighted with the riches of distant realms, were proceeding to unload their treasures in the harbour of Bristol.

The expanse of waters has always a peculiar effect upon my thoughts. The rolling waves speak in their loud voice the power of him who sets them their bound that they cannot pass. How insignificant, contrasted with the mighty flood, seem the works of man! And then how full of mystery is the sea! What innumerable precious things has it engulphed in its vast caverns! But it shall one day give up its dead; and they whose last agonies, as the tempest took them in its fury, none has lived to relate, shall form a part of the assemblage to be gathered before the tribunal of the everlasting Judge. Most true, then, is the exclamation of the psalmist: "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep" (Psalm cvii. 23, 24).

My design, however, is not at present to speak of any sea adventure: I will, therefore, pass to the more immediate subject of this paper, and say that we soon neared the Monmouthshire coast, and, entering the lovely Wye, disembarked at the town of Chepstow. The tide here rises, as along all the channel, to a great height, ordinarily above thirty feet, and sometimes much higher. One of these inundations occurred in January, 1738, when the water is said to have risen seventy feet, sweeping away cattle, and doing other damage to the amount of several thousand pounds. The funnel-shaped form of the Bristol channel may be supposed the reason of these high tides, a large body

of water being forced through a continually narrowing passage.

The castle of Chepstow looked too imposing to allow of its being left unvisited. I accordingly proceeded across a green meadow, which had doubtless once been a moat, to the gateway between two round towers. This fortress is built upon a rock gradually rising to a considerable height, so that parts of it, where it overhangs the river, are upon the very brink of a precipice, rendering it there well-nigh impregnable to the ancient arts of war.

Its area is extensive; and it comprises four courts. The walls are massive, flanked with high towers. The chapel, great hall, kitchens, and many apartments are easily to be traced, though for the most part roofless. A guard-room (erroneously called a dungeon) remains in all probability in its ancient state. An aperture, door or window, in it looks down upon the Wye at a vast depth perpendicularly below. Through this it is likely supplies were conveyed into the castle; and the staples yet remain in the stone floor, to which ropes were perhaps attached for mooring vessels.

The early history of this castle is obscure. It was probably founded soon after the Norman conquests, and was possessed by the family of Fitzosborn, from whom it passed into that of Clare, called, from another castle about five miles distant, earls of Striguil or Strighull. Richard de Clare, surnamed Strongbow, succeeded to it in 1148. But of this family, who were also founders of Tintern, I may have a better opportunity of speaking hereafter. The castle and surrounding lordship became the property of the Somersets by an intermarriage with an heiress of the house of Herbert earl of Pembroke, and to their descendants, the duke of Beaufort, it at present belongs.

In the civil wars Chepstow castle was garrisoned for the king, but was soon surrendered to the parliamentary forces. It was, however, retaken by the royalists under sir Nicholas Kemys. Cromwell afterwards marched against it, took the town, and left colonel Ewer to prosecute the siege of the castle. It held out till the provisions of the garrison were exhausted; and then, refusing to submit, these determined men planned an escape by means of a boat brought doubtless beneath the guard-chamber before mentioned. But a soldier of the parliamentary troops defeated their purpose; swimming across the river, it is said, with a knife between his teeth, with which he cut the rope that moored the boat, and turned it adrift. The fortress was finally taken by assault, the governor and many of his followers being killed. The thanks of parliament were given to the victors; and the castle, with other estates in the neighbourhood, was bestowed on Oliver Cromwell. At the restoration it of course reverted to the former proprietors.

Shortly after, it became the prison of Marten, one of the regicides. This man is a melancholy instance of perverted talent. Educated at Oxford, he repaired after his degree to London, to prosecute the study of the law. But the ocean of politics was before him, already heaving with that ominous swell that betokened the fearful storm; and Marten launched eagerly upon it. He became the bitter enemy of the crown: he rejected Christianity, though with impious hypocrisy he pretended, in order to further his ambitious projects, that he received suggestions from the Holy Spirit; and thus he ran the full career of revolutionary violence. It was he that broke open the chest containing the regalia, and in mockery dressed George Wither in the royal insignia. He was a member of the high court of justice, as it was called, which tried the king, and added his signature to the death warrant. It was between him and Cromwell that the buffoonery passed on that awful occasion, each inking the other's face. Marten had his share in the pillage of the nobility which then ensued. At the restoration he surrendered on the proclamation, and was brought to his trial, and found guilty; but his punishment was commuted to perpetual imprisonment, at first in the Tower, but for the greater part of his life in Chepstow castle. He died suddenly, at the age of seventy-eight, after twenty years' confinement. There is but little reason to hope that the unhappy man, when retribution overtook him, humbled himself in the penitence which his crimes demanded. But to that righteous Judge he must be left, before whose tribunal he has so long been summoned.

The tower in which Marten was confined yet bears his name. The walls are entire, though the floors and roof have perished. The rooms he occupied were, it is however easy to see, spacious and airy; and it is understood that he was treated with great lenity.

I love to wander where events recorded on the page of history have occurred, to realize there the by-gone deeds, to people in my mind the spots I survey with those, long since passed away, who acted or suffered there. And ever after history is more interesting, when the memory supplies the eye with the body and the form of celebrated scenes, especially if those scenes be possessed of natural loveliness or striking characteristic. The mind would be moved of him who traversed Thermopylæ, even if it were in itself an uninteresting desert; how much more when with the dashing wave and the towering rock nature shows herself there dressed in her majestic garments—a vision which, even were the history of it unrecorded, the eye could not carelesaly pass over!

I left Chepstow musing on the lines of the poet—

"Then Chepstow's ruined fortress caught
The mind's collected store of thought:
A dark majestic jealous frown
Hung on his head, and warned us down.
'Twas well; for he has much to boast,
Much still that tells of glories lost,
Tho' rolling years have formed the sod
Where once the bright-helmed warrior trod
From tower to tower, and gazed around,
While all beneath him slept profound:
E'en on the walls, where paced the brave,
High o'er his crumbling turrets wave
The rampant seedlings. Not a breath
Passed through their leaves, when still as death
We stopped to watch the clouds; for night
Grew splendid with increasing light,
Till, as time loudly told the hour,
Gleamed the broad front of Marten's tower
Bright silvered by the moon."

BLOOMFIELD: Banks of the Wye.

The description of the road to Tintern, and of that noble ruin itself, must be reserved to another paper. U.

THE FIFTH OF NOVEMBER:

AN ADDRESS,

BY THE REV. JOHN EMRA, M.A.,

Perpetual Curate of Redlynch, Somerset.

"The righteous Lord hath hewn the snares of the ungodly in pieces."—PSALM CXXIX. 4°. (Prayer-book version).

WE are called upon by our church, on the 5th of November, to "yield our unfeigned thanks and praise to God for the wonderful and mighty deliverance of him who was the sovereign of this land, James I., together with the nobility, clergy, and commons of England, then assembled in parliament, by popish treachery appointed as sheep for the slaughter, in a most barbarous and savage manner, beyond the example of former ages." Now, as it may be deemed highly probable that many persons may be ignorant of, or at least not sufficiently instructed in, those remarkable events of our history to which reference is here made, and as this mention of "a providential deliverance" and of "wicked conspiracies" is a mere form without spirit, if we remain in utter ignorance of the facts alluded to, it is my intention to mention briefly some of the chief well-authenticated events which we this day commemorate.

"The gunpowder plot is, indeed, an historical incident of other years; still we know not how much of our present civil and religious liberty may be traced to its discovery. Had the plans of those who devised it been successful, our church would, in all probability, have been overthrown; our land might now have been enveloped in the grossest darkness of papal superstition, and we might have been utter strangers to the true nature and character of the gospel."

The length of time which has elapsed since this great national deliverance, viz., 239 years, affords no reason why we should forget it, and be ungrateful to divine Providence for it. If, upwards of 1000 years after the deliverance of Israel from Pharaoh and the Egyptian host by their miraculous passage through the Red Sea, we find the Israelites, in the book of Nehemiah, thus offering up their thanksgivings to God, "Thou didst divide the sea before them, so that they went through the midst of the sea on dry land," surely we should not forget to return thanks to God for our great national deliverance little more than two centuries since.

Let us now collect from the authentic sources of our country's history the records of this great deliverance. On the accession of James I. to the throne of England, the Romanists expected great favour and indulgence, as that monarch in his early youth had been thought to show some partiality toward them. They soon discovered their mistake, and were surprised to find that the king expressed his intention on all occasions to execute the laws enacted against them. Taught by the doctrine of a corrupt church that it was lawful to "do evil that good might come," Catesby, a person of good condition in life, and of an ancient family, devised a most extraordinary method of revenge. He opened his mind to Percy, a descendant of the house of Northumberland. "To serve any good purpose," said he to his friend, "we must destroy at one blow the king, the royal family, the lords, and the commons, and bury all our enemies in one common ruin. Happily they are assembled on the first meeting of parliament, and afford us the opportunity of glorious and useful revenge. A few of us combining will run a mine below the hall in which they meet, and consign to destruction these determined foes to all piety and religion....We shall behold with pleasure those sacrilegious walls, in which were passed the edicts for proscribing our church, tossed into a thousand fragments*."

They proceeded to communicate their secret to a few friends; and sent to Flanders for an officer in the Spanish service, by name Guido Faux, who readily became a fellow-conspirator. They then hired a vault beneath the house of lords, and placed in it thirty-six barrels of gunpowder. And now, when we hear how this plot was prevented, we shall deem the words placed at the head of this paper most appropriate: "The righteous Lord hath hewn the snares of the ungodly in pieces."

Some of the conspirators were startled by the reflection that some Romanists would be present in the house; but two Romanist priests removed their scruples, and showed them how the interests of religion required that the innocent should be sacrificed with the guilty! All things seemed going on favourably for the accomplishment of this dreadful plot. It was not a scheme devised by a few of the poorer and more ignorant among the Romanists: it was kept secret almost one year and a-half: it was guarded by secret oaths; and, dreadful fact, by the participation of the conspirators in the holy sacrament!

The success of some great plot was prayed for by all the Romanists in England, and yet this deeply-laid and nefarious scheme was frustrated by an over-ruling Providence, and "the snares of the ungodly were hewn in pieces." One of the conspirators felt some sensation of pity when he reflected that a relation of his must be sacrificed with the rest, and he wrote a letter to a member of the house of peers, telling him, "that, though there was no appearance of any stir, yet would there be a terrible blow, and yet they should not see who should hurt them†."

This letter was shown to the king, who, whilst others deemed it a foolish attempt to terrify them, received the warning it contained; and, causing the vaults to be searched, detected that one of the conspirators, Guido Faux, whose name is so inseparably connected with our memorials of this day, and who, together with his other associates in the conspiracy, suffered the punishment due to their crimes.

Now, if any one should say, Why do you thus bring under our notice this plot of the Romanists, planned and discovered so many years since? were it not best to omit a service which may stir up any unkind feelings towards any of our fellow-subjects? We reply, the service itself instructs us how we are to feel toward the Romanists themselves, by the selection of that passage‡ in St. Luke's gospel, in which to the inquiry of John and James, when the Samaritans refused to receive the Lord Jesus, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" The merciful

* Used at first instead of Ps. 125 in the appointed service.

* From a document quoted by Hume as fully authenticated.

† King James's works, quoted by Hume.

‡ In a revision of the service, this gospel was chosen instead of the former one containing the account of Judas betraying Christ.

Saviour replied, "Ye know not what manner of spirit ye are of." We wish to cherish no unkind feeling toward the Romanist. We only desire gratefully to commemorate our great national deliverances, and this we cannot do without the mention of the snares laid for the nation by the members of his church. We only wish to point out to him the exceeding peril and dreadful results of his church's tenets, and to urge him to "come out, and not partake of her sins, lest he be consumed in her plagues." Far from cherishing any hostile feeling toward him, we would pour out a prayer for him, "Lord, that his eyes may be opened" to see the iniquity of the doctrines still avowed by his church, and to discern the only safe path to eternal happiness, through the merits of Jesus Christ.

And although we are compelled to believe, from many passages of scripture, that the "vengeance of the blood of the servants of God which has been shed" by the church of Rome "will be avenged" at last, we would adopt the language of the psalmist, not in the sense of giving utterance to our own desires, but rather considering that language as predictive, not imprecatory: "Let them all," or, they shall all, "be confounded and turned back that hate Zion. Let them be," or, they shall be, "as the grass upon the house-tops, which withereth before it be plucked up*." Let me now—

I. Endeavour to set forth the spirit of popery as manifested, not in the event this day commemorated only, but in a series of persecutions of the true church.

II. Let us think with deep and fervent gratitude, and at the same time with serious self-examination, of our present privileges.

I. I am to set forth the spirit of popery as displayed in its persecutions of the faithful. But here it is evident that I have only space to select a few prominent facts from the history of this corrupt branch of Christ's catholic church, to prove that a spirit of persecution seems identified with its entire system, and inseparable from it. The claim of infallibility, the grand principle of Romanism, has led the church professing its tenets to the belief that heretics (all, that is, who differ from her unscriptural doctrines) ought to be cut off from the church, delivered over, as they term it, to the secular arm, and put to death. I do not speak of individual Romanists—some assert that they do not hold with this persecuting spirit—but I affirm, that to this very day the cutting off of heretics is authorized by the decrees of the council of Trent, which contain the standard doctrines of popery. If the church of Rome had the power, and if the present age of religious toleration did not prevent open persecutions, we might yet hear of such deeds of cruelty as stain the history of the middle ages. We have the clearest proof that Romanism is the same as ever, in that it is seen to show itself in acts of persecution and treachery, even now, as far as it may. It is very observable that, whether popery has been in an oppressed or dominant condition, the same spirit has actuated her. If heretics are to be destroyed in the palmy days of popery, the reign of queen Mary, the flames of Smithfield are to soar up to heaven in the open light of day. If heretics are to be destroyed in the days of the first James, then is there the secret plot instead of the open persecution; then, instead of the stake and the faggot, there is the calm and stealthy deliberation of conspirators, and the deed of darkness which, unless providentially frustrated, would have sent suddenly into the presence of the Judge of quick and dead the king, the princes, and the nobles of our land.

Yes, the same persecuting spirit of popery which in the thirteenth century (for I will not go further back) spoke to the brave Albigenses* by the lips of Simon de Montfort, "Return to the catholic faith, or ascend that pile and die!" which, in the beginning of the fifteenth century, excited Henry IV. to "pass the law for the burning of heretics, which (says Blackstone) was the disgrace of our statute-book for two and a half centuries;" which, in the sixteenth century, condemned Cranmer and Ridley and Latimer to the flames; and which (such are its tender mercies) has consigned many to the stake after they had recanted and returned to their apostate church—it is the same persecuting spirit which, in our own day, excites the Irish peasant (taught by his priest that by any means he may advance the welfare of the church) to perpetrate the deed of bloodshed; and which would, if it might—which may God, of his infinite mercy, forbid!—destroy the protestant religion in that unhappy country.

II. Let us think, with deep and fervent gratitude, and at the same time with serious self-examination, of our present privileges.

And here it should be observed that on the fifth of November we praise and bless God, not only for the deliverance of the king and nobles from the deep-laid plot of the Romanists, but also for the "arrival of king William III. as on this day, for the deliverance of our church and nation."

We may well render thanksgivings to our God for the happy results of the revolution of 1688. For, however men may differ as to the question whether, in any case, the succession to the throne should be altered†, and although some may be of opinion that James II. might have been induced to have ceased from his favouring the interests of the Romanists had less summary measures been adopted, still we must all praise and bless the goodness and the wisdom of God, who "from the seeming," yea, perchance, the real evil of these political conflicts "educed good;" for, assuredly, our religion and our liberties were preserved by the accession of a protestant king to the throne.

Let us heartily, then, unite in the prayer that we may have "a spirit of fervent zeal for our holy religion, which the Lord has so wonderfully rescued and established, a blessing to us and our posterity." Let us be truly grateful for our present religious privileges, privileges not granted to our forefathers in those dark days of which our subject has led me to speak; permission to read the bible, the services of our church conducted in our own language, and the doctrine of salvation through a Saviour's merits rescued from the "wood, hay, and stubble" of popery. Let us

* See bishop Horne's Commentary, and on Ps. xxxv. 4, &c.

* History of the Albigenses.

† On a careful review of the history of the times, I think it utterly improbable that James would have altered his views. His abdication of the throne must be considered as a providential opening for the change of the succession. See a note at p. 175 of the "Church of England Magazine" for September.

never suppose that the mere name of protestant, and a loud condemnation of the errors of the Romanist, will be of any benefit to our souls, unless we become true Christians. It will not profit us that we strenuously condemn the Romish doctrine of human merit, whilst we put not our whole trust in the merits of our Lord Jesus Christ, and whilst we do not prove our reliance on his merits by a life of entire devotion to his service. It will not profit us that we strenuously condemn the false doctrine of the adoration of saints, unless we so far meditate on the doctrine of the "communion of saints" as to strive, by divine grace*, to "follow them in all virtuous and godly living." It will not profit us that we condemn the false opinion of meritorious fasting, if we do not strive by moderate abstinence to "subdue the flesh to the spirit, that so we may ever obey the godly motions of the Spirit in righteousness and true holiness†." It will not profit us to condemn the endless multiplication of the saints' days of the Romish calendar, whilst we never in public nor in private make the holy deeds of "the excellent of the earth" the subjects of our prayerful meditation, striving to follow them as they strove to follow Christ.

Would to God that we might see the utter vanity and emptiness of a religion (there is too much of it in our day) which consists solely in the condemnation of the mistaken opinions of others. By our fruits we must be known. Alas! many an ill-instructed person, whose eyes were closed by those who should have taught him better, may "rise up in the judgment" against the professor of a purer faith who never offered a sincere prayer to God, never confessed and forsook his sins, never sought pardon through a Saviour's blood, never became a Christian indeed.

In conclusion, let me very briefly draw a spiritual application from the words of the psalmist: "The righteous Lord hath hewn the snares of the ungodly in pieces." The expression of "being caught in a snare" is a very common one in scripture. It is applied both to the violent acts of the wicked, who would hurt the body, and to the "evil thoughts which assault and hurt the soul." In the book of Ecclesiastes we read, "The sons of men are snared in an evil time, when it falleth suddenly upon them;" and in Psalm xci. we find a similar metaphor: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."

We have seen how applicable are the words of the psalmist to the topics to which our attention is directed in this day's service. We have seen how, when the words of the Lamentations might have been taken up with regard to those who were the objects of the popish plot, "Fear and a snare is come upon them, desolation and destruction," it was exchanged for the exulting language of gratitude and joy, "Blessed be the Lord, who hath not given us as a prey unto their teeth. Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are delivered."

Now let us reflect for a moment that, as the ungodly laid snares for the destruction of the mortal life of their enemies, so does Satan lay his snares for the ruin of our souls. St. Paul speaks of "the recovery out of the snares of the devil of those that are taken captive by him at his will." O, how solemn a thought is this, that "the prince of the power of the air," and "the principalities and powers, and the rulers of the darkness of this world," are laying snares for us, with far more subtlety and skill and power to accomplish their designs than those ungodly men who, as on this day, aimed at the destruction of the perishing bodies of their foes! Did they seek to kindle a flame which should consume "the earthly house of this tabernacle?" Satan seeks to "destroy both body and soul in hell." Were their plots and designs skilfully and carefully planned long ere the opportunity seemed offered of putting them into execution? Satan, our spiritual enemy, has been forming his plans for our destruction ever since the fall of our first parents. Did they aim at the lives of a comparatively small number? Satan "goeth about" through the whole world, laying snares for every one, and "seeking whom he may devour."

Surely none but "the righteous Lord our God and Saviour Jesus Christ" is able "to hew the snares of man's arch enemy in pieces." But he can and will do it for every believer in his name. "Greater is he that is in us than they that are in the world;" and, if we fear him and seek his help, and watch and pray always, and take his blessed word as "a lantern unto our feet," to throw a light on the perilous track we are treading in this wilderness of tears, we shall discern and escape the manifold snares of "the world, the flesh, and the devil;" and we shall sing the song of triumph at last, "The righteous Lord hath hewn the snares" of ungodly men, and a treacherous heart, and an alluring world, and a mighty and subtle spiritual enemy "in pieces."

* Collect for All Saints' day.
† Collect for the first Sunday in Lent.

PILGRIMS AT THE RIVER JORDAN*.

A LITTLE after midnight, I took a stroll through the encampment. Everybody was quiet, but wide awake, and watching for the morning. Groups were assembled, standing or sitting upon the ground in all directions through the camp and grove, either silent or conversing in low tones. Between two and three o'clock in the morning I sallied forth again, and was surprised to find every one upon his feet, by the side of his horse or donkey, ready equipped for a start. There had been no bustle of preparation: the camp was still covered with darkness, and we had received no intimation that so unseasonable a movement was to be made. I soon fell in with a gentleman of our party, who was beset with the prevailing tendency to watchfulness, and we walked together to the north side of the camp. A moment after, a man at a little distance from us mounted a horse, and, lifting a blazing flambeau on high, shouted at the top of his voice, "Yellah" ("Go")! A hundred torches were blazing in an instant, and the whole field was illuminated as by a flash of lightning. In the same breath, as if moved by a single volition, the whole pilgrim army was mounted, and in motion towards Jordan. In five minutes more the governor and his suite followed, attended by a band of music, which struck up a lively air. Whether this simultaneous movement was the result of previous

* From Olin's "Travels in the East."

concert, or of the universal eagerness and excitement, I know not; but it had almost the appearance of enchantment. It was now after three o'clock, when I returned again to my tent, and sought, with better success, a short season of repose.

Not being aware that it was the intention of the pilgrims to set out at so early an hour, our party had fixed upon six o'clock as the time for leaving the camp. I had sufficient reason to fear we should be too late for the religious spectacle, when I saw the early movement of the host; but it was no longer practicable to make new arrangements. Our muleteers, with their animals, were out of the way; and a detachment of mounted men, which the governor had left behind for our protection, and to accompany us during the remainder of our excursion, were not likely to be in readiness before the hour appointed. An unusual spirit of drowsiness seemed to have fallen upon us all, and it was past six before we started. We passed by the village, making, however, but little delay, and hastened towards the Jordan, with only a slight expectation of arriving in time to witness the ceremony. We rode at a quick pace for half an hour or more, and were full two miles from the river when we met the head of the returning cavalcade. The religious function, and the ablution in the sacred river, had been performed a little after daybreak; and the multitude were now on their way back to the camp, where their tents had been left standing. We halted to observe the passing train, which moved slowly by us, while the rear still rested upon the banks of the Jordan. All were engaged in singing hymns; and I thought I had never seen so many happy faces. They had attained the summit of earthly bliss, and an indescribable air of satisfaction: the beaming forth of heartfelt joy rested upon every countenance. There was in many an expression of ecstasy, and many eyes overflowed under the influence of strong emotions. All saluted us, as they passed, with a warmth and cordiality that went directly to my heart.

Nearly every one of the vast multitude exhibited some memorial of his visit to the holy waters. Some had long branches of the Jordan willow, with tufts of foliage left upon the extremity, waving above their heads. Almost all had walking-sticks of the same material; and several, less affected by the prevailing enthusiasm than the desire of gain, had their beasts loaded with the trunks of considerable trees, which were to be wrought into crucifixes, caskets, and toys, or small articles of furniture, and thus to become the basis of profitable traffic. I observed a number of very aged people, who were unable to sit upon their beasts without aid from some one walking by their side or sitting behind them. Two or three were pale and emaciated figures, evidently far gone with incurable disease. They were held upon their horses by vigorous young men, probably their sons, who sat behind, grasping them in their brawny naked arms. There were a good many camels with three or four persons upon their backs, or hanging down upon their sides in immense panniers or baskets; and many of the horses and diminutive donkeys carried pairs in the same way.

I learned from a person who was present during the ceremonies at the river, that they consisted in chanting a short preliminary prayer by some priests of the Greek church; after which the pilgrims let themselves down into the water as well as they could, holding to the boughs that overhang the banks, and the stronger or bolder wading or swimming out from the shore. This part of the ceremony was performed with difficulty and hazard, as the river was swollen nearly to the top of its banks, and swept along with a powerful, turbid current. The women and infirm persons were aided in their descent into the water, and in re-ascending the bank. Two unfortunate persons—fortunate they were probably regarded by their associates—were carried down the stream and drowned*. I did not learn that any attempt was made to recover their bodies. It would probably have been thought unkind—perhaps a sacrilege—to deny them so holy a burial. The willow-branches and canes were baptized in due form in the sacred stream, as were a multitude of beads, crucifixes, bracelets, and other trinkets, which had already been consecrated by being laid in the holy sepulchre at Jerusalem. Many of them—I understood the larger portion—had provided themselves with shrouds, to be preserved for their burial, or for the use of their friends who were unable to make the pilgrimage, which they dipped in the river, and thus endowed with peculiar virtues. A coarse cotton stuff is used for this purpose, manufactured at Jerusalem. I saw it exhibited for sale in the court of the church of the holy sepulchre. The purchasers, who were very numerous, carried it from the stall of the vender to a priest, stationed for the purpose within the church, who took it through a window and muttered a brief prayer over it, for which he received a piece of silver. From the priest, and with his benediction upon it, the consecrated web was borne to the holy sepulchre, to imbibe another blessing through being placed in contact with its cold marble; and to-day it received its final endowment of supernatural virtues by being immersed in the water of Jordan. By such devices are multitudes of thinking, immortal beings, who bear the Christian name, seeking a remedy for moral pollution, and providing for the urgent demands of a future state of existence. The Turkish guards, who kept along the flanks of the grand cavalcade, amused themselves by performing feats of horsemanship. This broad plain afforded a fine scope for their rapid, wild gyrations, and must have acted as a strong temptation upon such ardent lovers of equestrian sports, after being pent up among the steeps and gorges of Jerusalem, where a horse cannot often be put to a speed beyond a grave walk, without some peril to the neck. An oriental mounted on a fleet Arabian horse is always a picturesque and even noble object. The mane of their animals is left unpruned and flowing. Their long, bushy tails often sweep the ground; and when, in their rapid flight, the vast loose robes of their riders, always

"Three persons have this year lost their lives in the river; a Greek priest of Cyprus, a Hungarian, and an infant. The mother brought her babe to the banks of the Jordan to wash it in its waters; but, melancholy to relate, the rapid stream carried it away and buried it beneath its waves. No Armenian goes to the Jordan now. Until about sixty years ago, they had the same faith in the waters of Jordan as the Greeks have now; but since then, they have discontinued the practice. When conversing on the subject, a short time since, with some Armenian priests, they said, 'We have the Jordan in our church' (referring to the baptismal font); and added, 'No water in the world can wash away indwelling sin.'"—EWALD.

gorgeous and gay, rise and float on the breeze behind them, they really appear to be winged, and to fly through the air rather than to move upon the earth. Our guards combined military evolutions with these equestrian feats. They performed various exercises with their carbines, poised and lowered their long lances, alternately stood upright in their stirrups and stooped forward so low as nearly to touch the ground; all in rapid succession, and without checking the full speed of their noble chargers. They are certainly better horsemen than Europeans; and, under good discipline and encouraging auspices, would form a better cavalry.

Biography.

ISAAC MILNER, D.D., DEAN OF CARLISLE.

No. II.

"SCIENCE has an ennobling influence on the mind, the enjoyment of which is lawful to the Christian, as to the man of the world; but here I apprehend is the great difficulty, so to moderate our delight as not to give Satan an advantage over us. It is the unlawful use of this enjoyment which has induced many timid Christians to close the door altogether to mental improvement; but, surely, this is going to the contrary extreme. The bible no where tells us that, in the bestowment of spiritual gifts, God withdraws or renders useless our intellectual ones; and, if it is possible to eat and drink to the glory of God, it must be also possible to study with the same noble object in view. It is indeed strange that an individual, just as he has learned the right use of every thing, should despise or disregard his mental faculties: as though those choice gifts of heaven which stamp him with the dignity of man were no longer of any value, nor deserving of either time or attention. I pray, my young friend, that in this, as well as every other duty and calling in life, you may 'let your moderation be known unto all men;' then study will not be allowed to encroach upon your religious duties, nor will religious duties be made an excuse for the neglect of scientific knowledge*."

These judicious remarks met the compiler's eye in proceeding with the brief detail of the life of dean Milner, and they in full bear out the statement so powerfully illustrated by that talented individual—that the man of God, thoroughly devoted to his Master's service, may yet wisely seek to advance in the acquisition of human knowledge. There is a very common fault among religious students, during their academical career, which cannot be too much reprobated, and which no one more strongly reprobated than Dr. Milner, namely, to rest contented just with the acquisition of so much knowledge as will secure them a degree, or other object of their aim; from a supposition that they are thus more fully manifesting a zealous desire for the promotion of God's glory and the good of souls. The natural consequence of this is, that their reading is desultory, that their acquisitions are extremely limited, that they are ill qualified for many situations of usefulness; and hundreds, doubtless, at this moment deeply regret time injudiciously wasted in frivolous religious pursuits, as they may be termed—for there may be, and often is, much frivolity connected with religion—which would have been wisely and efficiently spent in laborious study. Let it not for a moment be supposed that the devoted Christian student is not resolutely and fearlessly to profess himself on the Lord's side, that he is not to make a decided stand against the allurements by which he is beset, that he is not to select as his associates men of devoted piety, and that he is not to do all in his power to promote the glory of God and the good of his fellow-creatures. All that is here intended to be advanced is, that religiously-disposed young men should not relax unremitting attention to their secular studies.

* See "A Memorial of Christian Affection;" by the Widow of a Madras Officer. London: 1844.

The character of dean Milner, in an intellectual and literary point of view, formed the subject of a previous paper: it was his religious character, however, which added the lustre to his various successful pursuits. "A genuine and unaffected humility was a striking feature in his character. So far from setting an undue value upon his splendid advantages, he considered them but as dust in the balance when weighed against those religious attainments which are the fruits and evidences of a living Christian faith" (see Life, p. 721). His was sanctified study. He made every thing subservient to the interests of divine truth; and it was this which led him to be very highly prized by thousands who were ill qualified to measure the extent of his mental acquirements. They could not estimate the depth of his scientific researches, but they could estimate the importance of a devoted servant of God, holding the great truths of the gospel, and counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord, occupying a high place in an university. They were ill qualified to hold converse with him on those pursuits which made his name illustrious, but there were points with reference to the common salvation on which they might converse; and we are told that he invariably treated with the most unfeigned respect the most illiterate person, if such a person appeared to be truly, in spiritual knowledge, "taught of God." Joseph Milner had been led to embrace in a true scriptural sense many of those doctrines which were seldom or never brought forward in the pulpit, or adverted to in conversation, except with a sneer and for the purpose of ridicule; doctrines against which *anathemas* were loudly sounded—so that all who maintained them were viewed as little friendly to the established church; but which are now more prominently advanced, however shrunk from by the favourers of the papal system. Isaac had been convinced that such views were wholly consonant with the tenor of scripture—those for the defence of which the faggots of Smithfield and Oxford had blazed—those clearly and unequivocally set forth in the accredited formularies of the English church. What he believed he did not hesitate to avow, and from what he had avowed he did not flinch: his was no unstable mind, not one easy to be tossed to and fro by every wind of doctrine.

At a time when spiritual religion was generally accompanied with a kind of reproach, he manfully advocated its cause, heedless of what the world might say, and regardless whether or no it might impede his higher preferment. His conduct was

not unfrequently commented on by no sparing hands, and his motives grossly misrepresented.

Cambridge assuredly was not, at the early period of dean Milner's residence, what it now is, and has been for many years. A totally distinct order of things prevailed. "The larger part of my hearers," says Dr. Dealtry—an individual, from his own personal connection with Cambridge, fully qualified to give an opinion on the subject—in his sermon on the death of Mr. Simeon, and one eminently well calculated to give a candid and unvarnished statement on the subject; "the larger part of my hearers can form but little idea of the difficulties he (Mr. Simeon) had to surmount in the earlier days of his ministry. Would it be believed, for instance, if we had not living witnesses to the fact, that young students who felt the value of his ministrations, were sometimes known to congregate in a body, lest, if coming alone to this place, they should meet insult by the way? Would it be believed that within these sacred walls disorders more than once occurred which it required the greatest vigour and most determined resolution to repress?"

The treatment of men of sound principle and sound learning was disgraceful in the highest degree. This is said with no party feeling: its truth thousands must allow. The learning was envied, but the principles were abhorred. This was known peculiarly to have been the case as regards the president of Queens'. Many, however, who had almost hoped against hope, and ploughed where they despaired to reap, did not lack their reward. God's pure and unadulterated word did not return to him void. "Many who went forth weeping, bearing good seed, came again with joy, bringing their sheaves with them." They have entered into their rest: others have entered into their labours.

There appears to have been a suspicion in the university that Dr. Milner had a tendency to foster in the minds of religious students a species of insubordination to the rules of academical discipline; and a similar charge has been brought forward in other seminaries of religious and useful learning, but with quite as little foundation.

The following statement will clearly prove the correctness of these remarks; and it is introduced without at all wishing to enter into discussion on those points connected with the institution referred to:—When the Cambridge auxiliary to the Bible Society was formed, it encountered a strong opposition, in which Dr. Marsh (afterwards bishop of Peterborough), then Margaret professor, took a very prominent part. He first wrote an address to the senate, and afterwards a more extended work—"An Inquiry into the Consequence of neglecting to distribute the Prayer-book with the Bible." The object was to raise an alarm of disaffection both in church and state on the part of those churchmen who supported the society. Several persons of rank and talent appeared as advocates of the society, among whom dean Milner was perhaps the most powerful and distinguished. His strictures, also, on Dr. Marsh's statements were most forcible. Even many who conscientiously differed from him admitted that he argued ably. It is worthy of remark, that his whole conduct on this occasion was marked by extreme caution. Deeply interested as he was in the promotion of *the society's designs, he* did not forget that the discipline of the university was to be maintained; that no zeal on the part of the undergraduate members was for a moment to be permitted which would at all infringe the proper discipline requisite to be maintained. "Were the undergraduates," said he, publicly, "to speak out, they would probably say that they had thought I returned them but a cold answer at Queens'; for, though my heart was with them, and though it was well known that I was to be depended on for a steady adherence to the principle of the parent society, yet there were many circumstances which called loudly on me to be most particularly careful to give no ground whatever for its being said (what, after all, it is far from being improbable will be said) that one head of a college, secretly or openly, directly or indirectly, had been active in encouraging seditious and turbulent spirits." He refers this disposition to be cautious to the result of age, and having experienced a great deal of misrepresentation. That the spirits, however, by whose exertions the auxiliary was set on foot, were neither seditious nor turbulent, he publicly declared. "I do affirm," was his language, "that nothing could exceed the modesty of their deportment, and the moderation exemplified in their whole conduct. I affirm that, after more than forty years' residence in this university, during which period I have seldom been an inattentive observer of what was passing, and after having noticed a variety of popular meetings of undergraduates, yet at no time do I remember any one instance where the zeal and fervour of youth was so entirely under the dominion of good sense, and so completely tempered with prudence and discretion." So much for the statement that the views of the president of Queens' were unfavourable to the requisite observance of academical discipline, which is essential for the right government of an university, but which ought indeed to be always so conducted as to gain the esteem of those among whom it is exercised, and not to call forth the ridicule and dislike which must result from a captious and puerile and petty assumption of authority.

"I have a vivid recollection of your eminent relative, dean Milner," says lord Teignmouth to the authoress of the biography. "I might perhaps mention that, having been introduced to him, as you remember, by my father, I made bold of calling on him, whilst an undergraduate at Cambridge. In my visits I was accompanied by a friend, who had been also introduced to him; and we made these in company, partly because we felt some degree of awe of one so powerfully gifted. But a few minutes' interview with him at once relieved us from all embarrassment; for he adapted himself to his youthful visitors, and delighted us with his conversation. You doubtless remember a speech which he delivered at the Cambridge Bible Society, and which produced so great an effect" ("Life," p. 526).

THE ABSOLUTION AND CURE OF THE PARALYTIC:

A Sermon,

BY THE REV. THOMAS BEST, M.A.,

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MATT. ix. 1-8.

'And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men."

THE number of Christ's miracles was evidently very great. He performed many more than are anywhere recorded; as one of the evangelists tells us: "And many other signs truly did Jesus in the presence of his disciples which are not written in this book." The miracles related at large in the gospels are about forty in number; and these appear to have been selected on account of some specially interesting or instructive circumstances which accompanied the performance of them. Amongst these the cure of the paralytic, related in the 2nd chapter of St. Mark, holds a high place. The circumstances which attended this miracle of healing are very remarkable. The manner in which the friends of the paralytic presented him to Jesus was very unusual, and showed the strength of their confidence in the power and goodness of Christ; for, being prevented by the crowd from approaching him in the ordinary way, they unrolled the awning spread over the inner court, and let down the couch with cords directly before the face of Jesus; as we are told by St. Mark: "And they came unto him bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken (or drawn it forcibly up) they let down the bed wherein the sick of the palsy lay." This pains-taking and persevering effort to bring the sick man into the presence of Jesus was the effect and evidence of their confident reliance upon his ability and willingness to perform the cure upon which they were so intent. And, dear brethren, when a sinner, convinced of his guilt and danger, is brought to see and believe the all-sufficiency and grace of Christ, his faith will overcome all obstacles, nor will he cease his endeavours till he has come for spiritual healing to the only physician of the soul—the appointed Saviour of lost mankind.

But the circumstance for which this miracle was most remarkable is the manner in which our Lord addressed the paralytic thus placed before him: "And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." The scribes who were present immediately charged the Lord Jesus, amongst themselves, with a blasphemous invasion of the power and prerogative of God: "And, behold, certain of the scribes said within themselves, This man blasphemeth;" or, as another gospel more fully relates it: "But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only?" Now it is to this striking and peculiar circumstance in the miracle before us, and to some considerations connected with it, that I would call your attention at this time. And may the Spirit of God open our understandings and our hearts to receive the instruction of his word!

The charge against Jesus, "This man blasphemeth," is founded upon the doctrine, "Who can forgive sins but God only?" and upon the declaration which Jesus made in his own name and by his own authority, "Son, be of good cheer; thy sins be forgiven thee;" in which words he conveyed to this man a direct grant of pardon, free and plenary forgiveness. Our Lord on knowing this charge neither questioned the doctrine nor qualified his own declaration, but proceeded by the working of a miracle to prove that, in granting remission of sins to this paralytic, he had done nothing more than he possessed full power and just right to do. "On earth"—where he appeared as "Son of man," in his state of great humility—it was yet his prerogative, and he had the power, "to forgive sins:" "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house." It was in this way, then, that our Lord vindicated himself from the charge of blasphemy. Not by denying that the power of forgiveness belongs exclusively to God—not by denying that he himself had exercised such a power—but by proving that he himself did actually possess the power which belongs to God alone, and

by necessary inference that he was God—God in the form of man, God incarnate. He demonstrated his right to forgive sins, the exercise and effect of which they could not see, by demonstrating his power to control and change the known laws of nature, the exercise and effect of which they could see. Here was a visible proof which no blasphemer could have given, that when he granted remission of sins and release from guilt and punishment, which none but God could have either power or right to do, he was chargeable with no impiety, he offered no indignity to his Father, he claimed nothing more than his own; for "he thought it not robbery to be equal with God," even though under the form of a servant, and found in fashion as a man. Let us enter a little more fully into this subject.

"Who can forgive sins but God only?" Such was the right and reasonable demand of these scribes who witnessed this act of forgiveness, this grant of pardon on the part of Christ. And they concluded—and according to the notions which they entertained of Jesus, regarding him only as the Son of Joseph and Mary, they concluded justly—that he had attempted to do a thing which belongs only to God; and was therefore a blasphemer in assuming the place and power of God, and thus impiously invading his prerogatives.

Now, it is a self-evident truth that no being can have the power to forgive sin, except the being against whom that sin has been committed. He alone who has the right to punish can possess the power to remit that punishment. It follows, therefore, that none but God can pardon sins done against God: he only can release from condemnation the transgressors of his own law. Hence Jehovah claims the exercise of pardoning mercy as his own prerogative, his own peculiar and exclusive privilege: "I, even I"—a form of expression equivalent to, "I alone," "I and none else"—"I even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins." Our Lord's reply to the cavilling scribes confirms this truth. He said, in order to convince them that he did not blaspheme in forgiving sins, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" In other words, To God alone belongeth the power to say either, and to say it effectually; and whoever can do the one can also do the other: both are equally easy to God, both are equally impossible to man; and then he immediately wrought the one to prove that he had power to grant the other. He instantaneously healed the paralytic, to demonstrate that he had power to forgive the sinner. *He shows by sensible* evidence in the one case that he could do what none but God could do, in order to infer that he had power to do what none but God had power to do in the other; and, therefore, that he did not either blaspheme or deceive in exercising one of the exclusive prerogatives of Jehovah, since he was equal to the Father, of one power and majesty.

Now, dear brethren, it is one of the objections frequently brought against the church of which we are members, that its ministers do invade this divine prerogative, and presume to take the place of God, by claiming and exercising the power of absolution; and as the several forms of absolution used in our stated or occasional services may be a stumbling-block to some amongst us, it may be well to take the opportunity which the subject under consideration presents, to set this matter before you in its true point of view.

There are three forms of absolution in our book of common prayer. The first is that which is used in the daily service: "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel."

Now, so far from the minister here assuming any power or authority to convey pardon to the conscience of the sinner, or by virtue of his office to absolve men from guilt and punishment, he simply proclaims the gospel; he exercises that ministry of reconciliation which is especially committed to him as an ambassador for Christ; he makes a solemn declaration, not only of God's willingness to pardon, but also of the character of the persons whom God does assuredly pardon, in order that every penitent believer of the gospel may hear and receive the declaration of the divine mercy from the mouth of God's messenger to his peace and comfort. The minister merely asserts that he has power and commandment to declare that God pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel. And any minister of Christ's gospel would be awfully wanting in his duty were he to fail solemnly to declare to his people, being penitent, that full and free pardon, that absolute and plenary forgiveness of sins, which is provided in Christ Jesus. And I cannot but esteem it one of the privileges of those who worship God in the communion of the church of England, that, if the sermon should fail to proclaim pardon to the greatest sinners

who repent and believe the gospel, yet such a proclamation is made, in the most unqualified terms, in the appointed service.

The second form of absolution is used at the celebration of the communion, where, after all those that are minded to receive this holy ordinance, have (humbly kneeling upon their knees) abased themselves as grievous sinners before God, and sought his mercy for Jesus Christ's sake and grace, ever hereafter to serve and please him in newness of life; then the minister says, "Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins."

Now, instead of exercising the power of absolution, you perceive, that the minister simply declares that there is forgiveness with God for all who heartily repent and truly believe God's promises in Christ; and, as the people kneeling before him have just united together in expressing their hearty repentance, and in imploring pardon for Christ's sake, he offers on their behalf a benedictory prayer for pardoning mercy and confirming grace. And never, surely, can there be a more suitable occasion, or a more fitting opportunity, for exercising his office as an ambassador for Christ, and a minister of the word of reconciliation, than at such a time and under such circumstances.

But there is a third form of absolution, to be used under certain given circumstances, and which you find in the office for the visitation of the sick, which is as follows: "Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences. And by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

Now, that the church, in the use of these words, does intend that her ministers should exercise a power of absolution, and convey pardon, and, in the strict meaning of the term, forgive or remit offences, is, I think, most clear. The language in this form of absolution is express and essentially different to that employed in the other two forms. And if these words had reference to sins as committed against God, or were intended to convey God's pardon to the conscience of the sinner, they would amount to nothing less than blasphemy, and would be a most impious invasion of the divine prerogative.

Let us endeavour rightly to understand them. I have already observed that it is a self-evident truth that the being against whom sin is committed, is the being, and the only being, who has power and right to forgive it. Now, there are sins committed personally against ourselves; and, with respect to these, the power to forgive belongs to us, and is to be exercised by us. Hence it is said, "If thy brother trespass against thee, rebuke him;" "and if he repent, forgive him." And again, "Forgiving one another, as God for Christ's sake hath forgiven you:" "Forgive, and ye shall be forgiven." There are cases, then, in which we, each and all, have the power to forgive sins, and ought to exercise it. Again, there are sins against the state—the body politic; and the power of forgiving these belongs to the community, and with us is lodged in the hands of the personage holding the sovereign dignity, and is the prerogative of her majesty, the head and representative of the community.

There are also sins against the church—the body ecclesiastic—which, according to her discipline, exclude the offender from her communion, and subject him to her censures. Now it belongs to the church by her representatives to exercise forgiveness in reference to these, and to remit the sin and punishment; and this power is, in certain cases, placed in the hands of her ministers.

It was just a power of this kind which St. Paul exhorted the Corinthian church to use, and in which he, as God's minister, was ready to concur. In 1 Cor. v. 12, 13, he had said, "Do not ye judge them that are within? Therefore put away from among yourselves that wicked person." But subsequently, on the true repentance of this offender, the apostle writes: "So that ye ought rather to forgive him;" and, "To whom ye forgive anything I forgive also . . . . in the person of Christ" (2 Cor. ii. 7, 10), as his minister. Now, St. Paul did not mean, either with respect to the Corinthians or himself, that they should declare to this offender God's forgiveness, or presume to pronounce his absolution for those sins and offences as committed against God. This would have been to take the place of God, and to do that which none can do but God alone. All that the apostle meant was that they should reverse the sentence of the church, and restore the offender to the privilege of church-communion, from which he had been suspended. And it was in reference to his sins, as done against the church, that the apostle was ready, on his part, as the minister of Christ, to grant him pardon, or, in other words, to give him absolution.

Now, the absolution in the service for the visitation of the sick is just of this kind, as an examination of that service will show. After most suitable prayers and exhortations, and a confession of his faith, that the min-

ister may know that the sick person does believe as a Christian man should, the minister is directed to examine whether he repent him truly of his sins, and be in charity with all the world; to exhort him to forgive any who may have done wrong to him, and to make amends to any who may have suffered wrong from him; to settle his worldly affairs; and, if he be of ability, to be liberal to the poor. After this a case is supposed; namely, that this sick person feels his conscience troubled with some weighty matter, of which he makes a special confession. This weighty matter, according to the discipline of the church, would, had it been known, have excluded him from communion; but, upon repentance, he would have been restored. But, in the case supposed, this grievous sin, or wrong, becomes known to the minister in the privacy of the sick chamber; it is disclosed upon what is likely to prove a dying bed; and, when disclosed, it is confessed and deplored with every credible mark of true repentance. The sick man is supposed to feel that he had excluded himself from church-communion, and earnestly to wish for restoration to the privilege which he had forfeited. And it is only under these circumstances that the form of absolution now under consideration is to be used; for it is said, "After which confession"—namely, the special confession of those weighty matters which troubled his conscience, if any there were—"the priest shall absolve him (if he humbly and heartily desire it) after this sort." So that this absolution exactly accords with the case of the Corinthian offender. The forgiveness which the minister grants, the absolution which he gives, is the remission of church-censure and the restoration of church-communion, and which is granted by the minister in virtue of his office, and only so far as the authority of that office extends. And in the form of forgiveness the minister first prays God to pardon the offender, in so far as the grievous matter was an offence committed against the divine Majesty; and then, as the organ of the church, he absolutely pardons the offender, in as far as it was an offence against the church, or congregation of Christians, to which he professed to belong.

And, if the godly discipline of the primitive church were maintained and enforced in reference to persons convicted of, or confessing, notorious sin, the scriptural nature and admirable propriety of this part of the constitution of our church, and the excellency of this particular service, would most plainly appear. And, as a further manifest proof that I have given you a right view of this matter, you will find that, immediately after pronouncing this authoritative absolution, the minister kneels down to implore God's mercy for the sick man, who is spoken of as then most earnestly desiring pardon and forgiveness of God after receiving man's absolution. And the minister further prays God to continue this sick member in the unity of the church. All this plainly shows that the priest's absolution was not at all regarded as conveying God's pardon to the conscience, because this is afterwards earnestly desired and prayed for; as, for example, in the following words: "Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. And again: "Forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins." But the minister's absolution is evidently regarded as conveying only the remission of the deserved censure of the church, and restoration to its communion.

As my subject led me to speak of the blasphemy of which any being less than Jehovah would be guilty, in arrogating to himself the power of bestowing God's pardon, and granting absolution for sins committed against him, I have thought it right to vindicate our church from the charge of such blasphemy, which is often brought against her by ignorance or prejudice.

I now return, for a few remaining moments, to the delightful truth, for the establishment of which the Saviour wrought this miracle; namely, that the Son of man hath power to forgive sins; that there is forgiveness, and this forgiveness is in Christ Jesus. "On earth" he had this power, which none could pretend to without blasphemy if he were not God; and he is now exalted at the right hand of God as a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. But, while none can forgive sins but God only, how is it that this power is represented as belonging to God in Christ, to God in the assumed character and office of the Son of man? Now, here is implied the doctrine of forgiveness through the atonement. While God alone can forgive sins, God himself forgives only in accordance with those immutable principles of law and justice by which he governs the universe; and therefore he grants forgiveness in a way which proclaims at once the evil and deservings of sin, the righteousness of God, and the stability of his law. For such forgiveness as this he has made provision in the gospel-plan of mercy; and this is the design of the atonement of Christ; and therefore it is that Jesus possessed and exercises this power of pardoning sin, not only as God, but as the Son of man, who, by his substitution and sufferings, rendered the forgiveness of the sinner consistent with the holiness and truth of God:

"But that ye may know that the Son of man hath power on earth to forgive sins."

Dear brethren, may we receive this inestimable benefit with a true and lively faith; may we, with a penitent heart, lay hold of this provision of pardon; may we look with a believing reliance on Christ, for the forgiveness of our sins in him; and may the Holy Spirit, by his divine power, so effectually convey this pardon to our consciences, as that we shall "be of good cheer," have joy and peace in believing, live like brands snatched from the burning, live unto him who saves his people from their sins, forgive one another as God for Christ's sake forgives us, walk in love as Christ hath loved us, and serve him, without fear, in holiness and righteousness before him, all the days of our life.

SKETCHES FROM NATURAL HISTORY.

No. XIX.

THE NUTHATCH.

(Sitta Europea.)

This small bird weighs about an ounce, and is five inches and three quarters in length. The bill (three quarters of an inch long) is strong and straight. The upper part of the plumage is of a bluish gray: a black stroke runs from the mouth to the eye. The cheeks are white, and the breast and belly of a dull orange colour. The bird runs up and down the bodies of trees like the woodpecker, feeding on insects and nuts, which it stores in the hollow parts of the tree. It is a pretty sight, says Willoughby, to see her fetch a nut out of her hoard, place it in a chink, and then, standing above it, striking it with all its force till it breaks the shell and catches up the kernel. According to Dr. Plot, by putting its bill into the crack of a tree, it can produce a violent sound, as if it were rending asunder, which may be heard at least one hundred and twenty yards. In some countries, from the noise it produces, it is called the Loggerhead. In France it is termed the mason woodpecker. It selects for breeding a hole in a tree, which if larger than needful, it narrows the entrance with earth and mud, so neatly kneaded, that a potter could not do it more dexterously. Buffon adds, that it strengthens the fabric of soft earth with small stones, like the mason-bee (*anthophora retusa*). There are about six foreign species.

A writer in Loudon's Journal of Natural History says, "I had never seen the nuthatch, when one day, while I was expecting the transit of some woodpigeons under a birch tree, with my gun in my hand, I observed a little ash-coloured bird squat himself on one of the large lateral trunks over my head, and, after some observation, begin to tap loudly, or rather solidly, upon the wood, and then proceed round and round the branch, it being clearly the same thing to him whether his nadir or zenith were uppermost. I shot, and the bird fell: there was a lofty hedge between us, and when I got over he had removed himself. It was some time before I secured him; and I mention this, because the manner in which he eluded me was characteristic of his cunning. He concealed himself in holes at the bottom of a ditch, so long as he heard the noise of motion; and, when all was still, he would scud out and attempt to escape. A wing was broken, and I at length got hold of him. He proved small, but very fierce; and his bite would have made a child cry out. The elbow-joint of his wing being thoroughly shattered, and finding that he had no other wound, I cut off the dangling limb*, and put him into a large cage with a common lark. The wound did not in the least diminish his activity, nor yet his pugnacity, for he instantly began to investigate all means of escape: he tried the borea, then tapped the woodwork of the cage, and produced a knocking sound, which made the room re-echo; but, after finding his efforts vain, he then turned upon the lark, ran under him with his gaping beak to bite, and effectually alarmed his far more gentle and elegant antagonist. Compelled to separate them, the nuthatch—for this bird I discovered him to be by turning over the leaves of an Ornithologia—was put into a smaller cage of plain oakwood and wire. Here he remained all night; and the next morning his knocking or tapping with his beak was the first sound I heard, though sleeping in an apartment divided from the other by a landing-place. He had food given to him, minced chicken and bread crumbs and water. He ate and drank with a most perfect impudence, and, the moment he had satisfied himself, turned again to his work of battering the frame of his cage, the sound from which, both in loudness and prolongation of noise, is only to be compared to the efforts of a fashionable footman upon a fashionable door in a fashionable square. He had a particular fancy for the extremities of the corner pillars of the cage: on these he spent his most elaborate taps; and at this moment, though he only occupied the cage a day, the wood is pierced and worn like a piece of old worm-eaten timber. He probably had an idea that if the main beams could once be penetrated, the rest of the superstructure would fall and free him. Against the doorway he had also a particular spite, and once succeeded in opening it; and when, to interpose a farther obstacle, it was tied in a double knot with a string, the perpetual application of his beak quickly unloosed it. In ordinary cages a circular hole is left in the wire for the bird to insert his head to drink from a glass: to this hole the nuthatch constantly repaired, not for the purpose of drinking, but to try to push out more than his head—but in vain, for he is a thick bird, and rather heavily built; but the instant he found the hole too small, he would withdraw his head, and begin to dig and hammer at the circle, where it is rooted in the

* We cannot help reprobating the cruelty of this treatment. —Ed.

wood, with his pickaxe of a beak, evidently with a design to enlarge the orifice. His labour was incessant, and he ate as largely as he worked; and, I fear, it was the united effects of both that killed him. His hammering was peculiarly laborious, for he did not peck as other birds do, but, grasping his hold with his immense feet, he turned upon them as upon a pivot, and struck with the whole weight of his body; thus assuming the appearance, with his entire form, of the head of a hammer, or, as I have sometimes seen birds in mechanical clocks made to strike the hour by swinging on a wheel. We were in hopes that, when the sun went down, he would cease from his labours, and rest. But no: at the interval of every ten minutes, up to nine or ten in the night, he resumed his knocking, and strongly reminded us of the coffin-maker's nightly and dreary occupation. It was said by one of us, "he is nailing his own coffin;" and so it proved. An awful fluttering in the cage, now covered with a hankerchief, announced that something was wrong; and we found him at the bottom of his prison, with his feathers ruffled and nearly all turned back. He was taken out, and for some time he lingered away in convulsions, and occasional brightenings up. At length he drew his last gasp; and will it be believed that tears were shed on his demise? The fact is, that the apparent intelligence of his character, the speculation in his eye, the assiduity of his labour, and his most extraordinary fearlessness and familiarity, though coupled with fierceness, gave us a consideration for him that may appear ridiculous to those who have never so nearly observed the ways of an animal as to feel interested in its fate. With us it was different."

SABBATH MEDITATIONS.

No. XIX.

NOVEMBER 3.—TWENTY-SECOND SUNDAY AFTER TRINITY.

Morning Lessons: Prov. ii.; Luke xix.
Evening Lessons: Prov. iii.; Col. iii.

MORNING.

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."—PROV. II. 6.

Meditation.—"Wouldst thou but receive and hearken to the easiest things represented by God, these would enlighten and enlarge thy soul to receive more; especially, walking by the light thou hast, be it ever so little, that invites and draws in more. Be diligent in the practice of what you know, if you would know more. Believe it; that is the way to grow. 'Whoso observes;' keeps these things, acts according to the knowledge of them (John vii. 17); 'he shall understand;' shall understand it, by finding it. 'They shall understand it in themselves:' it shall be particularly and effectually shewn unto them: they shall experience it, and so understand it; and that is the only understanding of it. Happy are they to whom this is given. He alone teaches who gives; and he learns who receives" (Archbishop Leighton).

Prayer.—O Lord God, mighty in strength and wisdom, whose counsel standeth for ever, behold now thy servant, and let me find grace in thy sight, that I may receive thy words and hide thy commandments in me. Vouchsafe me a hearing ear, that I may incline it unto wisdom. Bless me, I humbly beseech thee, with his teaching who leadeth into all truth; so shall I cry after knowledge, and seek her as silver, and search for her as for hid treasures. As the dew of Hermon, and as the dew that descendeth upon the mountains of Zion, even in such wise, I pray thee, command this thy blessing to overshadow me; that I may find the knowledge of thee, and that, seeking things above, in the fear of thy name, Jesus, the wonderful, the counsellor, may arise unto my soul with healing in his wings. O look down upon me with compassion and loving-kindness. Clothe me with the spotless robe of his righteousness: cleanse my soul with the sprinkling of his precious blood; and be unto me a buckler to preserve my goings. Then only shall I walk uprightly in thy sight, and keep the paths of judgment and equity; yea, every good path. Verily, then only shall sin and frowardness depart from me, and wisdom enter into mine heart, and knowledge be pleasant unto my soul.

Merciful God, watch over me, and let thy day-spring from on high visit me; lest I sit in darkness, and the god of this world blind my mind, and set up a veil between mine eyes and the light of thy glorious gospel, which is thy power and wisdom unto salvation. Of thy great goodness, deliver me from the path of the evil man, and from the man that speaketh froward things, who leave the ways of uprightness to walk in the ways of darkness, who rejoice to do evil, and delight in the frowardness of the wicked; for their ways are crooked, and their paths incline unto the dead. O, for thy dear Son's sake, make me to hunger and thirst after righteousness; uphold me, that I may follow after godliness; stablish me in thy faith and fear; and so strengthen me with might, by thy Spirit in the inner man, that I may bring forth fruit abundantly unto thy honour and glory, and be saved in the day of the Lord Jesus. Amen.

EVENING.

"Set your affections on things above, not on things on the earth."—COL. III.

Meditation.—"The mind carrieth about with it the whole man, and removeth him whither it listeth. 'Where thy heart is, there will thy treasure be also.' Let, therefore, our heart be there, where we would have our treasure" (Tertullian).

"Shall we frustrate the great mystery of mercy? Shall we render the blood of the covenant of none effect? Shall it be in vain, for us, that Christ has suffered? In that awful hour inanimate nature was convulsed, the earth did quake, the rocks rent in sunder, the graves were opened, the dead came forth; and shall we, who profess 'to name the name of Christ,' be more stubborn than the earth, flintier than the rocks, colder than the grave, more lifeless than the dead? Shall we be doubly dead—dead here in trespasses and sins; dead hereafter in our everlasting exclusion from the presence of Christ and God? God forbid, my brethren! In Christ let us be made alive; in him, and in the power of his might, let us be strong; in him let us put our trust: and then we shall infallibly discover that Christ crucified is, of a truth, the power of God unto salvation" (Bishop Jebb).

Prayer.—Almighty God, the Father of our Lord Jesus Christ, of thine infinite mercy grant unto us to rise with him who for us men and for our salvation both died and rose again from the death of sin unto the life of righteousness. And to this end, we beseech thee, endue us with thy grace and Holy Spirit, that we may set our affec-

tions, not on things of the earth, but on the things above, where Christ, our life, sitteth on thy right hand.

Thou, O Lord, art not a God of the dead, but of the living. We implore thee, therefore, so to enable us to put off the old man with his deeds, that we, being quickened together with Christ, and dead unto trespasses and sins, may be renewed henceforth in the knowledge of him that created us; and, having put on the new man, may have our life hid with him in thee. O, let us no longer be debtors to the flesh, to live after the flesh; but turn us, good Lord, turn us, and strengthen us, through the might of thy Spirit, to mortify our members which are upon the earth, and crucify the flesh, with its affections and lusts, fornication and uncleanness, inordinate desires and evil concupiscence, and covetousness, which is idolatry.

Have mercy upon us, miserable offenders. Have mercy upon us, children of disobedience. For thy great name's sake, O most merciful Father, visit us not with thy wrath, who have not walked and lived unto thee. We confess, O Lord, that we have grievously offended thee and our neighbour by bearing anger, wrath, and malice in our hearts; by lying, filthy communications, and ungodly living. Deal not with us, we humbly beseech thee, after these our sins; neither reward us according to our iniquity. Unto thee do we cry, O Lord, our rock; unto thee, O Christ, our all, our Saviour, and our alone mediator. By thy infinite love and pity, by thy precious death and burial, by thy glorious resurrection and ascension, spare us and save us, and make thy face to shine upon us. Forgive us our transgressions and cover our sin. Give us clean hearts, and renew a right spirit within us. O, may we henceforth, as servants of thee, the Lord Christ, be made holy and beloved, the elect of God, and put on bowels of mercies, brotherly kindness, humbleness of mind, and long-suffering; forbearing one another, and forgiving one another, even as thou forgivest us, but, above all things, following after charity, which is the bond of perfectness.

And we pray thee, heavenly Father, so fill us with the grace of thankfulness and the Spirit of thy love, and fear, and obedienee, that, whatsoever we do, in word or deed, we may do it heartily, as unto thee, and not unto men; yea, do all things in the name of the Lord Jesus, giving thanks to thee, O God, by him. Let thy peace, O God, rule in our hearts, and our lives bear witness that the word of Christ dwelleth in us richly, in all wisdom: so shalt thou, of thy free grace and mercy, vouchsafe to us, when he, our life, shall appear, to appear also with him in glory, and receive the reward of the inheritance which he hath purchased for us. Amen. S. K. C.

The Cabinet.

CLEARNESS OF SCRIPTURE.—It has been remarked with truth, that it is little less than an impeachment of the wisdom of God to say that, when he purposed to reveal to mankind the conditions of eternal life, he could not, or did not, deliver his will plainly enough to be understood, without recourse to some unerring human interpreter; and it is an impeachment of his goodness to say that, although this revelation is conveyed obscurely, he will finally judge men for not believing and obeying that which he placed purposely, if at all, beyond their comprehension. However dark and confused the rule of faith and practice may appear seen through any other medium, seen through the scriptures it will be as clear as the day, in all essential points. Hence the great divines of our church, with few exceptions, have all appealed to them as the test and criterion of truth, submitting her doctrines and pretensions to be tried by that infallible standard alone. In things of less moment they have been willing to be led by the opinions and practice of primitive times; but they take "the oracles of God" alone for "the ground and pillar of truth" and faith. Herein they are supported by the earlier Greek and Latin fathers, as before stated, who all, with one exception (in no wise pertinent to the matter in hand), reject the notion of any mysterious reserve in the communication of religious knowledge. To recommend reserve in preaching the atonement "to any but to those who have made some progress in grace," is to take an unwarrantable liberty with the word and purposes of God. The apostles were bidden to "go into all the world, and to preach the gospel to every creature." But what sort of gospel will that be, in which the atonement, through faith in a crucified and risen Saviour, is not to be at all, or but seldom heard of, or not "explicitly and prominently brought forward?" True, it was preached by St. Paul "to the Jews, and it became a stumbling-block" to them—"to the Greeks," and they esteemed it "foolishness." And if, unhappily, any of our people should labour under like delusions, so far from concealing this "great secret" from men, standing, as it were, on the brink of a dangerous precipice, let us speak the louder and more plainly, and warn them straightway of their peril, by pointing at once to the cross of Christ as their only refuge and stay and safety.—*Charge of bp. of Hereford (Dr. Musgrave).*

Poetry.

"PRAY WITHOUT CEASING."

BY MRS. ABDY.

(For the Church of England Magazine.)

Can I in this vale of care
Worship God with constant prayer?
Can I quit the busy strife
Of my daily walk of life,
Like an anchorite to dwell
In the lone and mossy cell?
No, alas! it may not be,
Ceaseless prayer is not for me.

Could I seek the solitude
Of the green and leafy wood,
Mixing my beseeching words
With the lay of tuneful birds,
Lifting my entreating eyes
To the blue and silent skies,
Then might I devote my days
Peacefully to prayer and praise.

Then, from giddy crowds apart,
I might commune with my heart;

Pray that I might pardon win
For my former acts of sin;
Pray that sin's enthralling chain
Might not bind my soul again:
Worldly joys and worldly cares
Would not then impede my prayers.

Weak delusion! I should still
Bear with me my rebel will;
Vainly, vainly should I try
Sin's dark bondage to defy
In the greenwood dwelling-place,
When the parents of our race,
Even in Eden's lovely bower,
Fell beneath the tempter's power.

Let me still in patience stay,
Wending my allotted way,
Pausing sometimes on my road,
Silently to turn to God.
He will in my faith believe:
He will graciously receive
Love that is sincere and true,
Though its uttered words be few.

Starry eve shall see me pray,
Prayer shall greet morn's early ray;
And, while mid-day toils prevail,
If, perchance, my lips should fail
Holy breathings to impart,
Thou, O Lord, can'st search my heart:
Humbly let me hope that there
Thou wilt find the wish for prayer.

St. John's Rectory, Southwark.

Miscellaneous.

THE DOM-KIRCHE, VIENNA.—As some recent interest about the Dom-Kirche of Vienna seems to have been created among both your readers and writers, perhaps a few notes, taken on the spot, and before the "cast-iron" restoration, will prove acceptable also: they pretend to no other merit than those advantages may give them, for I had no intention of printing my pocket-book, when filling it with such brief, hurried, and meagre memoranda. The great tower of St. Stephen's is steeple-capped, very high and noble; but the top leans much from its original position. It is carried up by canopies and pinnacles, the former on an outer plane of decoration, like net work hung over the spire itself. The crocketing (as usual throughout German gothic) is inelegant, has a larded look, and reminds one of holdfasts instead of ornaments. Crockets should never appear stuck on, but growing out of what supports them. The west front is Lombardesque in character, being decorated with small animals—a phase of the Byzantine, or rather Romanesque. Its portal (the "giant's gate") consists of several round-headed arches under a pointed one, but this last perhaps altered from circular, and all sustained by slender columns, which, as well as the superincumbent arcs, are wrought over with lozenge reticulation, or platted over with reeds, not with zig-zag nor any other peculiar Norman or Saxon embellishment. The east end has a double apse, one part of which forms the choir, and both parts are polygonal in ground plan. The choir is battlemented with trefoil acrs, the nave with a parapet of flowing open-work. Buttresses run through the cornice quite round the church, and rise into crocketed pinnacles, many of which are now deficient. The nave has several gables on its sides, now filled up, except one of beautiful tracery. The roof is tiled in lozenges and letters, made by diversified colours—another German tech-tonic fashion, that should become English too, as our monotonous red roofs present the ugliest bird's-eye view possible. Correspondent to the great steeple-tower at south-east stands an intended but an unfinished duplicate at north-west. Besides these there are two smaller towers, octagon, and set over gable ends, which appear on the west front. North and south of these towers run the aisles, exhibiting a much more modern character, as the towers themselves have a Normanesque air. Thus two lines of corbelling (a table supported by trefoil arcs with bosses for corbel-heads) adorn the lowermost story, while above these are three plainer lines (the common Norman table on small arcs without any heads beneath them). Outside the church, at its base, some curious tombs, like rectangular mantel-pieces of reeded mouldings; which another triad of reeds, but curvilinear, interpenetrates where it meets their jambs and crosses arch-wise, or rhomb-wise their lintels. Interpenetration could not well push its preposterous ingenuity further. Nuremberg doorways often present similar examples of it—to be avoided. St. Stephen's cathedral is neither whitewashed nor painted within, but impressive from gloom, and the fine, soft chiaroscuro produced by darkness stamping itself in visible masses upon the grey columns and walls, yet leaving portions of both to dawn here and there through it. Sundry additions of varied gothic, such as chapels, screens, &c., enrich the effect. Transept narrow and short: chancel of deep-tinted wood, well carved, and harmonizes well with the edifice, both as respects character and colour. The columns all massive, composed of numerous rounds and hollows, rise picturesquely from altars at their basement (these, however, are low-classic). Except in the choir, whose nave and aisles have the same height, this church does not bear out Mr. Whewell's assertion that it exemplifies a late system of gothic vaulting, for the nave is highest elsewhere, though but by a little: generally, the interior has neither the elevation, lightness, nor openness he attributes to edifices thus constructed: it has his last characteristic indeed—absence of a clerestory. The choir exhibits plain diagonal ribs on its roof; all the rest of the church complex intersections. With regard to the windows, they had mixed geometrical and flowing traceries: those in the body have now modern sashes and square panes: those in the side chapels of the apses are mostly built up; but some retain their old rich painted glass, very splendid, yet very sombre*.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 493.—NOVEMBER 9, 1844.

ST. MARTIN'S, CANTERBURY.

It is the unceasing aim of the Romish see to represent the church of England as a schismatical body, and thus to brand it with contempt, as having no existence previous to the Reformation. The fact is notorious, however, that long before the arrival of a legate from Rome, or Augustine ever set his foot on English ground, Christianity had been preached and professed in Britain. Whether the gospel was preached here by St. Paul himself, or not, it is indisputable that it was previous to the close of the second century. In 314 the bishops of London, York, and Lincoln were present at the council of Arles. The councils of Sardica, A.D. 347, and of Ariminum, A.D. 359, were likewise attended by British prelates.

The Saxon invasion proved a sore trial to the Christian church. The invaders were heathens, given to the most disgusting idolatry. The churches were almost universally destroyed, and most of the worshippers driven into Wales and Cornwall.

The church of St. Martin, Canterbury, is closely associated with the introduction of the gospel into this country. It is asserted by some that it was the first Christian church; and though others give the priority to Glastonbury, the generality of ecclesiastical historians attribute the first building of a church on this site to the second century. After this the light of Christianity was obscured in the kingdoms of the heptarchy till the sixth century. "The pagan people destroyed the churches throughout the land, and thrust out the Christians." On the revival of Christianity there is no doubt that St. Martin's took the lead. The original church is supposed to have been built by the Christians of the Roman soldiery, about A.D. 200, in the time of Lucius, the first Christian king; and is one of the oldest structures of that kind now in constant use in the kingdom. This, however, applies to the chancel only, which bears evident marks of great antiquity, and is built chiefly of Roman or British bricks, placed in a regular order. The nave, and the square tower at the west end, are in a different style of workmanship from the chancel, and composed of a variety of flint and other stones, irregularly thrown together, with the Roman brick interspersed, so as to appear to have been constructed long after the chancel, and principally with the materials of some part of the original building.

In the sixth century, and time of the Anglo-Saxons, Ethelbert, having succeeded his father, Hermenric, in the kingdom of Kent, demanded in marriage Bertha, daughter of Cherebert, king of Paris, a Christian princess. Ethelbert being an idolater, objections were at first made to him on that account; but he removed every obstacle by proposing to the princess that she should bring with her ecclesiastics of her own persuasion, and enjoy the free exercise of her religion. Bertha came to England, accompanied by Luidhard, bishop of Soissons, her confessor, and married Ethelbert. She soon gained a great ascendancy over him, and his attention became entirely devoted to her. With the view of bringing the king to have favourable thoughts of the Christian religion, she took all occasions to display, in his presence, the gospel truths in the most forcible manner. In this she was aided by Luidhard; and very shortly Ethelbert was so far wrought upon that, though he did not embrace it, at least he had not an aversion to the gospel or its professors.

At this conjuncture pope Gregory's missionaries, with Augustine at their head, arrived from Rome, where they had sojourned with a design to instruct the English in the knowledge of the gospel; and having, in their way through France, obtained interpreters, they arrived in the isle of Thanet A.D. 596. Augustine, on landing, dispatched a messenger to the king, intimating that he was come, with a company of honest men, bringing a message of the utmost importance. Elthelbert ordered the missionaries to stay where they were, designing to go and hear from themselves the purport of their journey. Some few days after, he went to the isle of Thanet, with the queen, and, on their arrival, the king seated himself in the open air. "For," according to Bede, "he had taken precaution that they should not come to him in any house, according to the ancient superstition, lest, if they had any magical arts, they might, at their coming, impose upon and get the better of him." He ordered the strangers to be called, and asked them what they had to propose; when Augustine, coming into his presence, bearing a silver cross, and the image of our Saviour painted on a board, preached to him the gospel. Ethelbert, informed by the interpreters of what Augustine had said, did not object to their remaining in his kingdom.

The queen obtained leave for the missionaries to settle at Canterbury, the capital of Kent. She provided them with convenient lodgings, and procured them the liberty of preaching to those desirous of hearing them. Thus favourably received, they were most energetic in their work. Several of the principal Saxons embraced the Christian faith, and were baptized. The swift progress of the gospel at Canterbury raised in Ethelbert a desire to be better instructed in the nature of the religion preached; and, accordingly, he had frequent conferences with Augustine. The queen being likewise importunate to win him to Christianity, her leading object was carried—Ethelbert became a Christian, and was baptized, about a year after the coming of the missionaries to Britain. On the arrival of Bertha in England, Ethelbert had allotted to her this church, then dedicated to the virgin Mary; but, as it had lain desolate upwards of a hundred years, Luidhard, by the king's order, caused it to be repaired and reconsecrated, and dedicated it anew to St. Martin (bishop of Tours, who died A.D. 395). Hither the queen resorted for her devotions; as, with the leave of the king and queen, did Augustine and his companions, on their first arrival, celebrating all the offices of their religion at this church, according to the directions of Gregory, who sought, by the introduction of pompous ceremonies, to attract attention and gain the people to receive the gospel; the usual means which his successors have ever substituted, instead of a faithful manifestation of the gospel of Christ—"the power of God unto salvation." And it is melancholy to reflect how often men of purer creeds have erred in the supposition that Christianity stands in need of something extraneous, to promote its reception.

Ethelbert is said to have given up his palace to the missionaries, and to have himself retired to Reculver. In progress of time the palace and adjoining buildings were converted into a cathedral and priory, and Augustine was consecrated archbishop. A magnificent abbey was also erected by him in another part of the town, which was suppressed A.D. 1539. It has been long in a ruinous state, and devoted to secular purposes. The premises, however, have been lately sold, and it is supposed will again be restored to religious purposes.

Augustine was exceedingly anxious to reduce the British clergy to Romish subjection, but utterly failed; the assembled bishops declaring, that they were subject to no one but the bishop of Caerleon-upon-Usk, their overseer under God. And at a subsequent synod at St. Augustine's Oak, in Worcester, the Romish decrees were declared utterly valueless.

The font of St. Martin's has attracted the admiration of the antiquarian. Its ornaments and construction testify its remote antiquity. Whether we admit the statement of ecclesiastical antiquarians, that Ethelbert actually was baptized by Augustine in this font, or not, it is unquestionably very ancient.

"From the very antique appearance of the font," observes Mr. Bunce, "now standing in the nave of that church, and its being of a Saxon construction, but of which little is said in the general history of the church, and nothing to show when it was first placed there, it is not altogether improbable, nor is it too much to suppose that the ceremony of the king's baptism was performed at it. It is of a most curious fabrication, and much enriched with ornamental sculpture, consisting, says Mr. Hasted (History of Canterbury) of a cylindrical stone, of near two feet six inches high, and as much in diameter. It is but a shell, so that the bason is sufficiently large to dip a child. The outside is embellished with four series of ornaments: the lower one is a simple scroll; the next, a kind of hieroglyphical true lover's knot; the third, small Saxon arches, which show the architecture, intersecting each other; the upper one, a kind of lacing in semicircles, inverted, intersecting one another. All the ornaments are very small, and much enriched."

Queen Bertha is supposed to have been buried in the porch of St. Martin's church; that is, of that part of the edifice which now forms the chancel. Ethelbert also is said to have been buried here; but other accounts consider it more

probable that he was interred at St. Augustine's, or at Reculver.

There are no monuments in the church worthy of notice, unless, perhaps, we may except that of the lord keeper Finch, created baron of Fordwich.

Of the estimation in which the church was held on account of its connexion with the revival of Christianity, and of the privileges conferred on it by the first royal convert, a very respectable testimony was given by its being an episcopal see till the middle of the eleventh century.

Till the death of Godwin, the last bishop, in 1061, as affirmed by the Saxon Chronicle, there were bishops of St. Martin, who exercised a chor-episcopal jurisdiction under the archbishop of Canterbury. At length, however, the see of St. Martin was dissolved, and its jurisdiction transferred to the bishop of Rochester. Lanfranc refused to consecrate any more bishops of St. Martin, and for this reason—their "scandalous poverty."

Bede, in his lives of Augustine and his fellow-missionaries at Canterbury, thus writes:—"There was in the east side (of Canterbury), near the city, a church dedicated to the honour of St. Martin, formerly built whilst the Romans were still in the island, wherein the queen (Bertha), who, as has been said before, was a Christian, used to pray. In this they at first began to meet, to sing, to pray, to say mass, to preach, and to baptize; till the king, being converted to the faith, they had leave granted them more freely to preach or repair in all places."

On "the east side of the city of Canterbury still stands the church of St. Martin. Its windows belong to various periods of gothic architecture. Its external walls are patched after the barbarous fashion of modern repairs. It is deformed within by wooden boxes, to separate the rich from the poor, and by ugly monumental vanities, miscalled sculpture; but the old walls are full of Roman bricks—relics, at any rate, of the older fabric where Bertha and Augustine 'used to pray.' Some have maintained that this is the identical Roman church which Bede describes; and tradition has been pretty constant in the belief that it is as old as the second century. Mr. King has his own theory upon the matter: 'Some have supposed it to have been built by Roman Christians of the Roman soldiery; but, if that had been the case, there would surely have been found in it the regular alternate courses of Roman bricks. Instead of this the chancel is found to be built almost entirely of Roman bricks, and the other parts with Roman bricks and other materials irregularly intermixed.' There is therefore the utmost reason to think that it was built as some imitation only of Roman structures by the rude Britons, before their work became so skilful in Roman architecture as they were afterwards rendered, when regularly employed by the Romans" (Old England, book i. p. 50).

[Font in St. Martin's Church.]

A FEW REMARKS ON THE NATURE OF THE CHURCH OF CHRIST, AND THE CONSTITUTION OF THE CHURCH OF ENGLAND.

By the Rev. Edward Garrard Marsh, M.A.,

Canon of Southwell, and Rector of Aylesford, Kent.

No. I.

When our gracious Master undertook the task of our redemption, it was not his design to save men one by one, as solitary, unconnected individuals, but to gather them into a church or holy community, who should possess his blessings in common. Of this truth numerous indications are afforded in every part of his word.

First, he did not even call Noah alone. But though he said to him only, "Thee have I seen righteous before me in this generation," yet he added, "Come thou and all thy house into the ark."

And again, though he says of Abraham, "I called him alone, and blessed him, and increased him," yet was his promise to him, "In thee shall all families of the earth be blessed;" and to his posterity he said, "Ye shall be unto me a kingdom of priests, and a holy nation." Accordingly, although he appointed the rite of circumcision, by which their males only could be initiated into his covenant, the females were always understood to be admitted without a rite, being represented by the males. And again, if any Israelite transgressed his law, the sufficient and most awful punishment denounced against the offender was, that he should be cut off from the Lord's people.

So, too, if we pass forward to the New Testament, when our Lord rose from the dead, and shed forth the precious gifts of his Spirit, he did not call individuals, but multitudes; and, as it is written of them, "the Lord added to the church daily such as should be saved." Even when St. Paul afterwards was called by a miraculous interposition of our Lord himself from heaven, he was yet directed to unite himself to his church, and a minister was specially designated to perform that office for him. The process is instructive. Paul was three days without sight, and neither did eat nor drink; and on the third day Ananias was sent to him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee by the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." "Then was Paul certain days with the disciples which were at Damascus;" "but Barnabas took him, and brought him to the apostles." And, when at a later period the divine grace was extended to Cornelius, he was not left to rejoice at a distance in the mercy he had experienced, but commanded to send men to Joppa, and call for Peter, that he

might teach him what he ought to do; who should tell him words whereby he and all his house should be saved. "And he commanded them to be baptized in the name of the Lord."

Hence we find continual mention made of the church and of churches from this time forward. Thus, in the first apostolical mission of Paul and Barnabas it is written, "They ordained them elders in every church." And, in his second progress, Paul went through Syria and Cilicia, confirming the churches. Again, in his epistle to the Romans, he gives thanks in the name of all the churches of the Gentiles to Priscilla and Aquila, and greets the church that is in their house. To the same effect in writing to the Corinthians he says, "The church of Asia salute you." Still further, in his first epistle to Timothy, he calls the church of the living God "the pillar and ground of the truth," and gives that eminent disciple instructions how he ought to behave himself in it, as he does more at large to the Corinthians, explaining by what course the church may best be edified. It is the church also, with its orderly array of pastors and officers, that he calls "the body of Christ," and by which the manifold wisdom of God is to be made known unto the principalities and powers in heavenly places. Indeed, even before the Christian church was actually constituted, our Lord spoke of it as of a certain and settled appointment, clothed with a determinate authority, and gave directions concerning it, saying, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. But if he will not hear thee, then take with thee one or two more; and, if he shall neglect to hear them, tell it unto the church; but, if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

The next question is, what is the nature and constitution of the church which he established?

Under the old dispensation there was a regular order of high-priest, priests, and Levites, all of divine appointment, and incapable of being varied in the slightest particular from that primitive regulation without guilt. In the new dispensation, the appointment is not so clear or personal, but yet is capable of being distinctly made out.

In the first place, we have this maxim of St. Paul: "No man taketh this honour unto himself but he that is called of God, as was Aaron. So also Christ glorified not himself, to be made an high-priest." Then we have the especial delegation of the apostles to their high office: "He calleth unto him whom he would; and they came unto him; and he ordained twelve, that they should be with him, and that he might send them forth to preach." "He called unto him his disciples, and of them he chose twelve, whom also he named apostles." He, through the Holy Ghost, gave commandments unto the apostles whom he had chosen. And, when a vacancy was made in their number by the apostacy of Judas, they did not venture to fill it up without a direct appeal to their Lord. And they appointed two, and prayed, and said, "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship." "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." After this he called Paul also by special election, and committed to him the gospel of the uncircumcision, that he should go unto the Gentiles.

And what was the case in respect to their successors? Were they left to the arbitrary appointment of men, themselves destitute of any special commission, when the apostle had been expressly designated from heaven? This is the point which comes next to be investigated. What was their mode of proceeding? First, we read of them, in the fourteenth chapter of the Acts, that Paul and Barnabas, having so spoken in Iconium, that a great multitude both of the Jews and also of the Greeks believed; and, having afterwards preached the gospel in Lystra, Derbe, and Antioch, ordained them elders in every church. Afterwards, when the number of churches was increased, we find St. Paul setting one pastor over several churches, and giving him authority to ordain, to regulate, and even to silence its ministers. Each of these points is capable of particular illustration from the scriptures alone.

With respect to the power of ordination, the apostle Paul first instructs Timothy what description of persons are fit to be admitted to two offices, that of a bishop and that of a deacon, and intimates that the candidates for the former office ought to be chosen from those who have properly discharged the latter; for this appears to be the meaning of his words: "They that have used the office of a deacon well purchase to themselves a good degree." Then, on the appointment of these persons to their several stations, he adds: "Lay hands suddenly on no man, neither be partaker of other men's sins. Keep thyself pure; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." To the same effect he says: "For this cause left I thee in Crete, that thou shouldst ordain elders in every city, as I had appointed thee." It is observable that the persons here directed to be ordained by Timothy and Titus are of two orders exclusively, and that those in the first order are named indifferently bishops or presbyters, while those in the inferior degree are always called deacons. It is further clear, that the authority thus given to ordain, to regulate, and to silence, was entrusted to one person.

Secondly, this presiding officer was directed not only to ordain the inferior ministers, but to govern them when ordained, and to regulate their proceedings. Thus St. Paul says to Timothy: "I besought thee to abide still at Ephesus, that thou mightest charge some that they teach no other doctrine." And then, after giving him some specific instructions as to the subjects of prayer, intercession, and thanksgiving, to be offered up in the churches, he adds: "Let no man despise thy youth; but be thou an example of the believers. Rebuke not an elder or presbyter, but entreat him as a father. These things give in charge, that they may be blameless. Let not a widow be taken into the number under three-score years old. Let the elders or presbyters that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. Against an elder or presbyter receive not an accusation but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these

things without preferring one before another, doing nothing by partiality. Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. Reprove, rebuke, exhort with all long-suffering and doctrine." The charge also to Titus is exactly of the same description: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting. Rebuke them sharply, that they may be sound in the faith."

Moreover, that this authority extended not only to ordaining and governing, but even to silencing ministers, is plain, from the following parts of the commission to Titus: "There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped. A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted and sinneth, being condemned of himself."

That this superintendence was committed to a single officer in other churches also, nay, in all the churches of Christ, is plain from ecclesiastical history, the superintendent in each instance representing the apostle, by whom he was delegated, and having the two other degrees of ministers subject to his authority. When the apostles were removed, their title or name of office perished with them; instead of which, the name of bishop was confined to the presiding officer, and that of presbyter or priest left to the higher order of clergy under them. During the lifetime of St. John himself, while that apostle was undergoing his sentence of banishment at Patmos, the seven churches of Asia were placed under the guardianship of single officers, who were called angels; and after that time the first bishops of the several churches of Jerusalem, Antioch, Ephesus, Smyrna, Alexandria, and Rome, are enumerated by the two earliest of our ecclesiastical historians, Hegisippus and Eusebius, and deduced in each instance from apostolical appointment. Then we have also the important testimony of Ignatius, bishop of Antioch, whose martyrdom took place in the reign of Trajan, and whose letters to several Asiatic churches are full of passages to the same effect with those which are here produced, which shew that this constitution was universal even in that early age, and perfectly undisputed. In writing to the Magnesians he says: "I exhort you to do every thing in a spirit of divine harmony, the bishop presiding in the place of God, the presbyters in that of the apostolical college, and, lastly, the deacons, to whom is committed the ministry of Christ, who was with the Father before the world began, and hath now appeared in the fulness of time." To the Trallians he says: "It is your duty to do nothing without your bishop. But be also subject to the presbytery as unto the apostles of Christ. It behoves also the deacons, who are ministers of the mysteries of Christ, to endeavour that they give no offence in any thing." Again, to the church of Smyrna he writes: "See that ye all follow your bishop, as Jesus Christ followed the Father, and the presbytery as apostles. Reverence also the deacons as the appointment of God; neither let any one do without the bishop any thing which concerns the church."

THE CONQUESTS OF DEATH.

No. II.

THE NOBLE'S TOMB.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave
Await alike th' inevitable hour:
The paths of glory lead but to the grave."

GRAY.

AMERICANS usually remark, that few objects strike them more forcibly in the "old country," than the numerous remains which present themselves of the past grandeur of bygone years: the ruined castle, the ivy-mantled monastery, where the banquet is no longer spread, and the mass is no longer sung, are all novelties to them. Mrs. Sigourney, strong as her American feelings are, beautifully alludes to this, when speaking of her younger days, she says, "I always longed for ruins—

"Not but our own fresh groves
And lofty forests were all well enough;
But fancy gadded after other things,
And hinted that a cloistered niche or roof
Of some grey abbey, with its ivy robe,
Would be a vast improvement."

PLEASANT MEMORIES OF PLEASANT LANDS.

Such scenes are not to be found amidst the rising greatness of the "new world;" and such, even among ourselves, often present a striking contrast with those in their immediate neighbourhood: the tall brick chimney of the smoky manufactory is not unfrequently in close contact with the mouldering abbey; and around the resting-place of titled greatness, long since gone by, may be heard the din of machinery and the hum of busy men. Through the length and breadth of our country are perpetually presented to us trophies of the conquests of death. They meet us at every step. Near the noble mansion, the scene of unwearied festivity, and the walls of which are constantly resounding with the noise of revelry, is not unfrequently to be found the noiseless resting-place of a long line of ancestry, famed in the pages of historic lore, and often does the traveller, as he wanders amidst the ruins of some deserted pile, come upon the tomb of

"Princely splendour and baronial pomp;"

where

"The taller plants
Sigh to the lowly ones, and they again
Give lessons to the grass, and now and then
Shake a sweet dew-drop on it, to reward
Its docile temper; while each leaf imprints
Its tender moral on the passers-by,
'Ye all, like us, must fade.'"

MRS. SIGOURNEY.

"A few miles brought us to the rural village of Ceres, a pleasantly situated place, with a neatly kept rivulet-bordered green, such as every village ought to have, though in our northern land this is the good fortune of very few. I had often heard of the burial-vault of the noble family of Crawford Lindsay, as being a sight worth seeing at this village, and to this object we lost no time in directing our steps. Close beside a large modern church of homely appearance, situated on the top of a high bank, is a small tile-covered building, which the grave-digger tells you is the tomb of the Lindsays. It was once a wing of the church, with a gallery for the use of the living family above, but is now disjoined; and it is, accordingly, to something like a potato-house that the pilgrim is directed as the last home of a family of twenty descents, two earldoms, and a vis-

countcy—a family which has filled Scottish history with its greatness and its deeds, from the time when the 'Lindsays light and gay' fought at Otterbourne, and two centuries before that time to boot, down to Dettingen and Fontenoy. We entered this poor earth-floored shed—for it was nothing better—and there found a few objects which I shall describe in order. Beside the wall, on the left, lay a full-sized stone figure of a gentleman in armour, supposed to be a distinguished member of the family, who lived in the fourteenth century. Excepting in being broken through at the waist, it was in good condition, and a faithful memorial, no doubt, of the accoutrements of a warrior of that period. It formerly lay in the church, from which it was removed hither nearly forty years ago. The only other objects of a conspicuous nature were two frames or cases raised above the ground on skids, and which contained the remains of John earl of Crawford, the famous general of George II., and his wife. The lid of the larger case being raised, disclosed the top of a coffin covered with crimson velvet, and presenting a brass plate with the following inscription:—'John earl of Crawford, born 4th October, 1702, died 25th December, 1749, in the 48th year of his age.' The lid of the coffin itself being raised, we saw a close coffin of lead, in which it is believed the embalmed body remains entire. It was with feelings which I should vainly attempt to describe, that I felt myself in the bodily presence of the gallant and accomplished soldier whose history I had so often read; who, in the service of Russia, astonished even the Cossacks by his horsemanship; who, commanding the life-guards at Dettingen, cried out, 'My dear lads, trust to your swords, and never mind your pistols,' and charged to the time of 'Britons, strike home;' who kept the passes into the lowlands, while poor Charles was staking all his hopes at Culloden; and on many other occasions acted a conspicuous part in an age of which hardly any living specimen can now exist. And his countess, the elegant lady Jean Murray, who left him after only six months of wedded happiness, before she had completed her twentieth year, and whom his affection caused to be embalmed, and sent from Aix-la-Chapelle, where she died, to this place—what of her? A dusky, battered, metal cover, bearing the letters L. J. M., with a coronet, being lifted up from the case beside his lordship's coffin, we beheld beneath a quantity of mere rubbish, a mixture of decayed wood and bones, constituting all that now remains of 'what once had beauty, honours, wealth, and fame,' and was, besides, an object of the fondest solicitude to the best and bravest of men.

'How loved, how honoured once, avails thee not;
To whom related, or by whom begot:
A heap of dust alone remains of thee—
'Tis all thou art, and all the proud shall be.'

"A singular-looking object attracting our attention amidst this wreck of humanity, the gravedigger took it up, and showed us more nearly what proved to be a portion of the skull, containing a piece of sponge, which had been substituted for the brain by the embalmer. Think of the head of this young, beautiful, and many-titled lady; that head for which affection could once scarcely get a smooth enough pillow, now lifted and handled by the coarse hands of an unthinking rustic! The vault, so called by courtesy, presented no other objects but a small square case containing the intestines of the earl, and a few fragments of old tomb-stones, which had been taken from amidst the rubbish of the former church. Of all the other members of this ancient family buried here, no memorial remains, excepting three slab tomb-stones placed at the end of the vault on the outside, and which we found deeply covered with rubbish. Having got them cleared, I easily read upon one, 'Hic jacet Joannes Lindsay Dominus de Byres,' with the date of his death, 1562. The person referred to was John, fifth lord Lindsay of the Byres, who commanded the Scottish army at the battle of Ancrum Moor, and was the father of that fierce, reforming lord whom Scott describes in such lively terms in 'the Abbot,' as forcing queen Mary at Loch Leven to resign her kingdom by sternly griping her arm. On the only other stone containing any thing intelligible, I read the words 'Eupham Duglis.' It was the monument of the wife of that savage lord, a daughter of the knight of Loch Leven, queen Mary's jailor, and sister of the regent Moray. Probably the other stone, as they were all of a size and similar in style, was the monument of lord Patrick himself. These monumental slabs had once formed part of the floor of the church, but had been removed when that edifice was renewed in 1806; to such contingencies are the memorials of greatness exposed, when a few ages have passed away! The line of these lords Lindsay terminated in the great general above mentioned, who was fourth earl of Lindsay, and eighteenth earl of Crawford. Now that great family has no acknowledged male representatives; their lands are in the possession of others; and of their house of the Struthers, near Ceres, where they once lived in splendour, only a gable wall or two remains*."

What a faithful picture is here presented of the utter vanity of pomp and power! And it is but one of hundreds that might be drawn. Surely such neglect is not fitting for the ashes of the dead. What a change does one century produce! and a century has not elapsed since the gallant earl and his noble countess were united, and yet their name and memorial have nearly passed away. The house of Struthers is but one of many noble mansions fast mouldering to decay, and of which it may be truly said—

"'Tis now the raven's bleak abode;
'Tis now th' apartment of the toad;
And there the fox securely feeds;
And there the pois'nous adder breeds,
Concealed in ruins, moss, and weeds;
While, ever and anon, there fall
Huge heaps of hoary, moulder'd wall.
Yet time has seen—that lifts the low,
And level lays the lofty brow—
Has seen this broken pile complete,
Big with the vanity of state;
But transient is the smile of fate.
A little rule, a little sway,
A sunbeam in a winter's day,
Is all the proud and mighty have
Between the cradle and the grave."—DYER.

To how many solemn reflections are such scenes as that here represented calculated to give rise! "Thy nobles shall dwell in the dust," was the declaration of God to Assyria; but it holds not true of Assyria alone: "Their inward thought is that their houses shall continue for ever, and their

* See Chambers' Edinburgh Journal, No. 561, October 29, 1842.

dwelling-places to all generations: they call their lands after their own names. Nevertheless, man being in honour abideth not, and yet they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." However brave, however exalted may have been his character, however famous his talent in the senate or his prowess in the field, or his territorial possessions, "let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

THE DRIED-UP TEARS*.

"WILL the baby die mother?"

The inquirer was herself a child, and the look of earnest curiosity with which she watched her mother's face, to gather from that the reply which the parent could not speak, testified to that precocity of intelligence which is the lot of the children of the poor. To us this union of matured perception with juvenile features is among the most painful of the traits which distinguish the offspring of those whose every step is a contention with obstacles, whose every gesture seems a buffet with the world. But, if the face of the daughter was painfully interesting, that of the mother was not less so. Though still young, toil, anxiety, and care, and, above all, grief, had marked her countenance with the evidences that, young though she might be in years, in experience she had lived out a life-time. She was bending over the cradle of an infant, whose quiet sleep seemed the suspension of its little being. Pale and wan, she seemed scarce farther from the grave than her infant charge, in watching whose almost imperceptible breathings her whole attention was absorbed.

"Will little sis die now, mother?" the elder child again asked. There was a volume of meaning in the tone in which the inquiry was put. It expressed the resignation which all in that little household had made, the conviction that their well-beloved infant companion was sick unto death; and all that Mary could hope in answer was, that the moment of the departure of the infant was not yet—not that instant. A half an hour seemed a long future—a day seemed years. Who that has watched the life of a child wasting away has ever forgotten it? The unconscious sufferer, incapable alike of appreciating its danger, or of communicating its feelings to the earnest affection which surrounds its bed—the meekness of endurance, the supplicating glances from the eyes of a dying child, O how deeply do they move the heart! When man sinks from his strength, or woman wastes from her loveliness into the arms of death, at each stage of the disease the invalid can communicate with attendant friends; at each pause-like respite in the journey through the valley of the shadow, adieus may be re-exchanged between those who are to part at the grave, but to meet again beyond it. But where the babe in pain, but unconscious from what cause or to what end, looks up imploringly to her who, though now powerless to aid, has hitherto been its solace, the mother feels she could willingly die with her child, if she could make the sufferer understand that it is death, the death appointed to all, which is slowly but surely stilling the pulses of its innocent heart.

So felt the young wife and mother; but still she spoke not. No sound broke the stillness of that house in the forest; no hum of passengers, no notes of busy life, in discord with the scene, mocked the silent grief of the mother and sister of the dying child. There was a melancholy appositeness in the solitude of the place, and in the stern natural simplicity without and within the dwelling. The light vernal winds moved the branches of the primeval tree of the forest which shaded the humble cabin, and, as the sun stole in between the open door among the leaves, the shadow of a lesser branch of the tree trembled to and fro upon the infant's lips, as if it emblemed there the flickering of its breath. This painfully beautiful thought entered the mind of the mother; and while she dwelt upon it the door was darkened, the poetic vision was lost, and her husband and her brother entered with a noiseless step. The boy had plucked a violet, in the vain hope of attracting the dying child's attention. It had withered in his hand as he walked; and, while he stood over the couch, struck with the alteration which in a few hours had taken place, he let it fall upon the pillow. The mother took it up: she looked at the withered blossom of spring, and then at the withered flower of her maternal hopes. Turning to her husband, she sunk down upon his neck, and wept.

The child was dear to them. Exiled—in part perhaps a truant disposition, and that reckless spirit of enterprise and adventure which is characteristic of the American people—they had wandered far before they had here pitched their tent. Accustomed in New England to the comforts which industry places within the reach of all, to the refinement of mind which education creates, to the social habits which the institutions and manners of New England foster, and, above all, to the religious privileges which bless the descendants of those who sought a new world to worship God after their own consciences, the far west for many a weary month seemed to them a solitude, dreary indeed—but never quite a solitude. They had early learned that there is One from whose presence no creature can be banished; and, isolated as they were in the mighty forest, the little family never forgot that he lives, of whom it is written, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand uphold me."

To mother, to father, to sister, and to the brother who had accompanied them in their wandering, the birth of that child had been a new creation; it had consecrated for them a new home, and created a tie which had bound them to the spot. The gift of God's mercy to them, it had been as a ray of light which made the desert blossom as the rose. All their hearts clung to the little stranger. Every feeble opening of the precious bud was watched: every glimmer of future intelligence in the child was to them as the earnest of coming perfect day. The smiles of its infantile joy had been the sunshine of their hearts. The tree before their door appeared greener and stronger when the little one crowed its admiration

* From the American Episcopal Recorder.

in looking up, and vainly strove to grasp its branches: the clearing about the door was thought of only as little Allen's playground: the house, which seemed before her birth dull and narrow and dark, was now a paradise upon earth, since there the cherub first saw the day. Any shelter would have seemed a palace to them in which the babe could stand upright and learn to walk.

And now the hand of death was on these hopes; and silently they waited the fearful consummation of his work. Thought was busy with her father and mother: one sentiment they held in common. But a week before, had any one doubted in their presence that their cottage was an elysium, each would have eloquently defended it; but now to each it seemed a charnel house, and they felt as if the damp of death was on its walls. The mother's mind wandered back to the home of her childhood, to the pleasant places which she had deserted for the forest, to the cheerful house, and friends sympathizing in her joy, when Mary, her eldest, was born. She conned over, one by one, the kind faces which there would have crowded around her in a scene like this. She remembered the village pastor, who would have been ready with his words of consolation, words fitly chosen, "like apples of gold in pictures of silver." She recollected the kind physician; and can we wonder if she felt, in her grief, that his skill might alleviate and postpone, if not avert, the death which threatened her dearly beloved infant?

The father, as he mused, thought not of the past, but of the future. To him, as to her, longer residence in that spot seemed insupportable; but while visions of the home she had left occupied the mind of the mother, the father looked forward to still another home, as if, by retreating from mankind, he could remove from exposure to disease and death. To neither could their recently pleasant dwelling longer be tolerable: with both the place would seem to create none but melancholy associations. But he felt at last that it was his duty to check repinings against God's providence, and, looking for aid to that source whence alone support in all affliction should be sought, he opened the sacred volume. His eye fell on the history of Hagar in the desert. In a low but a distinct tone he read of the despair of the exile in the wilderness; and, while their daughter was expiring far from human aid, the parents felt with the Egyptian woman that they "could not see the death of the child;" and, like Hagar, they "lifted up their voices and wept." As he proceeded in reading, "And the angel of God called to Hagar out of heaven, What aileth thee, Hagar? Fear not!" the quick perception of the mother caught a movement in the cradle. All flew at once to the child's side, prepared to witness its last breath. But as to Hagar in the wilderness, so God had been merciful to them. The crisis was past—a gentle perspiration stood upon the sufferer's brow, its opened, and a faint smile played around its lips. Affection, ever ready to catch at the slightest ground of hope, was this time not deceived. As the child now again fell into a sleep, but a sleep like that of welcome rest, instead of the feverish slumber which had before harrassed their affection, the emigrant family knelt in joyful thanksgiving, too deep and heartful for loud words.

Joyous was the following Sabbath; nor did the happy family forget that Being to whom their gratitude was due for the great mercy vouchsafed to them. The mother had already renewed the youth of which affliction had despoiled her; and little Mary, as she leaned affectionately on her mother's shoulder, smiled that awe-mingled gratitude which children as well as adults may feel, though incapable of other expression than the silent and natural workings of their happy faces. With cheerful hearts they worshipped him who "dwelleth not in temples made with hands," and heart and voice responded amen! as the father of the little household said, with the sweet singer of Israel, "O give thanks to the Lord; for he is good, and his mercy endureth for ever."

TRUE CHRISTIAN BENEFICENCE:

A Sermon

(Preached in Aid of the Funds of the Royal Berkshire Hospital)

BY THE REV. ROBERT B. FISHER, M.A.,

Vicar of Basildon, Berks.

LUKE X. 36, 37.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

THE grand object of the moral law is to correct the evil propensities of our natural hearts, and to enable us to resemble God in the inward dispositions and affections of our minds. And, as the prominent feature of his character, which bears most fully on our welfare and happiness, and consequently is most interesting to us, is love, in this feature especially we are required to be like him, and thereby show that we are partakers of the divine nature. The law, therefore, enjoins us to cultivate a spirit of love, nay, to suffer it so to be diffused through our hearts as to form in us a living principle always energetic, and always triumphant over our natural selfishness. "What is written in the law? How readest thou?" said Christ to a certain lawyer who came to him for instruction. The answer was, and the answer to such a question ever must be, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." True it is that no frail and feeble man ever yet cherished a spirit of love so pure and comprehensive, as by fulfilling the law to inherit eternal life through his own merits. But still this law of love forms the standard of our duty, to which in all its requirements we must endeavour to conform. "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned."

For the purpose of illustrating the spirit of the law as it relates to our fellow-creatures, and of showing to what extent it may be ob-

served, notwithstanding the infirmities of our nature, Christ proceeded to relate a fact which had probably then recently occurred, the record of which in the gospel is usually called the parable of the good Samaritan. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and, whatsoever thou spendest more, when I come again I will repay thee." Here we have a very lively and interesting representation of the fruits of that love which is enjoined by the law, and which, if perfect, would be the fulfilling of it, contrasted most forcibly with that selfishness which deadens the affections, and denies to a suffering fellow-creature all sympathy and compassion. And do we not in this tender-hearted Samaritan, bending over the wounded Jew, whom his national and religious prejudices would have led him to despise, and then, at much cost and trouble, providing for his comfort and recovery, trace the amiable features of the character of God? Faint, indeed, and very defective must be any resemblance of a child of fallen Adam to that pure and spotless being who inhabiteth eternity, whose name is Holy; and presumptuous it may appear to form any comparison, however humble, between him and a creature of his hands. But, as we are commanded to be followers," or imitators, "of God, as dear children, and walk in love as Christ also loved us," we are, doubtless, authorized to notice with thankfulness the lineaments of the divine likeness, as they shine forth in any of our fellow-creatures, and to adore the new-creating power of the Spirit, exerted through the application of the law of love.

We have in God a perfect example for our imitation, one in which love beams forth in all its benevolent and merciful manifestations, without any of those debasements of remaining selfishness which tarnish the purest actions of man on earth. And these manifestations of the divine love meet our eye on every side, for they are displayed in the brightest splendour in the works of creation and providence which continually surround us, and in which we ourselves are deeply interested. "The earth is full of the goodness of the Lord." It shines forth in the summer's morning when the air breathes a balmy freshness, and all creation seems just awakening in renewed vigour from its peaceful repose, and we seem to enjoy the pleasures of paradise ere sin blasted the happiness of man, or sorrow embittered his passing hours. It gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness;" and preserves to us the faculties of body and mind, and all our social and domestic enjoyments.

But we may notice higher and more wonderful manifestations of the divine love, such as extend in their consequences far beyond this present world. Man had sinned; and justice doomed him to eternal misery. But mercy prevailed over judgment. The love of God sent forth his Son to pay, as the price of redemption, his own precious blood, and by his powerful arm to unbar the gate of heaven, which else had been for ever shut. And can we comprehend the height and depth and the length and breadth of the love of God, performing for us such a stupendous act of mercy? It surely passeth knowledge. "Greater love hath no man than this, that a man lay down his life for his friends; but God commendeth his love towards us, in that while we were yet sinners Christ died for us." "And if he spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things"—all things necessary to bring us back to a state of holiness and peace, and thereby to prepare us for his presence in glory? In the conduct of God, then, towards our sinful race, as setting forth his character of love, we have a perfect pattern of goodness, benevolence, and compassion. And is it not a high distinction that we frail and sinful creatures—so frail as to be crushed before the moth; so sinful as to be unworthy of the least mercy—should be allowed to be imitators of God, and to reflect in any degree the pure and lovely dispositions of the divine mind? But the spotless holiness and disinterested benevolence of God's character may shine with so bright a light as to dazzle rather than direct us, and we may still be at a loss how to act in the discharge of the common, every-day duties of ordinary life.

We have, therefore, in addition, besides the all-perfect example of our blessed Lord, who, when he dwelt among us in human nature "went about doing good," instances recorded in scripture of the conduct of men of like passions with ourselves, when circumstances called forth the exercise of the

spirit of love by which they were influenced. Nor can it be wrong to appeal to such examples in order to strengthen the principles derived from a higher source; since our Lord, who related the parable of the good Samaritan, solemnly charged it upon the conscience of his hearer, "Go, and do thou likewise."

The necessity of Christian and benevolent exertion is manifested in the state of the world around us. The two great evils introduced by the disobedience of Adam—sin and sorrow—everywhere abound. We know not why God permitted the fall of man, and the introduction of moral and natural evil into a world which displayed his infinite wisdom and benevolence, and over which, at its creation, he rejoiced, pronouncing it to be very good. No doubt his glory, in some way or other, will be the result of all the wickedness that distresses our minds, and all the suffering that wrings our heart "The wrath of man," in all its outbreaks, "shall praise" him.

But, however we may endeavour to account for the origin of evil, we see it existing arround us in the most appalling and pitiable forms; and we know that it was the consequence of Adam's transgression. Before our first parents yielded to the suggestions of the subtle tempter, their minds were peaceful, loving, and submissive. No "law of sin in their members" warred against those holy principles which constituted their likeness to God. No boisterous passions silenced the dictates of reason and conscience, and destroyed the inward tranquillity of their minds, arising from a sense of God's presence and favour, in which true happiness consists. Nor were their bodies capable of suffering: in paradise pain was unknown. No jarring nerve ever produced a pang. The sinless pair constantly exulted in their strength, and the bloom of health which glowed on their cheeks was never chased away by the rising pallidness of disease. And, while we lament the existence of moral evil, and mourn over the depravity of our common nature too often working in ourselves, and leading us astray from the love and fear and service of God, shall we not feel for the spiritual welfare of those around us, and endeavour to promote their everlasting salvation? Did God manifest his love in giving up his own Son for us all? Did that Son show a similar affection in devoting himself to the sufferings of the cross? and, as a test of their connexion with him, did he urge it upon his disciples, "This is my commandment, that ye love one another as I have loved you?" And must we not endeavour, in the first instance, and with the greatest energy, to check the progress of sin, and forward the object of the Redeemer's death, by delivering men from its power and dominion? If the soul, as being immortal, be more valuable than the body—if, amid the conflagrations of an expiring world, it must appear before the tribunal of its holy and almighty Judge in all its native deformities, or clothed in that righteousness which the gospel alone provides—if it must sink accursed into the abyss of woe, or take its eternal station before the throne of heaven—then should it not always be an object near our hearts to turn men "from darkness unto light, and from the power of Satan unto God?"

But we also witness around us natural evils, which fulfil the sentence passed on our first parents: "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life." Often is the heart of man wrung with bitter anguish in his passage through this vale of tears. "Born unto trouble" as surely "as the sparks fly upward," he cannot advance far in his earthly course without being constrained to confess with the prophet, "I am the man that hath seen affliction." But, though all pains and sufferings have been introduced by sin, and in one point of view may be regarded as expressions of God's anger against transgressors of his law, yet even these evils are, in his love and mercy, designed for good: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And what is so likely, through divine grace, to awaken the slumbering conscience, and soften the hardened heart, to lead the sinner in deep repentance to a Saviour's blood, and turn him from the ways of sin? What is so likely to wean his affections from a world which would beguile him to his ruin, and induce him to seek God in closer conformity to his image and will as his portion and happiness? "Before I was afflicted I went astray, but now have I kept thy word," was the declaration of the psalmist. And, if we could trace the circumstances through which the blessed spirits who surround the throne above in robes made white in the blood of the Lamb passed from earth to heaven, we should be constrained to say of them, without any exception, "These are they which came out of great tribulation."

The existence of sufferings and sorrows further tend to manifest the character and improve the graces of the beholder. If the poor Jew, in the parable, had not been ill-treated by thieves, the hard-heartedness of the priest and Levite would not have been known; nor could the Samaritan have proved himself the imitator of God in his endearing perfections of compassion and mercy. They would all have passed along undistinguished: the one uncommended, the others uncon-

demned. When, therefore, we see our fellow-creatures bowed down with the weight of affliction, maimed by accidents, or tortured with disease, let us remember that we are not unconcerned spectators of their sufferings. The Lord is applying a touchstone to our hearts, to detect the manner of spirit we are of, and to expose the latent principles by which we are influenced. If, indulging a feeling of selfishness, and occupied with our own concerns, we can close our ears against the cries of the miserable requiring our aid, and, like the priest and the Levite, pass by on the other side, what evidence have we that we have received the Spirit of adoption and are become the children of God? Where is the likeness of him whom we presume to call our heavenly Father, the distinguishing features of love and mercy? "Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

I am come to you then, my brethren, this day, not so much the advocate of the cause of our poor afflicted neighbours, as the messenger of that great and glorious Being whose unworthy servant I am. And I am come to apply as it were the test of the sanctuary to your spirits, that, by the exercise of love or the manifestation of the want of it, you may know your real characters. It will not be supposed that the habit of alms-giving, which is not founded on the principles of the gospel, can prove a person a real Christian. But this you know, that without deeds of charity, according to the means possessed, faith is dead, the profession of love as mere sounding brass, and hope an idle dream; there is no imitation of God; the fruit of the Spirit is not openly manifested. "But, beloved, we are persuaded better things of you, and things," we trust, "that accompany salvation, though we thus speak." You will not withhold your due support from the institution in whose behalf I am led, by a sense of of duty, to appeal to you. You know its excellencies, and you know its wants. Like the good Samaritan, it regards not nation, sect, nor party. Its gates of mercy are open, without distinction, to the whole family of man; and the foreigner, sojourning among us, is regarded as a neighbour and a brother. Disease and accidents form the only recommendations; and, amidst the sufferings which they occasion, it pours forth in one common stream its healing consolations. Time sufficient has now passed, since its first establishment, to prove the utility of a county hospital; and the benefits received by many of our afflicted neighbours testify of the skill of the medical and surgical officers, and the judicious management of those benevolent persons who gratuitously superintend its concerns. Injuries occasioned by those fearful and appalling accidents, to which, from the dangerous nature of their occupations, no inconsiderable portion of the community are exposed, have, by early attention, been arrested in their fatal progress; and life, trembling at its source and ready to escape from its shaken tabernacle, has been providentially stayed. Diseases violent and incurable, amidst the discomforts and privations of a cottage—scarcely capable, in many instances, of repelling the winds of heaven—have yielded to remedies judiciously applied, and rendered effectual by constant attention and the supply of those comforts which sickness requires.

But the benefits of such an institution cannot be estimated by the mere amount of suffering which it is the means of relieving. For such a purpose we must enter into the feelings, the affections, the sympathies of the human heart. Few there are so insulated in the world as to have no one concerned in their welfare. Most are united to others by the endearing ties of affection and a community of interests, the bursting of which would cause a sense of desolation and misery through a whole household. How valuable, then, is an institution which restores a diseased parent, fast sinking into the grave, to the warm embraces of his almost orphan children! Picture to yourselves, as strongly as you can, the joy which animates their hearts and beams forth in their brightening countenances when he first again enters his humble cottage. Conceive, too, if possible, the more sedate but far deeper feelings of delight which now spring up in the bosom of the once-desponding wife, rescued from the threatening pressure of poverty and the cares of a fatherless family.

Such are some of the important benefits derived from that truly Christian institution for the support of which your charitable aid is now requested. The expenditure of such an establishment must necessarily be great; whilst the supply of means is chiefly dependent on the continued liberality of a generous public. If a spirit of indifference should supplant that warmth of feeling which has so generally prevailed, and the funds be withheld which are required for its proposed enlargement and regular support, much human misery must remain unrelieved, and a suspicion will be justly excited of the declining state of our religious principles.

I beseech you, therefore, brethren, by the mercies of God, by the love of Christ, by the consolations of the gospel, by the hopes of future glory, be ye imitators of God as dear children. Let the love of your neighbour possess your hearts. This is the true fruit of

the Spirit, the evidence of faith, the grace by the active exercise of which you must adorn the high and holy principles which you profess.

Many of our brethren whom Providence has placed in our immediate neighbourhood are agonized with pain, and fast sinking into the silent grave. Will you administer the soothing, healing cordial—will you pour oil and wine into their wounds—or, with heartless indifference, pass by on the other side? If the apostle, when bidding farewell to an affectionate people, who were to see his face no more, solemnly charged them with his parting breath, "So labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," must not ministers, on such occasions as the present, when claims so urgent are advanced, omitting for a time the consideration of the deeper mysteries of the gospel, urge the duty of Christian charity? We call on the rich to contribute of their abundance; on those who have little gladly to give of that little; on the poor to labour with their hands, that they may be able to cast in their pittance, even the widow's mite, for the support and relief of those who are poorer and weaker than themselves. The wretched objects claiming our compassion and aid partake with us of one common nature, and in the tribulation incident to fallen man we may soon be companions with them. There is not a disease, however painful, or however loathsome, to which we ourselves are not liable. The favour of his sovereign, the honours of exalted station, and the splendours of the Syrian court, could not preserve Naaman from the uncleanness of leprosy. At all events, these earthly tabernacles must soon be uprooted by disease or accident, and crumble into their native dust. Seeing you look for such things, O pity those who suffer now. And, when the hours of weariness and pain shall come, may you, by the grace of God, and for the sake of Christ, possess the blessedness pertaining to the cheerful giver; and, at length, "stedfast in faith, joyful through hope, and rooted in charity," pass the last waves of this troublesome world, and reach in peace and safety the land of everlasting life.

[The Rock Goat.]

SKETCHES FROM NATURAL HISTORY.

No. XX.

THE GOAT.

(Capra Hircus.)

GREAT uncertainty hangs over the origin of the domestic goat. Some naturalists refer it to the ibex of the European mountain ranges. Others regard it as descended from the paseng of Persia (Capra Ægagrus), or from the Caucasian ibex (Capra Caucasica, Güldenst). "Buffon," says professor Bell, "appears to have adopted the latter opinion; but most modern zoologists who have paid much attention to the question, and who have brought to the consideration of it all the helps which recent discoveries in philosophical zoology have furnished, have leaned to the belief that the ægagrus, or wild goat of the mountains of Caucasus and of Persia, is the true original stock.

The subjugation of the goat, whatever may be its origin, unquestionably took place at a very early epoch. There was formerly, as now, in Syria, a breed of goats with long pendent ears, and fine long hair fit for manufacture. In this respect they perhaps resembled the Angora goat of Anatolia. The Israelites made curtains of goats'-hair as a covering for the tabernacle; and the modern Arabs manufacture the cloth of their tents from the hair of the long-eared breed, which is generally black. The females of this breed

yield excellent milk in profuse quantity, which is used to a great extent. Burckhardt notices a fine breed of goats of this species in the valley of Baalbec, which he says are not common in other parts of Syria. They have very long ears, large horns, and long hair, but not silky like that of the goats of Anatolia. The goats of Italy in the time of Virgil had long hair but coarse. In the "Georgics" (lib. iii.) the shepherds are directed to shear the beards and long hair of the Cinyphian goats for the service of the camp, and for garments for the mariner. Varro observes that goats were shorn for the use of sailors, for coverings to engines of war, and to workmen's instruments. From the earliest antiquity the milk of the goat has been in requisition. From the beginning of April to the beginning of September, the towns of Syria are supplied with milk by large herds, which pass through the streets every morning, and are milked before the houses of the customers. In Switzerland, herds of goats are kept for their milk; which is said to be not so apt to curdle on the stomach as that of the cow, and is consequently preferable for invalids.

The most celebrated variety of the domestic race is the goat of Cashmir, which produces a wool of exquisite fineness, from which are manufactured the costly Cashmir shawls. This goat is spread through Thibet, and in the country of the Kirghiz, at the bend of the Ural, north of the Caspian sea. It is covered with silky hair, long, fine, flat, and falling, and with an under-vest in winter, of delicate greyish wool; which latter constitutes the fabric of the shawls. The average weight of wool produced by a single goat is about three ounces, and it sells in Thibet for about five shillings a pound: ten goats are required to furnish sufficient wool for a shawl a yard and a-half square.

In our own country the domestic goat is too well known to require minute description. Goats are fond of high mountains, craggy rocks, and frightful precipices, springing from one to another in perfect safety; and here they will pick up a subsistence. They can walk on the narrowest ledges of rocks; and, if two mee tin that situation, where neither ean turn, one lies down while the other passes over its back. The sight and smell are very acute. Taste does not appear to be at all refined, as they feed upon what would appear the most unpalatable plants; nay, on what to other ruminants are even most deleterious. Hemlock, henbane, and digitalis are eaten with impunity, and even the euphorbia*. They are very strong and active. The hunting of them is difficult and dangerous. They are very easily tamed, however, and soon become most familiar.

Of the several Hebrew denominations of this animal there is no doubt, for the simple manners of the ancient Semitic nations multiplied the names of the few objects they had constantly before their eyes; and their domestic animals, in particular, received abundant general and distinctive appellations, according to sex, age, race, and conditions of existence or purpose†.

In holy scripture, the term *gedi* is often connected with *haizim*; and the phrase is rendered, in our translation, "kid of the goats;" one of a tender age, or still suckled by the dam. The village of Engedi, in the neighbourhood of Jericho, derives its name from the Hebrew *ain*, a fountain, and *gedi*, a kid. It is suggested by the situation among lofty rocks, which, overhanging the valleys, seem to threaten the traveller with immediate destruction. A fountain of pure water rises near the summit, called Engedi, "the fountain of the goat," because hardly accessible to any other creature.

Among the Hebrews the kid was esteemed a great delicacy. When Isaac sent Esau to procure him savoury meat, such as he loved, Rebekah prepared for him two kids of the goats; and it may be well to remark, that her disguising Jacob in their skins was likely to be successful, the hair of the goat being like the human. Gideon, and Manoah, the father of Samson, entertained thereon the angel of the Lord, who appeared to them in human form, and was regarded by them as a person of their own order. In the same way, Judah sent a kid to Thamar, his daughter-in-law; and Jesse reckoned it a present not unworthy of a king, for he "took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul" (1 Sam. xvi. 20). The delicacy of this food is also celebrated by many heathen authors. These instances show the light in which we are to consider the complaint made by the elder brother of the prodigal son in the parable, that his father had never given him a kid to make merry with his friends.

Moses three times forbids the people to "seethe a kid in his mother's milk." The meaning of this law has been greatly disputed, although the terms in which it is couched are sufficiently clear and precise. The barbarous custom alluded to probably existed in some neighbouring countries, and particularly in Egypt, either because the flesh so dressed was more tender than when roasted with fire or boiled in water; or, which is more probable, while at the feast of ingathering they gave thanks to God for the mercies they had received, and expressed their dependance on him for future blessings, they were not to expect his favour by imitating the superstitious rites of the heathen, among whom they had lived so long, who at the end of harvest seethed a kid in his mother's milk, and sprinkled the broth in a magical way on their gardens and fields, to render them more fruitful the following year.

Under the Mosaic law, goats were ceremonially clean, and frequently used instead of a lamb for sacrifice. They were especially appointed as a sin-offering to make atonement for the people. On the day of atonement two kids were selected. Upon these the high priest cast lots; one for the purpose of sacrifice, and the other to be used as a scape-goat. With the blood of the goat sacrificed, the high priest entered the most holy place, to

* *Euphorbia* (Spurge).—Of this there are upwards of sixty species; some of which are found in Great Britain. The juice of all is found so acrid, that it corrodes and ulcerates the body wherever it is applied. At the Cape of Good Hope there is a species so strong that the natives poison their arrows with it; and a decoction of it is often used for destroying wild beasts.

† Thus we have for goat, עֵז *ez* (Gen. xxvii. 9); וְדִשְׁיוֹן *chasiph* (1 Kings xx. 27); עַתּוּד *attud*, "a he-goat," or rather עַתּוּדִים *attudim*, "he-goats" (Gen. xxxi. 10, 12); צְפִיר *tzaphir*, "a he-goat" (Dan. viii. 5, 21); שָׂעִיר *saïr*, "a hairy one" (Lev. iv. 24); יָעֵל *jaal*, a kind of wild goat (1 Sam. xxiv. 2); אַקּוֹ *akko*, either the same or another species of wild goat (Exod. xxiii. 19); and גְּדִי *gedi*, "a kid" (Gen xxxviii. 17, &c.)—Kitto.

sprinkle the blood on the altar, to make an atonement for the people. On his coming out from the tabernacle, the live goat was brought, and the high priest confessed over it the sins of the people, laying both hands upon the head of the goat. A person was then appointed to conduct the goat into the wilderness, bearing with it the iniquities of the children of Israel. These ceremonies pointed to the Redeemer, to his atoning blood, his bearing away the sins of the people, and our penitent confession of them with faith in his blood for pardon.

The sheep and goats of Palestine, at least one species, resemble each other so closely, that a superficial observer cannot easily detect the difference, although to the shepherd the discrimination is perfectly easy, and he can at once, from a large flock, pick out the goats and separate them from the sheep. How beautifully does this illustrate the beautiful imagery employed by our Lord, when representing himself under the character of a shepherd dividing the good from the bad, just as a shepherd divideth his sheep from the goats (Matt. xxv. 32, 33)!

SABBATH MEDITATIONS.

No. XX.

NOVEMBER 10.—TWENTY-THIRD SUNDAY AFTER TRINITY.

Morning Lessons: Prov. xi.; John ii.
Evening Lessons: Prov. xii.; 2 Thess. i.

MORNING.

"A false balance is abomination to the Lord; but a just weight is his delight."—PROV. XI. 1.

Meditation.—

" Next to sincerity, remember still
Thou must resolve upon integrity.
God will have all thou hast, thy mind, thy will,
Thy thoughts, thy words, thy works. A nullity
It proves when God, who should have all, doth find
That there is any one thing left behind."

G. HERBERT.

"There is no such false balance as when man weigheth heavier than God, earth heavier than heaven, the pleasures of sin heavier than the crown of glory, a momentary contentment heavier than eternal blessedness. And justly are such balances an 'abomination unto the Lord.'"—JERMIN.

Prayer.—O Lord, the righteous Judge, in whose sight a false balance is an abomination, give unto thy servants truth in the inward parts, and grace to be just and upright in all their dealings; remembering that with what measure they mete it shall be measured to them again. Let us not, either by words of hypocrisy or works of deceit, do wrong to our neighbour, dishonour thee, or destroy our own souls; but, laying aside all malice, and all guile and hypocrisies, speak every man truth with his neighbour. Search and try us, O holy Spirit of truth, and open to us the depths of our corrupt hearts; that we may know and confess our utter unworthiness, and draw nigh unto thee with humble-mindedness and penitence, and seek forgiveness at thy hands of every known and secret transgression.

O Lord Jesus Christ, who didst fulfil all righteousness, that thou mightest be unto us both a sacrifice for sin and also an ensample of godly life, let thy spotless life and precious death obtain for us the remission of our iniquities, and be imputed unto us for justification in the day of thy coming.

O Lord God, who hast promised that the righteous in Christ Jesus shall have the recompence of the reward, in thine infinite mercy to our sinful souls, clothe us, we beseech thee, with the righteousness of thy "Just One;" that we may be found blameless before thee, and unreprovable, because complete in him, and worthy to be called thy sons, because accepted in thy beloved.

And, with these inestimable blessings, give us a heart to tell of thy goodness, and glorify thee in our generation by winning lost souls to thy great salvation. O, bless us, that we may draw the weary and heavy-laden to the well of living waters; and, making the penitent joyful with the glad tidings of their redemption, that we likewise may be watered with the continual dew of thy heavenly grace and benediction.

Now unto him that is able to do exceeding abundantly for us, above all that we can ask or think, be glory in the church by Christ Jesus, world without end. Amen. F.

EVENING.

"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."—2 THESS. I. 3.

Meditation.—"When our sense of our own utter helplessness is thoroughly awakened; when we are bound down by fear and shame, by a feeling of reprobateness and condemnation; then faith beholds the gracious love of God offering us forgiveness for the sake of the perfect righteousness of his Son, offering to clothe us with that righteousness, that we, too, might be righteous as he was, if we will but tear off the clinging robe of sin, which we have hitherto been girding, fold after fold, around our souls, and endeavour to put on the righteousness of Christ. Faith beholds this, and embraces the offer thankfully, joyfully, with prayer and praise, casting away all self-reliance, all trust in human works, trusting solely, living wholly, in the perfect righteousness of Christ. The soul feels that it has no longer any need of the sun or moon to shine in it; for the glory of God lightens it, and the Lamb is its light. Thus, in this most terrible of all the struggles which man has to go through, faith, and faith alone, enables him to overcome the world."—ARCHDEACON HARE.

Prayer.—O God our Father, let us feel the "power" of Christ's death, killing sin in our mortal bodies; and the virtue of his resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purify our nature. Daily frame us more and more to the likeness of thy son Jesus Christ; that, in righteousness and true holiness, we may so serve and glorify thee that, living in thy fear and dying in thy favour, we may, in thine appointed time, attain to the blessed "resurrection of the just," unto eternal life.

And, O Lord, increase our faith in the sweet promises of the gospel, and our repentance from dead works; increase the assurance of our hope in these thy promises, our fear of thy name, the hatred of all our sins, and our love unto all thy children, especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of piety and a righteous life, we may be assured that thy Holy Spirit doth dwell in us, and that we are "thy children by grace and by adoption."

, Lord, let our faith grow exceedingly, and
r charity, without which faith profiteth no-
abound richly toward each other. O, give
e spirit of patience and long-suffering, as
s likewise of the stedfastness of our faith in
oulations and persecutions, that we may en-
and, if it shall be thy fatherly will that
ould be sore troubled of them that know not
nd obey not the gospel of our Lord Jesus
, graciously vouchsafe to us, for his blessed
to rest with thine elect, when he shall be
ed from heaven with his mighty angels, and
rified in his saints, and admired in all them
elieve.
that dread day, save us, O most merciful
God; save us. For thy marvellous love's
count us worthy of being called in Christ
fulfil in us all the good pleasure of thy
ess; yea, fulfil in us the work of faith with
. Have mercy upon us, sinners. Glorify the
Jesus in us. O gracious Father, glorify us
, and punish us not with everlasting de-
on from thy blessed presence; to whom,
hee, O Son, and thee, O Holy Ghost, be
nour, praise, and dominion, for ever and
Amen. S. K. C.

The Cabinet.

WHOLE COUNSEL OF GOD.—If in the midst
henism the apostle "shunned not to declare
ole counsel of God; if, in the perverse syna-
at Antioch, he unveiled the grand mystery of
nement, and justification through the blood of
; if the youthful Timothy, through early
ledge of the scriptures could be made wise
lvation;" if these same scriptures are so "pro-
for instruction in righteousness," that even
an of God, he who has to minister in sacred
much more the ordinary Christian, may be
"perfected, thoroughly furnished unto all
orks," in a Christian land, where these scrip-
which were written for our learning, that we,
patience and comfort of the same, might have
are in every one's hands, and their essential
y principles are by the church commanded to
ht to every child of her communion, how shall
dured that any part should be kept back?
ven the great and awful mysteries of our re-
re not only not concealed from, but ordered
ught to our infant catechumens, as under the
ensation the law was taught to the children,
l not feel justified in setting at nought this
e, and the authority of the church, whose pa-
are has thus provided spiritual food and nou-
it for the lambs of the flock. When the
doctrines of religion are to be inculcated on
ng and inexperienced, it would be the highest
f absurdity to think of concealing them from
maturer age. This would be a practical de-
the use and value of the scriptures, more in
nce with the usage and sentiments of another
which long ago we have disowned and re-
partly on this very account, because she for-
she still forbids, the free circulation of the
life.—*Charge of bp. of Hereford (Dr. Mus-*

Poetry.

A HYMN FOR THE YOUNG.

(For the Church of England Magazine).

"Suffer little children, and forbid them not, to come unto me."—MATT. xix. 14.

How kind are our great Saviour's words!
How full of sweetest love!
The young he calls to serve him now,
And dwell with him above.

"Forbid them not," the Saviour cries,
But let them "come to me,"
My love to share, my grace to taste,
And all my glory see.

O, blest Redeemer! dost thou thus
Such love on us bestow?
To hearts so hard, to eyes so blind,
Wilt thou such wonders show?

Then, Lord, thy Spirit quickly send,
And, by this power divine,
Subdue our sins, renew our minds,
And make us wholly thine.

No longer would we stay from thee,
Our best, our kindest friend;
But to thee come, and in thee trust,
And love thee to the end.

Then, when the world's vain scenes are past,
And time shall be no more,
With Jesus, in the realms of bliss,
May we be evermore.

R. P.

Newcastle-on-Tyne.

MAY YOU DIE AMONG YOUR KINDRED.

BY MRS. ABDY.

(For the Church of England Magazine.)

"How much is expressed by the form of oriental benediction, 'May you die among your kindred:'"—GREENWOOD.

"MAY you die among your kindred:" may you rest
your parting gaze
On the loved familiar faces of your young and happy
days:
May the voices whose kind greeting to your infancy
was dear
Pour lovingly, while life declines, their music in your
ear.

"May you die among your kindred:" may the friends
you love the best,
List to your fainting accents, and receive your last re-
quest,
Read your unuttered wishes on your changeful fea-
tures dwell,
And mingle sighs of sorrow with your faltering faint
farewell.

"May you die among your kindred:" may your peace-
ful grave be made
In the quiet, cool recesses of the churchyard's hal-
lowed shade:
There may your loved ones wander at the silent close
of day,
Fair buds and fragrant blossoms on the verdant turf
to lay.

'Tis a tender benediction; yet methinks it lacks the power
To cast a true serenity o'er life's last solemn hour.
Ye whom I love, I may not thus love's Christian part fulfil;
List, while I ask for you a boon more dear, more precious still.

So may you die that, though afar from all your cherished ties,
Though strangers hear your dying words and close your dying eyes,
Ye shall not know desertion, since your Saviour shall be near,
To fill your fainting spirit with the "love that casts out fear."

So may you die, so willingly submit your soul to God,
That evermore your kindred, as they tread the path you trod,
May picture your existence on a far-off heavenly shore,
And speak of you as one not "lost," but only "gone before."

So may you die that, when your death to pious friends is known,
Each shall devoutly, meekly wish such lot may be their own;
Not heeding if you died in want, in exile, or in pain,
But feeling that you died in faith, and thus "to die is gain!"

St. John's Rectory, Southwark.

Miscellaneous.

PILGRIMAGES TO JERUSALEM.—I believe it is not generally known how pilgrimages to Jerusalem are performed. I shall, therefore, mention what I have learned on that subject. When a member of the Greek church resolves to perform a pilgrimage to the holy city, he is conducted to the church of the place where he lives; the priest prays over him, and recommends him to God and all saints. Many people of the town, who cannot go, give the pilgrim money to give to the convents or churches at Jerusalem: others send rich and handsome presents to the holy places, It thus happens, that one person frequently represents ten or a dozen others. On the arrival of a pilgrim at Jaffa, he is immediately conducted into the Greek convent, where he remains till the next day. For his entertainment he is obliged to pay twenty-six piastres. The convent also provides, at a fixed price, horses and camels for the pilgrims, to bring them on their way to Jerusalem. They stop again at the convent at Ramlah, where each pilgrim has to pay thirteen piasters. The following day they proceed to Jernsalem. On their arrival here, they proceed to their convent and receive some refreshments; after which their names are entered in a book. This over, they are conducted to the church, which is within the walls of the convent, where service is performed; after which, a deacon washes the pilgrims feet. This ceremony having been gone through, they are brought into a room, where they pass the first night. On the following morning a deacon leads them up into the divan, or large room, where the seven Greek bishops residing in Jerusalem are assembled, before whom each pilgrim appears, one at a time. He is then asked on how many persons' behalf he makes the pilgrimage; how many members of his own family are alive, and how many are dead. The pilgrim having answered all these questions, he has to pay 100 piastres for each member of his family who is living, and fifty for each who has died. This is the minimum. Rich people pay more. The pilgrim then has a ticket given him for each member of his family, and is allowed to depart. Outside, another deacon receives the tickets, together with twenty-one piastres from each pilgrim, which gives him permission to visit the Jordan. The same evening, the pilgrim is conducted into the church of the holy sepulchre; and all the holy places within it are shewn to him: his name is again entered in a book, for which he pays twenty-five piastres, and remains then one night in the church of the holy sepulchre, which is considered very meritorious. The pilgrim having stayed three days in the Greek convent, must now leave it; but a lodging is provided for him near the convent, for which he has to pay, according to his means and the state of the apartments. The Greek convent possesses several houses here, which are used for this purpose. On the fifth day after the pilgrim's arrival he is taken to Gethsemane, and into the church of the Virgin Mary, which is situated in that vicinity: here he must pay twenty-five piastres. Afterwards he is in his turn conducted to all the Greek convents and churches in the environs of Jerusalem, to Bethlehem, Mar Elias, Mar Saba, the convents of the cross and of St. John; and at each place he is expected to pay a sum of not less than twenty-five piastres. Sometimes the pilgrim refuses to pay: the church is then locked upon him, and he is not permitted to leave it until he has paid. If he tries to get off by saying that his purse is exhausted, he is asked, why did he come to Jerusalem if he had no money. When the pilgrim has visited all the Greek churches and convents, and contributed to each its due, he is allowed to spend his time as he pleases.—*Ewald's Journal in Jewish Intelligencer.*

JEWISH AGRICULTURAL ASSOCIATION.—Dr. Herxheimer, a rabbi, living on his own property, has established a society at Bernburg, in Anhalt, for the promotion of agriculture, mechanics, and the arts and sciences, among the Hebrew community; and taken upon himself the expense of training twenty destitute boys to husbandry occupations. And it is worthy of observation that, among these youthful apprentices, many have attained to competent skill in the trades which require great bodily exertion; such as those of nail-makers, locksmiths, masons, &c. The rabbi in question has had the liberality to place a son of Christian parents among his pupils. The zeal and good spirit he has evinced have secured to him the patronage of the duke of Bernburg, and several Christian fellow-countrymen whose names are on the list of annual subscribers to his society.—*S.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 494.—NOVEMBER 16, 1844.

THE ABBEY OF THE HOLY CROSS, SHREWSBURY*.

SHREWSBURY was remarkable for its ecclesiastical establishments. The church of St. Alkmond, made collegiate by king Edgar, was endowed for ten canons, afterwards removed to Lilleshull abbey. The church of St. Chad was also collegiate. The church of the HOLY CROSS, occupying a low site in the eastern suburb, to which it gives name, and surrounded on the south and west by the river Rea, commonly called Meole brook, is the nave of the conventual church of a splendid abbey, founded for Benedictine monks, from Zees in Normandy, by Roger de Montgomery, in 1083 (on the site of a timber church, established prior to the conquest, with the revenue of which it was partly endowed), and dedicated to St. Peter and St. Paul. De Montgomery, the kinsman of the Conqueror, built here a noble castle for a baronial residence, to make room for which he pulled down nearly one-fifth of the town, and was created earl of Shrewsbury, Chichester, and Arundel. De Montgomery himself, with the permission of his lady Adelisa, became a monk, and enriched the abbey with the coat of St. Hugh, of Cluni, which relic he sometimes wore. He died in 1094, and was buried here, as was his son Hugh, slain in the island of Anglesey.

The Holy Cross was a mitred abbey. The abbots exercised episcopal authority in their house, being in some respects exempt from the jurisdiction of the diocesan. At the dissolution, in 1513, its revenue was estimated at 615*l.* 4s. 3d. "Thomas Butler was the last abbot. He appears to have been rather a tool to the dissolution

* The living of the parish of the Holy Cross in Shrewsbury is a vicarage, with the chapel of St. Giles, valued in the king's books at 8*l.*, patron and impropriator lord Berwick. The impropriate tithes have been commuted for a rent-charge of 110*l.*, and the vicarial for 355*l.*

party, by whom he was rewarded with an annuity of 80*l*. At the general dissolution, Dr. Lee, and masters Kendle, Harley, &c., the king's commissioners, were sent down. They convened the abbot and monks to the chapter-house, caused some deeds to be signed with the common seal of the house, then ordered an officer to break it, and declared the convent to be dissolved" (Gents. Mag., April, 1813, p. 305). The king intended to make Shrewsbury the seat of a diocese, and to raise the abbey church into a cathedral, Dr. Bourchier, the last abbot of Leicester, having been actually nominated bishop, but want of means compelled him to abandon the design.

The abbey was the resort of pilgrims to the shrine of St. Winifred, whose remains had been removed from Gwytherin, in Denbighshire, by Robert Pennant, the fourth abbot, and which were devoutly visited by the unhappy James II., in 1687. The walls of the establishment included ten acres, and the buildings, chiefly in the Norman style, were extensive and magnificent. The principal remains are the western tower, the north porch, the nave and aisles of the abbey, now the parochial church, besides small portions of the conventual buildings. The first *(see engraving)* contains several features of its ancient grandeur. Many alterations, however, have been made. A large window of seven lights, in the later English style, of elegant tracery, and emblazoned with armorial bearings in stained glass, has been placed over the west doorway, which was originally a handsome circular arch, within which, at a much later period, a pointed one has been placed. On each side of this are niches, one of them containing a statue of St. Peter, and the other a statue of St. Paul. In the tower formerly hung the great bell of St. Winifred, thus inscribed—

"Sancta Wenefreda, Deo hoc commendare memento,
Ut pietate sua, nos servet ab hoste cruento."

This bell remained till A.D. 1673, when it was sold towards defraying the expense of a new peal of eight bells. The roof is finely vaulted, and supported on circular arches and massive piers. In other parts, the slender clustered column and the pointed arch prevail. The last window is enriched with armorial bearings, including those of lord Berwick, by whom it was presented; and in the central compartment, with paintings of St. Peter and St. Paul in stained glass, by Mr. D. Evans, of Shrewsbury. There are various altar tombs and monuments; among these is that of sir Richard Onslow, speaker of the house of commons in 1565, removed from the old church of St. Chad. Within an arch, formerly leading to the south aisle of the transept, is a figure in armour, supposed to be that of the founder.

Among the ruins of the conventual buildings, is a fragment, thought to be part of the refectory, on which is a beautiful octagonal structure of stone, resting partly on a corbel projecting from the wall, and supposed to have been an oratory, or pulpit, from which one of the monks, according to their custom, read to his brethren while at dinner. It is a splendid specimen of the decorated English style, ornamented with lofty and finely painted windows, divided only by rich mullions rising from the corbel, and crowned with trefoiled arches deeply moulded. The spaces between the three northern arches are filled up to the height of four feet with stone panels, in which are enshrined figures; and the exterior is crowned with an obtuse dome almost concealed by ivy (See Gent. Mag. April, 1813; Lewis's Topography, &c.).

PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

No. VI.

FAITH.

(With suitable Collects.)

"Search the scriptures, for in them ye think ye have eternal life" (John v. 39).

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen."—*Collect for the Second Sunday in Advent.*

I. What faith is.

1. The substance of things hoped for, &c. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1).

2. The gift of God. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God" (Eph. ii. 8). Additional—1 Cor. xii. 9.

3. The fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith" (Gal. v. 22).

4. One of the principles of the doctrine of Christ. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. vi. 1).

5. The work of God. "Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John vi. 29).

6. The victory that overcometh the world. "This is the victory that overcometh the world, even our faith" (1 John v. 4).

7. The means of the salvation of the soul. "Receiving the end of your faith, even the salvation of your souls" (1 Pet. i. 9).

II. The necessity of faith.

1. "Without faith it is impossible to please God" (Heb. xi. 6).

2. "Whatsoever is not of faith is sin" (Rom. xiv. 23).

III. Connection between faith and works.

1. Faith without works is dead. "As the body without the spirit is dead, so faith without works is dead also" (James ii. 26). Additional—1 Cor. xiii. 2; James ii. 17-20.

2. Faith is shown by works. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James ii. 18).

3. Faith does not make void the law. "Do we, then, make void the law through faith? God forbid. Yea, we establish the law" (Rom. iii. 23).

4. The impossibility of being saved by the works of the law leads us to wait for the hope of righteousness by faith. "By the works of the law shall no flesh be justified" (Gal. ii. 16): "All have sinned, and come short of the glory of God" (Rom. iii. 23): "We, through the Spirit, wait for the hope of righteousness by faith" (Gal. v. 5):

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. iii. 24).

IV. Connection between faith and works, shewn in the example of Abraham.

1. His faith was accounted to him for righteousness. "Even as Abraham believed God, and it was accounted to him for righteousness" (Gal. iii. 6).

2. He was justified by works. "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar" (James ii. 22)?

3. It was by faith he performed the good work. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son" (Heb. xi. 17).

V. Contrast or difference between faith and works.

1. We are justified by faith, not by works. "Therefore we conclude that a man is justified by faith, without the deeds of the law" (Rom. iii. 28). Additional—Gal. ii. 16.

2. Boasting is excluded by the law of faith, not of works. "Where is boasting, then? It is excluded. By what law? of works? Nay: but by the law of faith" (Rom. iii. 27).

VI. Instance of faith without fruits:

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James ii. 19).

VII. Tests of true faith:

1. "Faith worketh by love" (Gal. v. 6).

2. "I will shew thee my faith by my works" (James ii. 18).

VIII. Commands about faith:

1. "Have faith in God" (Mark xi. 22).

2. "Fight the good fight of faith" (1 Tim. vi. 12).

3. "Stand fast in one spirit, with one mind; striving together for the faith of the gospel" (Phil. i. 27). Additional—Jude iii.

4. "Examine yourselves whether ye be in the faith. Prove your own selves" (2 Cor. xiii. 5).

5. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. iii. 12).

6. "Above all, taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked" (Eph. vi. 16).

7. "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. ii. 6, 7). Additional—Col. i. 22, 23.

8. "Let us, who are of the day, be sober, putting on the breast-plate of faith and love" (1 Thess. v. 8).

9. "Follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. vi. 11).

10. "And, besides, this giving all diligence, add to your faith virtue, and to virtue knowledge" (2 Pet. i. 5).

11. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith" (1 Pet. v. 7, 8).

12. "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith" (Heb. xii. 1, 2).

13. "Let us hold fast the profession of our faith without wavering" (Heb. x. 23). Additional—Heb. x. 22; James i. 6.

IX. Reproofs for want of faith:

1. "And he said unto them, Why are ye so fearful? how is it that ye have no faith?" (Mark iv. 40).

2. "O thou of little faith, wherefore didst thou doubt?" (Matt. xiv. 31). Additional—Matt. vi. 30; viii. 26.

3. "O fools, and slow of heart to believe all that the prophets have spoken" (Luke xxiv. 25).

4. "And he said unto them, Where is your faith?" (Luke vii. 25).

5. "Which of you convinceth me of sin? If I say the truth, why do ye not believe me" (John viii. 46).

6. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing" (John xx. 27). Additional—John iii. 12, v. 38; Luke ix. 41, xii. 28.

X. Prayers about faith:

1. And straightway the father of the child cried out and said, with tears, Lord, I believe: help thou mine unbelief" (Mark ix. 24).

2. "For this cause I bow my knees unto the Father of our Lord Jesus Christ. .... That Christ may dwell in your hearts by faith" (Eph. iii. 14-17).

3. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power" (2 Thess. i. 11).

4. "Increase our faith" (Luke xii. 5).

XI. Promises to the faithful:

1. They shall be saved. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9).

2. They shall be blessed. "So then they which be of faith are blessed with faithful Abraham" (Gal. iii. 9). Additional—John xx. 29.

3. They shall be presented holy and unblameable. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight; if ye continue in the faith grounded and settled" (Col. i. 21, 22, 23).

4. They shall receive a crown of life. "Be thou faithful unto death; and I will give thee a crown of life" (Rev. ii. 10).

5. "They shall have an interest in Christ's prayers. "Neither pray I for these alone, but for them also which shall believe on me through their word" (John xvii. 20).

6. "They are assured of the love of the Father. "The Father himself loveth you, because ye have loved me, and have believed that I came out from God" (John xvi. 27).

7. They shall have what they pray for. "All things, whatsoever ye shall ask in prayer believing, ye shall receive" (Matt. xxi. 22).

8. They shall not be confounded. "Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded" (1 Pet. ii. 6). Additional—Rom. x. 11.

9. They shall receive remission of sins. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts x. 43).

10. They shall receive the Spirit. "But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given" (John vii. 39).

11. They shall not abide in darkness. "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John xii. 46).

XII. The effects of faith:

1. We are justified by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

2. Our faith is counted for righteousness. "But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5).

3. We stand by faith. "By faith ye stand" (2 Cor. i. 24). Additional—Rom. xi. 20.

4. We walk by faith. "We walk by faith, not by sight" (2 Cor. v. 7).

5. We live by faith. "The just shall live by faith" (Gal. iii. 11). Additional—Gal. ii. 20; Hab. ii. 4.

6. We receive the promise of the Spirit through faith. "Christ hath redeemed us from the curse of the law....that we might receive the promise of the Spirit through faith" (Gal. iii. 14).

7. We are the children of God by faith. "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26). Additional—John i. 12.

8. We are saved by grace through faith. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. ii 8). Additional—1 Pet. i. 5.

9. We are risen with Christ through faith. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. ii. 12).

XIII. Consequences of unbelief:

1. Being cast into the fiery lake. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8).

2. The wrath of God. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36).

3. Dying in sin. "I said therefore unto you, that ye shall die in your sins; for, if ye believe not that I am he, ye shall die in your sins" (John viii. 24).

4. Damnation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16).

XIV. What we must believe:

1. (See Apostles' Creed)—

In God. "He that cometh to God must believe that he is" (Heb. xi. 6).

The Father. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John iv. 23).

Almighty. "Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice" (Job. xxxvii. 23).

Maker of heaven and earth. "In the beginning God created the heaven and the earth" (Gen. i. 1).

And in Jesus. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. i. 21).

Christ. "We have found the Messias, which is, being interpreted, the Christ" (John i. 41).

His only Son. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16).

Our Lord. "Ye call me Master and Lord; and ye say well; for so I am" (John xiii. 13).

Who was conceived by the Holy Ghost. "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. i. 20).

Born of the virgin Mary. "Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son; and he called his name Jesus" (Matt. i. 25).

Suffered under Pontius Pilate. "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified" (Mark xv. 15).

And was crucified. "And they crucified him" (Matt. xxvii. 35).

Dead. "Jesus, when he had cried again with a loud voice, yielded up the ghost" (Matt. xxvii. 50).

And buried. "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed" (Matt. xxvii. 59, 60).

He descended into hell. "Thou wilt not leave my soul in hell" (Psalm xvi. 10).

The third day he rose again from the dead. "He rose again the third day according to the scriptures" (1 Cor. xv. 4).

He ascended into heaven. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts i. 9).

And sitteth on the right hand of God the Father Almighty. "Who is gone into heaven and is on the right hand of God" (1 Pet. iii. 22).

From thence he shall come again. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11).

To judge the quick and the dead. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all" (Jude 14, 15).

In the Holy Ghost. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one" (1 John v. 7).

The holy catholic church. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts ii. 46, 47).

The communion of saints. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. ii. 19).

The forgiveness of sins. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. iii. 25).

The resurrection of the body. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 52).

The life everlasting. "And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. xxv. 46). Amen.

2. That God is a rewarder of them that diligently seek him. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6).

3. That Christ is in the Father and the Father in him. "Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake" (Jonn xiv. 11).

4. That we shall receive what we pray for. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24).

5. That God loves us. "And we have known and believed the love that God hath to us" (1 John iv. 16).

XV. Causes of unbelief:

1. Being not of Christ's sheep. "Ye believe not, because ye are not of my sheep, as I said unto you" (John x. 26).

2. Aversion to the truth. "Because I tell you the truth, ye believe me not" (John viii. 45).

3. Blindness of eyes. "Therefore they could not believe; because that Esaias said again, He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John xii. 39, 40).

4. The fear of man. "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation" (John xi. 48).

5. Leaning to the authority of men. "Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him" (John vii. 47, 48).

6. Receiving honour one of another. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only" (John v. 44).

7. Ignorance. "Jesus said unto him, Dost thou believe on the Son of God? He answered and said, Who is he Lord, that I might believe on him?" (John ix. 35, 36).

XVI. Commendations for having faith:

1. "When Jesus heard these things, he marvelled at him" (the Roman centurion) "and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel" (Luke vii. 9).

2. "Jesus answered and said unto him, Because I said unto thee I saw thee under the fig-tree, believest thou? thou shalt see greater things than these" (John i. 50). Additional—Matt. xvi. 6.

XVII. Instances of faith blessed:

1. The shepherds (Luke ii. 15-20).
2. St. Peter and the draught of fishes (Luke v.).
3. The Syrophenician woman (Matt. xv.).
4. A blind man (Mark x.; Luke xviii.).
5. The woman with an issue of blood (Mark v.; Matt. ix.).
6. A lame man (Acts. xiv.).
7. Another lame man (Acts iii.).
8. The woman who anointed Jesus' feet (Luke vii.).
9. The nobleman of Capernaum (John iv.).
10. A leper (Luke xvii.).
11. A paralytic man (Luke v.).
12. Blind Bartimæus (Mark x.).

And many others, too numerous to be particularized.

XVIII. Unbelief punished:

1. Zacharias. "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season" (Luke i. 20).

2. Christ's countrymen. "And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house; and he did not many mighty works there because of their unbelief" (Matt. xiii. 58).

3. The Israelites. "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Heb. iii. 18, 19).

XIX. Important questions on the subject of faith:

1. "Jesus answered them, Do ye now believe?" (John xvi. 31).

2. "Whosoever liveth and believeth in me, shall never die. Believest thou this?" (John xi. 26).

3. "Dost thou believe on the Son of God?" (John ix. 35).

4. "When the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8).

XX. A solemn confession of faith in Christ:

"Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John vi. 68, 69).

SUITABLE COLLECTS.

Trinity Sunday. Fourteenth Sunday after Trinity. St. Thomas's Day. L. A.

FUNERAL EXPENSES*.

Five millions sterling, on a moderate calculation, is the sum annually expended in England and Wales alone on this account. Four of these may fairly be set down as squandered on the mere fopperies of death. Will Christian England hear this simple statement, and be still?

There is a cry, in the streets of towns that count their inhabitants by tens of thousands, for schools and churches. Gaunt and squalid poverty, heathen ignorance, and, what is worse, half-knowing infidelity, call aloud for almoners and teachers and pastors; and the utmost that our wealth has done for them has never yet in one year met the

* From the "Quarterly Review."

demand of that year's increase, let alone the accumulations of past years' neglect. And here is an annual four millions, a professed offering to domestic piety and Christian decency, which might have met all these demands even to an overflowing, not merely wasted, but degraded to the idlest and meanest uses. This estimate does not include the vain marble, the "storied urn and animated bust," and the emblazoned hatchment of monumental affectation and parade. To what, then, does it go? To silk scarfs and brass nails, feathers for the horses, kid gloves and gin for the mutes, white satin and black cloth for the worms. And whom does it benefit? Not those in whose honour all this pomp is marshalled; not those who often, at a costly sacrifice, submit to it as a trammel of custom; not those whose unfeigned sorrow makes them callous at the moment to its show, and almost to its mockery; not the cold spectator, who sees its dull magnificence give the palpable lie to the preacher's equality of death; but the lowest of all low hypocrites, the hired mourner, whose office it is a sin to sanction and encourage.

There is a time in every family when one room in the house of the living is the chamber of death; when words are whispered low, and the smile is checked, and the light of the sun is darkened, and the sternest master is mild, and the most bustling servant is still, and no one has the heart to choose the wood for the coffin, or haggle about the price of broadcloth. Then, when false shame or true affection makes us puppets in the hands of others, a mercenary stranger,

"Like the ghoul of the east, with quick scent for the dead,"

"undertakes" the measure and evidence of our rief; and, by "only what is customary," is at once the arbiter and director and purveyor of the trappings of woe, taking his own orders and charging his own prices, according as he may estimate the pride, or piety, or purse of his helpless employers. It speaks volumes of the iron grasp with which that monster custom has clutched us here, that a bill of 60*l.* or 70*l.* for funeral expenses is passed, as a matter of course, by a master of chancery, even in an insolvent estate. From 60*l.* to 100*l.* for an upper tradesman, 250*l.* for a gentleman, 500*l.* to 1,500*l.* for a nobleman. Such is the ordinary metropolitan scale, as announced by the officials of the great leveller, for attendance on the funerals of many who have left their widows and orphans destitute, their debts unpaid, and perhaps wanted themselves the comforts, even the necessaries of a dying bed. The family pride, that turned a deaf ear and a stone heart to the calls of living wretchedness, comes to the rescue when the unfortunate has ceased from troubling; and gladly pays to the last claim that which, if given before, might have inconveniently prolonged and increased further demands. Poor Sheridan proved not in his death more truly the faithlessness of summer friends, than he did in his funeral the hollow mockery of posthumous parade; and Moore never struck a nobler or more independent chord than when he sung—

"How proud will they flock to the funeral array
Of one whom they shunned in his sickness and sorrow!
How bailiffs may seize his last blanket to-day,
Whose pall shall be held up by nobles to-morrow!

ON THE SEVERAL SERPENTS ALLUDED TO IN THE SCRIPTURES; AND THE PROBABLE CAUSES WHICH LED TO THEIR FREQUENT MENTION IN THOSE INSPIRED WRITINGS.

By C. M. Burnett, Esq.

No. III.

From the earliest period, then, that we have any record, and probably long before, it was the custom of heathen nations to exercise some sort of power which at first sight bore the appearance of being under the control and management of the individuals who exercised it. The persons who practised this magic art were called magicians, charmers, enchanters, sorcerers, and the like; and, as they clearly owed their influence over serpents, for example, to the knowledge which they possessed and kept secret of the power of sounds and even particular plants to subdue serpents, some into a state of lethargy and stiffness, and others into a more flexible and submissive state, it seems clear that the practice, for whatever use it was instituted, was one of deception and fraud, and thus became abused; for, instead of making known to all their fellow-creatures the means which God had provided as a natural defence against these hurtful animals, the more crafty and sophisticated of the heathen world kept to themselves the natural knowledge which they had obtained, and pretended that it came to them by some supernatural means. Thus the Creator and Giver of all good was supplanted, and his blessings made to appear as though they were not derived from him. Accordingly, we find in many parts of the sacred writings the practice of charming is denounced; and God's own people are particularly commanded and warned not to follow the example of the heathen nations in this respect, under the penalty of death*. "A man also or a woman that has a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer." After the people of God had been tempted to follow these evil practices, we again find the Almighty denouncing them, and through his prophet Amos declaring that he would "cut off witchcrafts out of their land;" for they should "have no more soothsayers." Still it would seem not unlikely that the heathen nations, finding that the prophets sent by God for correction and example to the Jews were endowed with such supernatural powers, should attempt to imitate such divine interpositions by endeavouring through the agency of their gods to imitate the miracles of the prophets. That this practice was adopted seems clear, from several parts of scripture. The magicians were brought before Pharaoh on the occasion of the celebrated plagues which Moses and Aaron brought upon the Egyptians for their evil practices towards the Hebrews; and, whatever arts those magicians exercised on those occasions,

* See Levit. xx. 27, xix. 26, 31; Deut. xviii. 10, 11; 1 Sam. xxviii. 3, 8, 9; Micah v. 12.

it is clear they appeared to exercise a power which in one or two instances did not seem to differ from the real miracles performed by the prophets of God*. It is, therefcre, probable that the reason why such practices were denounced in the law of Moses was, because they took from the power which belongs only to God of acting as it seemed fit to him under certain circumstances in a manner differing from the ordinary laws and course of nature.

Now, the very great service which serpents did in those countries where they abound, and the influence which they sometimes appear to exercise over their prey, caused them to be held in the highest estimation, and even veneration by many heathen nations. Add to this the fact of their having been from time to time made the instruments of divine as well as human vengeance, and we shall probably see a sufficient reason why these reptiles are so frequently alluded to in the scriptures. Their being early made objects of pagan worship, rendered it probable that they would be alluded to in some way by the pen of the prophets. "The devil," says an old writer, "who under the shape of a serpent tempted our first parents, has with unwearied application laboured to deify that animal as a trophy of his first victory over mankind. The conquest made by the old serpent in paradise, and the wonderful cures made by the shadow of a serpent in the wilderness, contributed very much towards making that hateful creature so venerated in the eyes of so many nations." There is scarcely a heathen nation that has not adopted some deity in the form of a serpent. Among those who were foremost in this form of idolatry were the Egyptians, who built chapels underground, where they carefully fed and worshipped them. In the time of Herodotus, serpents were kept tame at Thebes, adorned with jewels, and consecrated to Jupiter. When they died they were buried with divine honours, and placed in urns in the temple of Jupiter†. And, according to Ælian, they were admitted into the houses of the Egyptians, and there treated as household gods. It is said that Jotham, king of Israel, built much on the wall of Ophel, that is, the serpent God‡; and this animal was the form under which the Cnaphis or Agathodæmon of the Egyptian pantheon was worshipped by the inhabitants of the Thebaid.

But, although this creature was worshipped by many nations in the east, the Babylonians, Arabians, Scythians, Phœnicians, Macedonians, and many others yet in India, and more particularly on the coast of Malabar, this form of worship attained its greatest height of absurdity. The king of Calicut, who was formerly the most powerful of all the Malabar princes, and whose title was no less than "God upon earth," was so much enslaved by the worship of this creature as to have temples built purposely for them, where they were held sacred and made the guardians of all their houses, persons, and property. "The naja," says Mr. Taylor, "has been the object of veneration in the most beautiful countries of the east, particularly on the coast of Malabar. The dread of his envenomed fangs, the desire of keeping him at a distance from habitations and families, perhaps formerly prompted people to carry provisions for these reptiles to their holes, that they might have no inducement to visit houses, &c., in search of food. The same dread probably occasioned the placing of their images as symbols in temples, together with that entreaty and solicitation of them to depart without doing mischief, which is customary in the east whenever they happen to enter a dwelling. Far from defending themselves against such intruders, far from thinking of destroying them, the Malabarians send for a bramin, and engage him to beg the favour of their guest to depart; in which undertaking they spare neither exhortations, entreaties, nor prostrations." So highly was the serpent considered in the east that, whenever it was figured or painted, the place was held sacred, and the ground consecrated, and the most exalted honour that could be conferred upon a hero was to style him "born of a serpent." Thus, Alexander the Great, who suffered himself to be called God, and Scipio Africanus, were both said to be born of serpents. So likewise was the companion of Cadmus, the giant in Homer, and a certain prophet in Pausanias; nay, whole tribes went by the name of serpent. This was the case with some people inhabiting Cyprus and around the Hellespont. Even in the primitive church there was a sect called Ophites, because they worshipped the serpent that betrayed Eve, and therefore ascribed supernatural knowledge to that animal. They went so far as to believe that this serpent was no other than Jesus Christ*.

But the most probable origin of serpent-worship would seem to take its rise in the corrupt and perverted constructions which were put upon the history of Adam and Eve by heathen nations, many of which seem to have received sufficient intimation of this event, and of the record made by Moses, to account for many strange perversions which we read of in mythology. Indeed, in the Phœnician theology the creation is described almost in the same manner as that of the pentateuch.

That, therefore, which was intended by the creator originally for good, man has perverted to the worst purposes; and those animals which were in the first instance brought into existence to prevent evil, were subsequently made, though still answering their original end, the greatest cause of a departure from God. It will be remembered that the people who committed these enormities were heathens; a people who knew not God, and who worshipped blindly such objects as they had been taught to venerate or to regard. Unconscious of the evils which befel them on account of these acts, they continued to practice every art which could magnify themselves in the sight of men, regardless or ignorant of the honour which

* Harris says, in the Egyptian language the serpent was called "oub," and was the same in the Chaldee dialect: hence the word ὄφις. Thus, we read Lev. xx. 27, a man or a woman that hath a familiar spirit, "oboth," &c. See also xx. 6.; 2 Kings xxi. 6; xxiii. 24, and 2 Chron. xxxiii. 6. The woman of Endor, who had a familiar spirit, is called a mistress of Ob, and it is interpreted "Pythoniss." Kircher says that "obion" is still, among the people of Egypt, the name of a serpent. See Dict of Nat. Hist. of the Bible under the word "serpent."

† Euterpe lib. ii. He states also that another serpent was worshipped in a tower at Miletus in Egypt, where there was a priest and other officers attending it. It was fed daily with meal and honey.

‡ See Harris, *ut supra*. Consult also Vossius's "De 'Orig. Idol;" Bryant's "Mythology;" Dimmock's "Observations on the Serpent."

* See "Calmet's Dictionary," and Buck's "Theological Dictionary."

was due only to God. From holding a pretended supernatural power over the spirits of serpents, these charmers advanced in their arts of necromancy until they claimed to have power over the spirits of men; a power delegated by God to none but his holy prophets. No wonder, therefore, that God should warn his people against such evil practices. In our days we have no necromancers, and our climate precludes us from encouraging the deceptive art of charming serpents. That wicked serpent, however, which from the beginning has tempted so many of our fallen race to adventure their skill, is still the same active, cunning deviser of every means that can turn our face from beholding the fair beauty of the Lord and worshipping in his holy temple.

We are perhaps wonder-stricken at the idea of men worshipping serpents, and we are surprised that the arts of the charlatan towards these creatures, and the great power they exercised over them, were not traced to their true natural cause; but let us beware lest, with the inconceivably greater advantages which we as Christians enjoy, we are not drawn into the same gulf. Let us investigate with the powers that God has given us, and prayerfully, by the help of his Spirit, the claims which those in our own day and in our own country are making upon the credulity of the ignorant and unwary; and, before those evils which are now being propounded have assumed such a shape as to be able to deceive even the most cautious, let us at least take experience from the poor deluded serpent-worshippers; and beware, with all our light, lest we ourselves are made to fall down and worship that great and wicked serpent, the prince of this world and the king of darkness and of terrors.

THE MESSAGE OF THE GOSPEL:

A Sermon,

By the Rev. John Hall, B.D.,

Rector of St. Werburgh's, Bristol.

Acts xiii. 38, 39.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

These words contain the application of the subject on which the apostle Paul had discoursed to the Jews in the synagogue at Antioch. In order to produce on their minds a favourable impression, he began with referring to the history of their deliverance from Egypt, and the care which God had taken of them in the wilderness; to their being put in possession of the land of Canaan, and their having been governed by judges, under divine appointment, 450 years; and then to Saul having been made their king at their own desire, and having been succeeded by David, the man after God's own heart, to whom it was promised that the Messiah should proceed from his loins. From thence he at once adverted to the topic on which he was anxious to address them: "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." He then spoke of the coming of his forerunner, John the Baptist, who had excited great attention among his countrymen, and had borne his testimony to the vast superiority of Jesus to himself; and so proceeded to announce to them salvation through Jesus, the Christ, who had been rejected at Jerusalem, condemned and crucified, dead and buried, yet had been raised from the dead, and had been seen many days afterwards, even for six weeks, by his disciples, in whose sight he had ascended into heaven. The apostle declared that all this had happened in fulfilment of the prophecies of the Old Testament, several of which he quoted from the book of Psalms and the prophet Isaiah; and then applied the subject more particularly by addressing his hearers in the words of the text; which he afterwards warned them not to despise or disregard, lest they should perish in their iniquity in consequence of neglecting so great salvation.

Let us direct our attention to the apostle's address. There are two topics here specified as of great importance to be known by mankind for their happiness, both present and future. To enjoy the benefit of them is a source of the greatest blessedness. It was the object proposed by the coming of our Lord Jesus Christ into the world to communicate these great blessings to the children of men. He therefore commanded them to be preached in his name throughout the whole world; and the means whereby the benefit is obtained is by believing the statement made.

Let us consider—

I. The blessings here announced.

II. The command of our Lord Jesus Christ as to the manner in which they should be made known to mankind. And

III. The means whereby the blessings are enjoyed.

And may the Spirit of God be pleased to apply to our hearts the doctrines of his holy word, that we may be numbered among them that believe, to the saving of our souls!

I. The blessings here announced are, forgiveness of sins, and justification before God. Respecting the first of these blessings, the apostle says, "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins."

This is a declaration which it would be useless to make among any but a company of sinners. The sinful state of man, by nature and by practice, is taken for granted in the word of God. At the same time, it is also plainly stated that "all have sinned, and

come short of the glory of God" (Rom. iii. 23). Man, as a sinner or a transgressor of the holy, just, and good law of God, is cut off from communion with God, and from everlasting happiness: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i. 18), and "God is angry with the wicked every day" (Ps. vii. 11); so that those who die in their sins, unrepented of and unpardoned, perish everlastingly. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16); and "this is a faithful saying, and worthy of all acceptation" (or of all men to be received), "that Christ Jesus came into the world to save sinners" (1 Tim. i. 15), even the chief of them who, repenting truly of his sins past, confessing, bewailing, and forsaking them, seeks for pardoning mercy to be vouchsafed to him through the "Lamb of God which taketh away the sin of the world" (John i. 29), whom God hath sent to be the propitiation for our sins, "that we might live through him" (1 John iv. 9, 10).

To no other person but the convinced and penitent sinner, who is convinced of the evil and danger of sin, and of his own guiltiness before God, and his exposure to the wrath of God on account of it, and is humble before God under this conviction—to no other will the proclamation of forgiveness of sins be welcome. It is when a criminal has been found guilty, and sees the sentence of condemnation impending over him, that he desires pardon. It is important, then, to ascertain what are our feelings or convictions with regard to ourselves in this respect. We confess that we are sinners before God, offenders against his holy law. We have confessed this day that we are "miserable offenders," or in a sad and pitiable condition, in consequence of being transgressors of the holy law of God. O that we, every one of us, felt the truth of it as we ought to do! Then we should hail with joy the message of the gospel which is sent to us. When it is announced that "through this man" Jesus Christ our Saviour, "God manifest in the flesh" (1 Tim. iii. 16) to be our Redeemer, "is preached unto us the forgiveness of sins;" we should regard it as "good tidings of great joy," and should pray earnestly with our whole hearts that this forgiveness of sins might be vouchsafed to us; that our sins might as it were be "cast into the depths of the sea" (Micah vii. 19), no more to be brought up against us; that the Lord our God, for the sake of the sacrifice of his beloved Son, would be merciful to our unrighteousness, and our sins and our iniquities would remember no more, but blot them out of the book of his remembrance, that they may never more be laid to our charge.

This he graciously promises to do to all them that truly turn to him: "If we confess our sins, he is faithful and just to forgive us our sins" (1 John i. 9). So the psalmist found. He declares, "I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. xxxii. 5). And this has ever been the case. No penitent sinner ever humbled himself before God, confessing his transgressions with humility and self-abasement at his footstool, and imploring pardoning mercy to be vouchsafed to him because of the sacrifice of the death of Christ as the propitiation for our sins, and was denied the blessing. To such the Father of our Lord Jesus Christ, the Father of mercies, will ever say, "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins" (Isaiah xliii. 25). Do I address any person whose conscience accuses him of sin, of having sinned against the Lord, and who is humbled before God, and dreads his wrath and indignation? To such an one I would say, confess your transgressions unto the Lord, and implore his pardoning mercy for the sake of the propitiation of Christ; because "the Lord laid on him the iniquity of us all, and he was wounded for our transgressions, and bruised for our iniquities," that by "his stripes" we might be "healed" (Isaiah liii. 5, 6); and then you may be assured that he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel. For, "through this man is preached unto you the forgiveness of sins." And when God forgives, he also forgets. He does not upbraid those whom he pardons, but remembers their sins no more. Well may we say, "Who is a God like unto thee, that pardoneth iniquity, and passeth by transgressions; that retaineth not his anger for ever, because he loveth mercy?" (Micah vii. 18).

But the text makes known to us not only forgiveness of sins through Christ; it also speaks of justification before God. The apostle added, "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses;" for, as he stated at another time, "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). The law of Moses could not justify, it could only condemn: "By the law is the knowledge of sin" (Rom. iii. 20), not the knowledge of reconciliation with God. The ceremonial law removed only external defilement: it restored men to outward privileges which had been forfeited by trans-

gression. It could not communicate spiritual life to the soul, or assure the sinner that God was pleased with him. A spiritual discernment was required in order to this, to look from the sign to the thing signified, from the type to the antitype, from the lamb sacrificed on the altar to "the precious blood of Christ as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world" (2 Pet. i. 19); in order that, "being justified by his blood, we might be saved from wrath through him" (Rom. v. 9). The law of Moses could not reinstate a transgressor in the favour of God, but could only pronounce its curse against them "that continued not in all things which are written in the book of the law to do them" (Gal. iii. 10). It could not make future obedience a compensation for past disobedience, nor cause one who had been disobedient to become obedient. It could not destroy the dominion of sin where sin had gained the ascendancy. It could not alter the nature of man, or deliver him from his evil propensities and practices. It simply pointed out what God had forbidden, and declared that it was at his own peril that man dared to disobey, or to disregard his duty toward God and his duty toward his neighbour. But "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). And he not only suffered the penalty due to transgression, he also fulfilled all righteousness by the perfect obedience of his holy life to the law of God; so that it is declared, "By the obedience of one shall many be made righteous" (Rom. v. 19). This obedience of Christ is imputed, or placed to the account of those transgressors of the law of God who plead his merits for their justification before God; so that for the sake of it they are accounted righteous in his sight, or "are made the righteousness of God in him" (2 Cor. v. 21), through faith in his name. Or, as it is said in the homily of salvation, "Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him and by him every true Christian man may be called a fulfiller of the law, forasmuch as, what their infirmity (or inability) lacked, Christ's justice (or righteousness) hath supplied."

The doctrine taught in the text is of infinite importance. It is by the knowledge of it alone that the sinful children of men can enjoy pardon and reconciliation with God. Our sins cannot be forgiven us unless we rely on the atonement of Christ, or his propitiation for sin as our ransom. We cannot be justified before God, or accounted righteous in his sight, unless the righteousness of Chris be that which we plead for our acceptance in his most holy presence. This being the case, it is of the utmost importance that these great truths of the gospel should be made known far and wide every where throughout the world, in order that the benefit of them may be received and enjoyed by all who desire to partake of them, to the relief of their necessity andthe promotion of the glory of God.

II. The text therefore makes mention, secondly, of the means whereby these doctrines should be made known to mankind according to the command of our Lord Jesus Christ. This is by preaching: "Through this man is preached unto you the forgiveness of sins." So St. Peter said of our Lord Jesus Christ to the household of Cornelius: "He commanded us to preach unto the people, and to testify" (Acts x. 42), or bear witness to the truth. St. Mark declares that he said to his apostles, "Go ye into all the world; and preach the gospel to every creature" (Mark xvi. 15); and relates that, in obedience to this command, "They went forth and preached every where" (Mark xvi. 20). And St. Paul says, "It pleased God by the foolishness of preaching," or that which is esteemed such by the children of this world (for the preaching of the cross is, to them that perish, foolishness), "to save them that believe" (1 Cor. i. 21). Respecting his ministerial office, he affirmed, "We preach Christ crucified;" for, said he, "Christ sent me not to baptize, but to preach the gospel" (1 Cor. i. 17). That is, He sent me not in order merely to administer any outward ceremonies or ordinances, however important, but to make known to men the way of pardon and reconciliation with God, that, being united to him in the spirit of their minds, they might partake of his favour and blessing. Our Saviour said of himself, "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach the gospel to the poor" (Luke iv. 18), that is, to the poor in spirit, the depressed and humbled in mind, "to heal the brokenhearted," that they might be comforted. For this purpose, also, it is recorded that, after the death of the first martyr, Stephen, "they that were scattered abroad went every where preaching the word; and Philip went down to the city of Samaria, and preached Christ unto them" (Acts viii. 4, 5).

And we learn, in the chapter from which the text is taken, the manner in which the apostle Paul was accustomed to act in this respect. He attended the regular service in the synagogue, where prayer was wont to be made, "and, after the reading of the law and the pro-

phets" (Acts xiii. 15), he addressed the assembled congregation in the manner that is here related. The preaching did not supersede the prayers, but both went hand in hand, in like manner as we are accustomed to do.

It is, indeed, for the worship of God expressly that we come together in his house; but with this religious instruction is combined, that our worship may be manifestly a reasonable service, and we may be stirred up, by means of the exhortations of the word of God which are delivered to us, to consider more attentively than we might otherwise be disposed to do the things which belong to our peace, and to walk more humbly and closely with our God. Public worship is the ordinance of God, in which he has promised to manifest his presence in an especial manner to his waiting people; and the preaching of the gospel of Christ is the ordinance of God to which he has promised his special blessing. When these go hand in hand, it is well. If preaching be not the means of leading men to pray unto God always, it does not answer the end designed by it. If public worship be valued, communion with God in the ordinances of his house will lead men to prize his holy word, and to desire instruction from it, that they may grow thereby, or may increase with the increase of God in the "grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18), being "rooted and built up in him and established in the faith" which they are taught, "abounding therein with thanksgiving" (Col. ii. 7). If the preaching of the gospel be despised, prayer will degenerate into formality or superstition. If prayer be disregarded, preaching will not profit the soul. With respect to preaching and prayer, then, it may be said, "What God hath joined together let not man put asunder." Those who set them in opposition to each other speak and act very unadvisedly. It was the joy of the apostle Paul that he was called to "be the minister of Jesus Christ to the Gentiles, ministering the gospel of God;" but his object in preaching the gospel to them was that they might become a praying people, offering up prayer to God, and so "the offering up of the Gentiles might be acceptable to God, being sanctified by the Holy Ghost." On this account he expressed his joy that "by the power of the Spirit of God" he had "fully preached the gospel of Christ, from Jerusalem and round about unto Illyricum" (Rom. xv. 16-19), as opportunity was afforded to him. And wherever he went he preached the same doctrine as he taught in the synagogue at Antioch, through Christ, forgiveness of sins, and justification before God; or, as he elsewhere termed it, "repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21).

III. The means whereby the blessings here spoken of are received and enjoyed is to be noticed in the third place; and that is, by faith or believing.

"By him all that believe are justified from all things," or are freed from guilt and condemnation, so that "there is no condemnation to them that are in Christ Jesus" (Rom. viii. 1), who believe in his name. Unless the doctrine which is taught concerning forgiveness of sins through Christ, and justification before God by his merits, be believed, it is heard to no purpose. The apostle rejoiced that this effect followed from his preaching. "So we preach," said he, "and so ye believed" (1 Cor. xv. 11). And of those who did so believe, he declared that they believed "to the saving of the soul" (Heb. x. 39), which is the great end proposed by the preaching of the gospel; as he remarked: "By which also ye are saved, if ye keep in memory the gospel which I preached unto you" (1 Cor. xv. 1, 2).

The word of the truth of the gospel must be received into the heart with pure affection, in the love of it, and treasured up in the memory, in order that the benefit may be enjoyed. "Faith cometh by hearing the word of God" (Rom. x. 17); but this faith is also said to be "the gift of God" (Ephes. ii. 8); a gift, however, which he is ready to bestow upon the suppliants at his footstool. Whatever is said to be his gift is so spoken of, in order that we may be led to "ask" it "of God, who giveth to all" that ask "liberally, and upbraideth not" (James i. 5) any for their deficiencies, who ask of him the blessings of his grace. He "will give his Holy Spirit," and "all spiritual blessings," such as are enjoyed "in heavenly places, to them that ask him" (Luke xi. 13); that asking they may receive, and their joy may be full. The apostle James, therefore, says: "Ye have not because ye ask not" (James iv. 2); for, as our Saviour declared, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. vii. 8). The suppliants at the throne of mercy for the promised blessings of divine grace shall not be sent empty away. What we ask according to the will we are to believe that we shall receive, and then we are assured that we shall have them. We all of us profess to believe that forgiveness of sins is to be obtained through Christ, or that "he is the propitiation for our sins" (1 John ii. 2); and that we are accounted righteous before God through him, or that he is "the Lord our righteousness." It is not, however, merely an assent of the mind to the truth of

these doctrines or facts that is meant by faith, but a practical application of them in such a manner that we are enabled, in consequence of putting our trust in his atonement, to believe that our sins are forgiven us for his name's sake, and shall not be laid to our charge in the great day of God, because he suffered the penalty due to them; and, in consequence of putting our trust in his obedience, to be assured of our acceptance in his presence, so that, through the mediation of our great High-priest and Intercessor, we shall obtain those blessings which we need, our supplications and thanksgivings being accepted for his sake. Let it be our prayer, then, that this lively faith may be given to us and enjoyed by us, that thus we may be enabled to "walk humbly with our God," having fellowship with him in the spirit of our minds, and living continually as seeing him who is invisible, may walk so as to please him, and therein may abound more and more, avoiding what he has forbidden, and doing that which he has commanded in his holy word, that his name may be glorified in us and by us.

And, for the more effectual promotion of this object, let us seek earnestly that the ordinances of the house of God may be blessings to our souls; that we may so hear the word of God that our souls may live; that we may pray to God and praise him with our whole hearts, when we assemble and meet together in his name; that we may feed upon Christ Jesus, the bread of life, in our hearts by faith with thanksgiving; and, being strengthened with strength in our souls, may go on our way rejoicing in his holy name; and, being refreshed and comforted by the use of the means of grace, may "press toward the mark for the prize of our high calling of God in Christ Jesus;" and, fighting the good fight of faith against our spiritual enemies, may lay hold on eternal life, whereunto we are called; and so may look forward in hope that, "when Christ, who is our life, shall appear, we shall also appear with him in glory" (Col. iii. 4), and receive the end of our faith, the salvation of our souls" (1 Pet. i. 9). May God grant it for Christ our Redeemer's sake; to whom, with the Father and the Holy Ghost, one God in three Persons, be all honour and praise, world without end. Amen.

TREES AND SHRUBS.

No. XI.

THE DATE-PALM.

(Phœnix dactylifera.)

This tree, called by the Hebrews "Tamar," and by the Greeks "Phœnix," is very common in Judea. The finest grow about Jericho and Engeddi: they also flourish along the banks of Jordan and towards Scythopolis. Jericho is called "the city of palm-trees" (Deut. xxxiv. 3). The city which Solomon built in the wilderness, Tadmor, and which the Greeks and Romans called Palmyra, obtained its name from a cluster of these shady trees (1 Kings ix. 18; 2 Chron. viii. 4; Ezek. xlvii. 19, xlviii. 28). Several palm-trees still grow in the neighbourhood of Jericho, which abounds with water, where the climate is warm and the soil sandy, and where they rise to maturity; but at Jerusalem, Sichem, and other places northward, two or three of them are rarely seen together; and these, as their fruit seldom if ever comes to maturity, are merely, like "the palm-tree of Deborah," to shade the dwellings, or to supply branches for the solemn festival. The present condition and quality of palm-trees in Canaan render it probable that they never were very numerous or fruitful in that country*.

* Vespasian had a medal struck, in which Judea is represented as a female captive sitting in pensive silence under a palm, with a captive Jew behind her on the other side of the tree. These

In Egypt and in Barbary the traveller now meets with large plantations of palm-trees on the sea-coast, as well as in the interior, sometimes as much as two leagues in extent; although those which grow in the sandy deserts of Sahara, and the regions of Getulia and the Jereeda, alone bring fruit to perfection. They are propagated chiefly from young shoots, taken from the roots of full-grown trees; which, if well transplanted and cultivated, will bear in the sixth or seventh year; while those raised immediately from the kernel will not bear till about the sixteenth year.

The palm-tree—of which Burckhardt was informed upwards of a hundred sorts grow in the neighbourhood of Mecca—arrives at its greatest vigour about thirty years after being transplanted, and continues in full strength for seventy years longer, producing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds. It then begins gradually to decline, and usually falls when about two centuries old. It attains to a great height. The stalks are very knotty. The leaves closely adhere to the tree; and, when it has reached maturity, measure from six to eight feet in length. "The stem of the palm-tree," says Dr. Roget (Bridgewater Treatise, i. 83), "is usually perfectly cylindrical, and attains a great height, and bears on its summit a tuft of leaves. It is composed of an extremely dense external cylindric layer of wood, but the texture of the interior becomes gradually softer and more porous as it comes nearer to the centre; though, with regard to its essential character, it appears to be uniform in every part, having neither medullary rays, nor true outward bark, nor any central pith; in all which respects it differs totally from the ordinary exogenous trees*.

"The first stage of its growth consists in the appearance of a circle of leaves, which shoot upwards from the neck of the plant, and attain during the first year a certain size. The following year another circle of leaves arises; but they grow from the interior of the former circle, which they force outwards as the vegetation advances, and as ligneous matter is deposited within them. Thus each succeeding year brings with it a fresh crop of leaves, intermixed with ligneous matter; which leaves, exerting an outward pressure, stretch out the preceding layers that enclose them, until the latter, acquiring greater density, no longer admit of further distension, and remain permanently fixed. This happens first to the outermost layer, which is the oldest: then each succeeding layer becomes consolidated in its turn. As soon as the outer layer has become too hard to yield to pressure from within, the growth of the inner is immediately directed upwards, so that they each rise in succession, by distinct stages, always proceeding from the interior; a mode of development which has been compared by De Candolle to the drawing out of the sliding tubes of a telescope. The whole stem, whatever height it may attain, never increases its diameter after its first layer has been consolidated. A circle of leaves annually sprouts from the margin of the new layer of wood: these, when they fall off in autumn, leave on the stem certain traces of their former existence, consisting of a circular impression round the stem. The age of the tree may accordingly be estimated by the number of these knots or circles which appear along its stem."

Like the cocoa-nut tree, it is abundantly useful. "A considerable part of the inhabitants of Egypt, Arabia, and Persia subsist almost entirely on its fruit; which, after being exposed to the strongest heat of the sun, until dry enough to be reduced to powder, when it will, if kept dry, remain good for a long time, it is laid up in sacks, and, when wetted, becomes fit for use. It is the chief food of the Arabs in their journeys through the deserts. They boast also of its medicinal virtues. Their camels feed upon the stones. From the leaves are made couches, baskets, bags, mats, and brushes; from the branches, cages for poultry and fences for gardens; from the fibres of the boughs, thread, ropes, and rigging: the cordage of the ships which navigate the Red sea is formed from the inner bark; and the body of the tree furnishes fuel."

Guests on festive days are entertained with the honey of the palm-tree, procured by cutting off the head or crown of one of the more vigorous plants, and scooping the top of the trunk into the shape of a bason, where the sap in ascending lodges, at the rate of three or four quarts a day, during the first week or fortnight: it then daily diminishes, and in two months the tree becomes dry, and serves only for timber or fire-wood. The liquor, more luscious than honey, is like a thin syrup, which quickly becomes acid, and, on being distilled, forms the aaraky, or palm-wine. In gathering the fruit considerable skill is required. "To reach the part of the tree where the fruit grows, a strong rope is provided, which the climber passes across his back and under his arm-pits: then, approaching the tree, he brings the two ends of the rope round the tree, and ties them together firmly in a knot: the rope is then placed on one of the notches or prominences caused by the foot-stalk of an old leaf, and the man slips that portion which is under his arm-pits more towards the middle of his back, so as to let the lower part of the shoulder-blades rest upon it: he then with his knees and hands firmly grasps the trunk, and raises himself a few inches higher; holding fast then by his knees and feet and one hand, he with the other slips the rope a little higher up the tree, letting it rest on another prominence. From great practice the climber is enabled to perform this with considerable quickness. When arrived among the leaves, he quickly plucks the fruit, which is caught below in a large cloth" (Sat. Mag.)

In holy scripture, the righteous are said to flourish like the palm-tree (Ps. xcii. 12); and the church is likened to it (Song of Sol. vii. 6-9, &c.).

"At the feast of tabernacles, the people of Israel were to take branches of palm-trees; at once to typify Jehovah's dwelling in our nature, and the spiritual support which by this means all true believers derive from him; and also to ascribe to him, as the creator and preserver of all things, in opposition to Baal or the sun, the honour of sustaining the operations of nature, in producing and

medals show that this tree was generally cultivated in Palestine. And in like manner, the medals of Titus, his son, are emblazoned with a shield hung on a palm-tree, and inscribed with victory.

* Trees are exogenous or endogenous. In the former the growth is increased by the successive additions to the substance of the stem on the exterior side of the parts from which they proceed. In the latter, the growth is the result of additions made internally. The palm tribe, and a large proportion of the trees of tropical climates, together with the sugar-cane, the bamboo, and all gramineus and lilliaceous plants are of this class.

ripening the fruits of the earth. The feast of tabernacles was also the feast of ingathering; and every person, in the least acquainted with the customs of oriental nations, knows that the palm was, among idolaters, the chosen symbol of the sun, and consecrated to that luminary; and that the temples erected to his honour, through all the regions of the east, were surrounded with groves of palm-trees, whose leaf, resembling in shape the solar beam, and maintaining a perpetual verdure, might continually remind the adoring suppliants of the quickening influence and sustaining energy of their favourite deity" (Paxton).

Palm branches were carried, on public occasions, before princes, as emblems of authority and acknowledgments of power; before the images of heathen gods, in solemn procession, as symbols of divinity*; and in the hands of conquering armies, and before the triumphal car of their commander, as emblems of victory.

The multitudes that accompanied the Saviour, when he made his triumphant entrance into Jerusalem, before his death, took branches of palm-trees, and went forth to meet him, joyfully exclaiming, 'Hosanna: blessed is the King of Israel that cometh in the name of the Lord' (John xii. 13, 14). The saints are represented in the book of Revelation with palms in their hands, as tokens of their having been made more than conquerors through him that loved them; while they ascribe 'salvation to their God who sat on the throne, and unto the Lamb' (Rev. vii. 10). Nothing can be more appropriate. It was selected by all the nations of antiquity to be the symbol of the highest degree of nobility, and even of regal authority. Priests and kings carried it in their hands in their solemn processions. It was also an emblem of immortality throughout the whole east, who believed that the tree itself was immortal; at least, if it did die, it recovered again and obtained a second life by renewal†. The redeemed are entitled to carry this symbol, by the customs of ancient nations; for they are 'kings and priests unto God'" (Paxton).

SABBATH MEDITATIONS.

No. XXI.

NOVEMBER 17.—TWENTY-FOURTH SUNDAY AFTER TRINITY.

Morning Lessons: Prov. xiii.; John ix.
Evening Lessons: Prov. xiv.; 1 Tim. vi.

MORNING.

"Righteousness keepeth him that is upright in the way.... But he that openeth wide his lips shall have destruction."—PROV. xiii. 6, 3.

Meditation.—"Let us go to Christ in sanctification of heart, lifting up holy hands to him, and animated by the love of our gracious and compassionate Father, who hath made us, by his election, his 'peculiar people.' Since, therefore, we are the elect of God, holy and beloved, let us work the works of godliness." (St. Clement to the Corinthians).

"The upright soul is wholly made for obedience and quiet submission to the will of God. It is brought up at the foot of Christ, sits there with Mary, in the posture and spirit, and all the becoming qualities of a willing and obedient disciple; and the Teacher of souls will not neglect 'to show unto such the path of life.' God will write his law in the humble and obedient heart; yea, the rules and laws of life and obedience shall be written within it by the Spirit of the living God" (Worthington).

Prayer.—O almighty and most merciful God, I, thine unworthy creature, who have sinned and done evil in thy sight, bless thy holy name for sending forth thy Holy Spirit, and permitting me to approach thee as my reconciled Father in Christ Jesus. Let an humble sense of my adoption lead me at all times to place my whole trust in thy strength, thy wisdom, and thine exceeding love. By nature I am weak, ignorant, and sinful. O Lord, be thou pleased to uphold, enlighten, and sanctify my whole man, body, soul, and spirit. Do thou instruct and teach me: do thou give me grace, that I scorn not thy rebuke, but, as a wise son, may ever bow to thy fatherly guidance; remembering how thou warnest us, that whoso despiseth thy word shall be destroyed, while he that feareth thy commandment shall be in peace.

Prevent me, gracious God, with thy righteousness, and make me to walk upright in thy way, lest wickedness overthrow me with the sinner. Help me that I may keep diligently thy commandments: so shall it make fat the soul of thy servant, and bring honour to thy holy name. O, defer not the hope in which thou hast caused me to trust; but let me rejoice in the light of the righteous, in the day when evil shall pursue the sinner, and the lamp of the wicked shall be put out.

Set a watch, O Lord, before the door of my mouth, lest I offend with my tongue; and, when I am to give utterance, do thou speak in me, and open thou my lips, that they may adorn thy doctrine and show forth thy praise. Be the solemn truth ever present with me, that, whatsoever a man soweth, that shall he also reap. Let, therefore, thy precious gift of speech bring forth good fruit to thy glory and my neighbour's edification. Keep me, I pray thee, from lying lips, and a deceitful tongue; from the vain desires of the sluggard, and from all pride and contention; from wealth gotten by vanity, and from the ways of transgressors; from the wicked man, and him that is a companion of fools. O thou who keepest mercy for thy children for evermore, I beseech thee satisfy my soul with the fulness of thy blessed Spirit; transform me into the image of thy beloved Son; for his dear sake pardon all mine iniquity, and in his name accept and answer these my imperfect petitions, that I may indeed be worthy to be called thy child. Amen.

E. L.

EVENING.

"Godliness with contentment is great gain."—1 TIM. vi. 6.

Meditation.—"Are you called to walk in a dark path? think of that bright morning, without a cloud, which is coming. Do you find changes within and changes without? think of the everlasting covenant. Do your expectations fail? think of the covenant which is 'sure.' Can you keep no hold of anything? God never intended you should: he offers you his 'everlasting covenant.' Of that lay hold. Let other things go: they are not your portion. God intended to loosen your hold, that you might say, 'I will look to that which is all my salvation from sin and sorrow. I will look away from that which is precarious and uncertain, to that which is unchangeable. There is a branch that springs from Jesse that shall be 'all

* Maurice's Indian Antiquities, vol. iii. p. 219.
† Bryant's Anal. v. i. p. 320-322.

my salvation' and 'all my desire,' when I can see nothing else grow" (Cecil).

"Earthly riches are full of poverty. In the 'true riches' Job abounded, naked as he was, when he had a heart rich to Godward; and poured out praises like the costliest gems to his Lord, when he had lost all he had. Lose, that thou be not lost: give, that thou mayest gain: sow, that thou mayest reap" (St. Augustine).

Prayer.—O Lord, heavenly Father, who hast taught us that our life consists not in the abundance of the things which perish with the using, give me grace, I humbly beseech thee, to forsake all covetous desires and inordinate love of riches, lest my heart be entangled in the cares of this world, and I fall into temptation and a snare, and into foolish and hurtful lusts. Give me a heart earnestly bent to have my treasure in heaven, and to lay up in store for myself a good foundation against the time to come, that I may be rich unto eternal life. If it be meet for me, give me neither poverty nor riches; but, having food and raiment, let me be therewith content, knowing that thou, O Lord, wilt never leave me nor forsake me, if I trust in thee by faith in the Lord Jesus, and, like the fowls of the air, depend, day by day, upon thy fatherly care, who providest for them that seek thee. O Lord, I acknowledge thee only to be the author and giver of all good things. Thou openest thine hand, and fillest all things living with plenteousness. Vouchsafe unto me the aid of thy Holy Spirit, that I may follow the ensample of my Master and alone Saviour, Jesus Christ. Like him, may I have compassion on the poor and needy of thy household: make me rich in good works, ready to distribute and willing to communicate.

I confess, O Lord, that without thee I am poor, and blind, and naked. Hide not thy face from me, for I flee unto thee for help. Do thou, who suppliest all my wants, make me tender-hearted and pitiful: may I never shut up my bowels of compassion from an afflicted brother, nor turn away my face in the day of thy visitation and his adversity. And, when thou inclinest my heart to open my hand to the poor, may I give cheerfully, not grudgingly, nor of necessity; neither let me put away from me the present opportunity, lest thou shouldest deny it on the morrow. O Lord, teach me to distribute with simplicity, and to do no work for the praise of men, but all things as from thee and to thee. Let me not be high-minded, nor trust in uncertain riches, but in thee, the living God, who givest us all things richly to enjoy.

Anoint me, heavenly Father, with the sanctifying grace of thy Holy Spirit, that I may place my affiance no where but in thee. Defend me, lest I make gold my hope, and fine gold my confidence; for how shall my good works and almsdeeds deliver me in the day of wrath? O Lord Jesus Christ, thou must save, and thou alone.

Now unto the blessed and only potentate, the King of kings, and Lord of lords, who, alone hath immortality, dwelling in light which no man can approach unto—whom no man hath seen or can see—to thee, Lord God almighty, be honour and power everlasting. Amen.

S. H.

Poetry.

THE LEAGUERED CHURCH.

BY THE REV. W. M'ILVAINE.

(For the Church of England Magazine.)

"The Lord of hosts is with us: the God of Jacob is our refuge." Ps. xlvi. 11.

THEY rage around thy worn, time-hallowed walls,
Poor church! they rage, and thou art sadly still,
Silent thy towers; and e'en thine ancient halls,
Which erst the hum of crowds did constant fill,
Seem desert now, at the reviler's will.
And yet thou hast withstood the fiercest shock
Of storm and howling hurricane, until
Destruction seemed thy sons' strong cries to mock,
And thou hadst all but sunk to thy foundation-rock.

But thou survivest still: that rock is he
Whose word through endless ages shall endure.
What then though storm and tempest wild may be,
Amidst the din he stedfast is and sure,
And thou from such assailants all secure;
Yea, and though million foes should hem thee round,
Nor leaguer's threat nor wily traitor's lure
Shall reach thee: with Jehovah's promise crown'd,
Thrice vain shall hell itself and all its rage be found.

'Tis well, for o'er thy topmost turret there
Thy bannered cross still proudly floats on high,
Though traitor hands would lower it. Who dare
Mar that blest standard? Thou hast sons would die,
And, dying, all thy foes' worst rage defy,
Far sooner than the token of his love
Who bled for them or sully or deny.
Thus ever may they firm and fearless prove,
And yonder glorious flag stream high thy walls above.

What low, sweet sound steals o'er the stilly air?
'Tis not of clashing arms or mail-clad men:
It tells of heaven—that slowly rising prayer;
In gentle murmurs swelling yet again,
Louder and still more loud and deep, as when
The distant wave breaks on the midnight shore.
Church of our fathers! thou art safe. Not ten,
But thousand righteous sons are thine: no more
We'll fear thy fall, but trust our God as heretofore.

Belfast.

"WHAT OF THE NIGHT?"

(Isa. xxi. 11.)

(For the Church of England Magazine.)

O, WERE there not another hope,
A brightening beam from fairer skies,
The flickering soul to cheer, to prop,
When erring mortal dies:

O, were it not a glorious Sun,
To shed on us his healing rays,
Stooped from his sphere celestial down,
His atmosphere of praise,

Where as an age a day appears,
And as a day a thousand years:

O, were it not that ever glides,
So deep, so dread, so calm, so clear,
A stream of love, whose living tides
The Gentile or the Jew may share;
With angel-spirits on its strand,
To greet us to their happy land:

O, were it not, on Jewry's plains,
On heavenward flight, the Man of Woes,
To claim the guerdon of his pains,
The conqueror of death arose;
And bids he not the laden breast
A holy calm, a heavenly rest:

Then surely were it death to tear
Our lingering looks from earth away;
To bid adieu to all we were,
Without a hope, without a stay;
Without a star to lend its light,
A sunless day, a moonless night.

But O, there is another hope,
A brightening beam from fairer skies,
The panting soul to cheer, to prop,
When erring mortal dies.

A. F. M.

Strichen.

Miscellaneous.

LIGHTS IN THE EAST.—"That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians ii. 15). This metaphor has an allusion to the buildings which we call "lighthouses," the most illustrious of which was raised in the island of Pharos, when Ptolemy Philadelphus built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of suffering shipwreck. Some of these lighthouses were constructed in the form of figures. The colossus at Rhodes held in one hand a flame which enlightened the whole port. These lights were also sometimes moveable, and were used to direct the marches of the caravans in the night. Pitts thus describes them:—They are somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. Every cotter has one of these poles belonging to it, some of which have ten, some twelve, of these lights on their tops; and they are likewise of different figures, one perhaps oval, another triangular, or like an N or M., &c.; so that every one knows by them his respective cotter. They are carried in the front, and set up where the caravan is to pitch, before that comes up, at some distance from one another. The meaning of the passage from these representations is obvious: "Ye shine as elevated lights in the dark world about you," that ye may direct those that sail on this dangerous sea, and secure them from suffering shipwreck, or guide those who travel through this desert in their way to the city of rest. Thus understood, the allusion is beautiful; for the doctrine and holy lives of the faithful must in those early ages have had a great influence on unbelievers, to direct them into the safe harbour of the gospel.

PHYSICAL CONDITION OF CHILDREN. — Much attention ought to be paid by teachers to the physical condition of the children. Not only is it important because the seeds of many diseases spring up from early neglect; but the state of the moral feelings and intellectual powers are closely connected with the well-being of the bodily frame. The limbs and muscles are to be strengthened by exercises, which should be so varied that all the muscles may be brought into play and acquire vigour. It is the custom in infant schools to introduce marching and various evolutions, such as clapping hands, stamping the feet, &c. The advantages of these exercises are two-fold. First, as prompt and full obedience can be more easily obtained to a physical than to a moral act, it is the best plan that can be adopted for producing order and promoting discipline. Secondly, it is essential to the health of little children that they should not remain long in one position. God does not bestow upon them a propensity to continual restlessness but with a view to their good; and this should be our guide in the manner of treating it. Whilst, however, any infant school would be fundamentally defective in which such exercises were omitted, it should be recollected for what object they are introduced. In some schools they are carried to such an excess that, instead of being an occasional relief when the spirits flag or the body is weary, they become the cause of continual excitement and bustle, and the school-room is, in fact, little better than a play-ground. This is an error into which teachers are apt to fall, who do not know how to employ the minds of their pupils, and are incompetent to carry on effectually the work they have undertaken.

PROTESTANT SOCIETY AT PARIS.—The society established in Paris by count Agenor de Gasparin, about eighteen months ago, under the title of "The Society for Promoting the general Interests of Protestantism in France," has succeeded in accomplishing the subsequent objects. Two additional protestant communities have been founded, one at Perpignan, and the other at F——, next the borders of Prussia: all obstacles to the spiritual ministrations of protestant clergymen in prisons and houses of correction have been removed, and free access is now afforded them to their incarcerated brethren: a house, called a "Maison d'Etudes," has been opened in the French capital, where young men engaged in academical and scientific studies may find a Christian home open to receive them, and of which several have already taken advantage; and, lastly, landed property has been purchased at St. Foy, in the department of the Dordogne, which is intended for the training and reformation of thirty or forty convicted offenders of the protestant faith. The rev. Mr. Martin has undertaken the superintendence of this establishment, and the French government have granted an allowance of 2*l.* 4*s.* (80 francs) for the outfit of criminals received into it, as well as a daily allowance of 7½*d.* (80 centimes) for their maintenance.—*S.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 495.—NOVEMBER 23, 1844.

THE CATHEDRAL OF MILAN.

"NOTWITHSTANDING all that I had heard and read of the magnificence of the duomo or cathedral of Milan," says Miss Taylor, from whose work on Italy this account of that magnificent building is taken, "I was unprepared for the surprise I felt as we entered the piazza and stood before this extraordinary edifice. The first impression is wonder at the ingenuity of man in raising so vast and intricate a structure. As the eye wanders quickly over it, the senses are bewildered by an infinity of tapering spires and slender pinnacles: you gaze longer, and innumerable statues start from every part, and the mind is lost amidst the superfluity of ornament. We have seen it in the soft calm light of a summer evening, its defects softened by distance or lost in the twilight: the elegant form of the centre tower, and its surrounding pinnacles—so graceful, so aerial—seeming to pierce the deep blue sky, gave an air of light and almost fantastic beauty to the edifice.

"The history of the erection of this cathedral is singular, and accounts for much that is grotesque in its architecture. The foundations were laid as early as the year 1386, in compliance with the desire of Giovanni Galeazzo Visconti, who determined to raise a church in honour of the virgin, which should surpass all others in grandeur of design and beauty of execution. At the jubilee of 1390, Galeazzo obtained an edict from Boniface the eighth, authorizing all the inhabitants of the Milanese territory to celebrate that festival in their own city, instead of at Rome. The large sums of money thus brought to the ecclesiastical coffers were applied to the building of the church, which had already made considerable progress under the munificent patronage of Visconti. From that period architects have been employed on the duomo until the present day, their number amounting to 183, amongst whom we find the

names of some celebrated artists: Brunelleschi, Bramante, Leonardo da Vinci, and Giulio Romano.

"The effect of the interior from the great western door is very fine: its simplicity of architecture contrasts strikingly with the elaborate ornaments of the exterior. The vast and lofty nave stretches out before you in unbroken grandeur; and the repose which the quiet solemnity of its dim aisles afforded, as we entered them from the glare and heat of the noon-day, was truly delicious, and prepared our minds to receive the most favourable impressions from examining the interior of the building. The form is a Latin cross: the arches which span the aisles spring from light and slender columns; and the whole church has an air of sombre and tranquil beauty which is rarely found in those of Italy.

"We descended to a subterranean chapel beneath the altar, which contains the tomb of San' Carlo Borromeo: it is lighted from the aisle above, and its decorations are splendid. These riches seem, indeed, ill to accord with the memory of one whose life was devoted to acts of mercy and benevolence, and whose days were spent in self-denial and humiliation. The chapel is octangular, and ornamented in the richest manner: the panels are of gold damask, and every other part is solid silver: bassi-relievi surround the chapel, representing the principal events in the life of san' Carlo; and it is worthy of remark that the workmanship of all these was executed gratuitously by the Milanese goldsmiths, in testimony of their deep veneration for the memory of the saint. The silver sarcophagus, forming the altar, contains a tomb of rock-crystal, in which is deposited the body. It is little injured by time, and lies as it was first interred, in the archiepiscopal robes, which are covered with precious stones. We did not see it, as the tomb is opened only once a year, when the body is visible for twelve days. Mass is performed five times every day in this small chapel*.

"Leaving the church, we began the ascent to the roof, and were soon lost in the labyrinth of ornaments. Spires, statues, flying buttresses, pinnacles of gothic fretwork, seemed piled about in rich confusion; and Forsyth's description of this cathedral recurred to my mind. 'It has been,' he says, 'wonderfully contrived to bury millions of money in ornaments that are never to be seen. Whole quarries of marble have been manufactured here into statues, relievos, niches, and notches; and high sculpture has been squandered on objects which vanish individually in the mass. Were two or three thousand of those statues removed, the rest would regain their due importance, and the fabric itself become more important.' Goethe makes a similar remark, which, although true perhaps in its application to this church, I cannot feel to be a just criticism on gothic architecture in general. 'All the northern church decorators,' he says, 'sought their greatness only in the multiplication of minute details. Few understood how to give to these small forms any mutual relation; and thus rose such monstrous buildings as the cathedral at Milan, where man has transplanted a marble mountain, at an immense cost, and forced it into the meanest forms. Even daily they torment the poor stones, to continue a work which can never be perfected, since the inventionless folly that planned it had also the power to give to the design an almost limitless execution.'

"The day was intensely hot: the sun's rays reflected from the leads; and the white marble which surrounded us on every side made us glad to quit the roof and retreat to the cool shelter of the aisles.

"Besides the cathedral, the churches of Sant' Ambrogio and Sant' Allessandro are peculiarly worthy of attention. The latter belonged to a Benedictine monastery, which possessed immense wealth; and contains a profusion of rich and costly materials, ill-assorted, and arranged with no kind of taste: the high altar is literally studded with gems. The ciborio, or receptacle for the host, is of lapis-lazuli, supported on slender columns; and in the centre of the door is a splendid blood-stone. From this magnificent display of wealth we were conducted to a small chapel, the walls of which are lined with human skulls and bones: a miraculous madonna forms the altar-piece, with an immense cross of skulls on each side. Many people were kneeling on the pavement, absorbed in prayer, in the presence of these signs of mortal frailty and decay. It was a scene well fitted to fill the imaginative mind with a sense of self-abasement and repentance*.

"The church of St. Ambrose is one of the most ancient temples of Christian worship: it contains the bones of its patron saint, one of the four doctors of the church, who died in the fourth century. The large marble pulpit from which the saint used to preach is carefully preserved in the principal aisle, and a huge brazen serpent, standing erect on a column of porphyry, is shown as that which Moses held up in the desert before the afflicted Israelites. The Milanese believe that this serpent will hiss when the end of the world shall come. You enter the building by one of those spacious porches or vestibules peculiar to Christian churches of the early ages, which have a venerable and imposing aspect, and seem, as Valery beautifully observes, 'intended to separate the sanctuary from the tumult of the cities.' In a former letter I told you of the courageous refusal given by St. Ambrose† to the emperor Theodosius to enter this church, and how the indignant saint closed the gates on the imperial supplicant These gates have been destroyed; but the porch which was the scene of this daring assertion of ecclesiastical power remains. The church itself contains, among many curious and ancient relics of early Christian art, a monument surrounded by bassi-relievi of the fourth or fifth century. There is an air of antiquity about this church which forbids all question as to the beauty of its architecture, all doubt of the legends attached to its history. Within its aisles you cannot be incredulous, and the perfect faith with which the sacristan related

* "The statue of St. Charles Borromeo is one of the strangest sights in Italy. On a hill above Arona, a very picturesque little place near the Borromean Isles, is the statue of St. Charles Borromeo, sixty-six feet high, on a pedestal of above thirty; so that the whole is about one hundred feet English in height. As I walked along the road below, the pedestal was quite lost; and the great priest, walking among the woods, which reach only to his middle, and holding up his fingers in the act of blessing the people, had a very singular effect. The statue is made partly of cast bronze, and partly of plates of copper on timber framing; and the execution is very good. The views from it are exceedingly fine" (Wood's Letters).

* With a sense of superstition and creature-confidence, we should rather say.—Ed.

† For an account of St. Ambrose, &c., see Church of England Magazine, cili. 284; civ. 816.

the marvels of the place was fully responded to at the time by mine in listening to them.

"On our way back to the hotel we entered Santa Maria della Grazie. In the convent formerly attached to this church is the famous fresco of the last supper (il cenacolo), by Leonardo da Vinci: of this I shall not speak until we have seen it again, but proceed to tell you of the building itself. One of its small chapels contains a beautiful easel-picture of the madonna by the same master. On entering it, I saw hung around every imaginable kind of garment, some considerably the worse for wear: these are votive offerings of the poor, who, having been restored to health, as they believe, by the intercession of this virgin, and having no money to purchase silver hearts or the other usual offerings, have deprived themselves of some article of dress, and presented to the madonna. One little angel, projecting from the wall, was overwhelmed with the weight of gowns, petticoats, coats, and trousers; and on a long row of pegs I saw handsome lace and muslin pelerines, belts and buckles, gloves, ribbons, cravats, stockings, &c. When I asked of what use these were to the madonna, I was told that from time to time they are sold, and the money is applied to the purchase of oil for the lamps suspended before the picture."

A FEW REMARKS ON THE NATURE OF THE CHURCH OF CHRIST, AND THE CONSTITUTION OF THE CHURCH OF ENGLAND.

By the Rev. Edward Garrard Marsh, M.A.,
Canon of Southwell, and Rector of Aylesford, Kent.

No. II.

The state of things referred to in a former paper long continued in the church; and Theodoret, in the fifth century, in his running commentary on the epistles, gives an account of the change of names, and of the distinction of orders, precisely corresponding to that which has been just furnished. For instance, on the address to the Philippians in the first verse of the first chapter of that epistle, he writes thus: "He calls the presbyters bishops; for at that time they had both names. And this even the history of the acts of the apostles teaches us; for St. Luke, having said that the holy apostle sent for the presbyters of the Ephesians to Miletus, relates also what he said to them: 'Take heed therefore,' says he, 'unto yourselves, and to all the flocks over which the Holy Ghost hath made you bishops, to feed the church of Christ;' so that he named the same persons both presbyters and bishops. So also in the epistle to St. Titus: 'For this cause left I thee in Crete, that thou shouldst ordain presbyters in every city, as I had appointed thee.' And, after showing what ought to be the character of the persons elected, he adds: 'For a bishop must be blameless, as the steward of God.' And here, also, he has made the same thing plain, where he has connected the deacons with the bishops without making mention of the presbyters. Besides, it would be impossible for many bishops to preside over one church; so, that it is plain that he has called the presbyters bishops. Again, on the twenty-fifth verse of the second chapter, he argues thus: "He calls Epaphroditus not only his brother, but also his fellow-workman and fellow-soldier; and he further calls him their apostle, as having been entrusted with the charge of them. So that it is clear that those who in the preface are called bishops were ranked under him, supplying, in fact, the order of presbyters." But on the first epistle to Timothy he is still more distinct, saying: "He here calls the presbyter a bishop; which is easily learned from this consideration, for, after the laws concerning bishops, he writes those which relates to deacons, passing over the presbyters. But, as I said, they anciently called the same persons presbyters and bishops, and those who are now called bishops they named apostles."

The degree of power vested in these bishops over the clergy and people is a more difficult question. It is a question like that of kingly power, which was in its origin paternal, and the limitations of which arose from abuses of the power rather than from anything inherent in the original constitution. Fathers originally had absolute power over their offspring; the check upon their abuse of it being placed not in the rival interests of the children, but in the strong guardianship of natural affection. When, however, human passions overstepped that barrier, and when the growth of particular families and the loss of their natural protector brought larger numbers under a single head, and the strength of that inherent principle was weakened by diffusion, limitations were put upon authority by mutual agreement; and thus, in lapse of ages, when men associated together in larger masses for mutual protection, constitutional monarchies grew up, having the force of law engrafted upon a principle of nature. Just so the bishop was, in the first ages, entrusted with the supreme and uncontrolled charge of the churches which were confided to his care. Ministers and people were alike his children; and his regulations were absolute in authority, though commonly formed after consultation. But, when bishops became, or were thought to be, indiscreet, or oppressive, or forgetful of their duty, contentions arose which were settled by compromise; and out of these disputes arose those laws or canons which form the constitutional government of particular churches, canons which differ in some respects from each other, while yet they all alike acknowledge the three orders of bishop, priest, and deacon which were appointed by the apostles in all churches.

Ecclesiastical history confirms this view of the case. In the primitive age every country or principal city had its bishop; and Ignatius gives the following representation of their authority and influence:—"Since ye continue subject to your bishop as to Jesus Christ, you appear to walk not like men, but after the example of Christ himself; for it is your duty, which indeed you practise, to do nothing without your bishop." Afterwards particular churches enacted canons for their own regulation, by which that plenary power was placed under some restraint, while yet the distinctness of the several orders was preserved in all, and the ministerial authority regularly transmitted by imposition of hands till the time of the reformation.

Into the history of the papal usurpation it is not necessary to enter here. The English church

was prior to that usurpation; and it is now emancipated from it; and it is therefore sufficient for our present purpose to offer a succinct account of its constitution and government.

The point on this subject which seems first to require elucidation is, that the king of England is considered as the head of the church of England. On this matter, however, the church has itself explained its meaning with remarkable distinctness. "Where we attribute," says our thirty-seventh article, "to the king's majesty the chief government, we give not to our princes the ministering either of God's word or of the sacraments, but that only prerogative which we see to have been given always to all godly princes in holy scripture by God himself. That is, that they should rule all states and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The fact is, that for the due government of the church on earth there are two distinct classes of duties which must be discharged, some of a spiritual kind, others of a temporal. The spiritual duties, as public prayer, preaching, admonition, and the administration of the sacraments, are committed to a particular order of men by Christ and his apostles. The temporal duties, such as those of preserving peace, restraining all violations of order, convening the clergy for deliberations on matters concerning religion, and sanctioning and enforcing the canons on which they may agree, belong to the state; of which state the king is the head, and has thereby entrusted to him the government according to law of all persons, ecclesiastical or civil.

This being the constitution of our church, it follows as a matter of course that it has power to frame canons for its own regulation, such as it may conceive to be most conducive to godliness, and that to these canons all who profess to be its members are bound to submit. If, for instance, the church of England deems an authority regularly transmitted from the apostles essential to the priesthood, it follows that it cannot recognise popular election, or any election not derived through that channel as sufficient to constitute a minister of the gospel, though it may hold out to churches formed upon that basis the right hand of fellowship, and befriend them in every way that would not involve an abandonment of that principle. In a question of this kind, as well as in all points relating to the internal discipline of the church, such as the mode of conducting public worship, and the boundaries of pastoral duty, as well as the silencing of ministers and the excommunication of offenders, it becomes individual members to submit to the authority of the church legally exercised through its proper functionaries; and private judgment must yield to the necessities of public agreement, or the church can never preserve either the form or the substance of unity.

But though the unity of the church is a great matter, absolutely essential to its vigour and progress, it must never be forgotten that the foundation of that unity must be the unity of the faith. There is an unity in the kingdom of Satan, but it is an unity of malice and error; whereas the unity of the church must be founded on this, that it acknowledges one Lord, one faith, one baptism, one God and Father of all. Wherever, therefore, there is a departure from the faith, there is necessarily a failure of church-unity. Faith in Christ Jesus, the only author of peace to a wounded soul, is the article of a standing church; and a church, like an individual Christian, if it would maintain its vitality, must continue in the faith grounded and settled, and not suffer itself to be moved away from the hope of the gospel. He therefore is the best friend of the church of England, or of any Christian church, who, while he obeys those who are set over him, and submits himself, is zealous for the truth as it is in Christ Jesus, and endeavours to hold the mystery of the faith in a pure conscience.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy church: and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness through Jesus Christ our Lord. Amen.

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What brought the people thus to sit as learners at the feet of the dean, what filled the cathedral an hour before the service began, was neither the gigantic power of the dean's mind nor his high name and reputation as one of the first mathematicians of the day. Hundreds flocked there who had no notion of the high honour of a senior wranglership, or the dignity of a vice-chancellorship. Neither was it because the dean preached; but because the dean preached Christ the power of God and the wisdom of God, because the dean set forth the freeness and the fulness of the gospel of salvation; and doubtless he preacher, as he addressed the listening audience, totally forgot all his dignities and all his science, "counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord," and intent only on directing perishing sinners to the cross of the Redeemer. And it is for the humblest minister in Christ's vineyard to bear in mind that, though he may lack high attainments, and be utterly unknown in the annals of literary fame or scientific acquirements, he may not the less on that account be an instrument of turning many to righteousness. God often chooses now, as in apostolic times, the "foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." And let the man boasting of high rank in preferment or in fame bear it in mind that no dignities nor honours will supply the lack of the preaching of a free and unfettered gospel. And let not the stickler for antiquated obervances and the zealous for ritual pomp and ceremonial worship ever delude himself that any external worship will supply the devotion of the heart. It may have its influence for a season; but it will be found at the last, what all experience has found, that nothing will permanently fill our aisles and call forth spiritual praises and soften stony hearts and enlighten dark minds and save lost souls but an unflinching declaration of the truth as it is in Jesus. And it is not too much to affirm of Isaac Milner that, if by the instrumentality of his preaching one poor sinner had been led to flee from the wrath to come, he would have received more solid satisfaction than if the acclamations of an admiring university had rung in his ears, and his name had been carried forth and blazoned abroad as that of the most astounding prodigy of immensity of intellect and most inexhaustible treasury of knowledge.

Dr. Milner's literary productions were comparatively few, and these almost entirely on mathematical subjects. As a theological writer, he is chiefly known as the author of the fifth and sixth volumes in continuation of his brother's "Church History." "Never before," it has been remarked, "had the character of that great event, and of Luther, its hero, been presented to the British churches in such faithful and bold relief-

It is refreshing to turn from the ignorant and superficial remarks of Hume or Robertson to the narrative of one who could understand that mighty work of the Spirit of God, and who could sympathize with the noble zeal of those heroes of the faith; equally free from the spurious candour of the infidel, the bigoted falsehood of Romish slanderers, and the blind partiality of a mere disciple." The late rev. Hugh James Rose thus speaks of the work, in forming a contrast between the portion written by the dean and that by his brother: "I cannot but think that, as Dr. Isaac Milner has given us a most valuable life of Luther, precisely because he worked out all the original documents to which he had access by the aid of a very powerful mind; so Mr. Joseph Milner's work has very little value, because, as Mr. Maitland shows, his want of time and books, and his other avocations, prevented him from making any full or efficient use of any but secondary sources of information" (see letter to ed. "Christian Observer," Oct., 1834). Without admitting that Joseph's portion of the work is of *very little* value, though many inaccuracies must certainly be acknowledged, the opinion of Mr. Rose is quoted as a valuable testimony to that portion written by the dean.

Much truth is there in Mr. Maitland's statement that want of time and books, and other avocations, had necessarily been a drawback to Joseph. What greater, in fact, could he have had? Occupied with his school, engaged in constant parochial duty, without the documents to refer to almost indispensable, the wonder is, not that his work should be so valueless, but so valuable. It is one of the great advantages which a residence in a university affords, that the mind is not necessarily distracted by occupations more or less of a secular character, occupations which fall to the lot of all engaged in ministerial duties in large towns, and that there is a free access to the accumulated stores of learning; a privilege too often little valued, and not fully appreciated until it can be no longer enjoyed. Nor let it be supposed that a life spent in the university is necessarily an idle or an useless one. It may have less of bustle, it may be apparently less laborious, than that which falls to the lot of many who are erroneously distinguished as "the working clergy." All have not the like gifts: all are not alike qualified for the same duties. The grand point is for every man to employ his means of usefulness and to improve the talents entrusted to his care. That these means were employed and these talents improved by dean Milner, it were needless to state.

It was shortly after the commencement of 1820 that the dean began to show symptoms which could not fail to produce anxiety in his friends, and to lead his own mind to the conviction that his health was giving way. Still, we are told, he entertained no idea of immediate danger, beyond his general and long-established conviction that the broken state of his health rendered his continuance in this world uncertain in the extreme; and an apparent melioration, about the middle of March, in the more distressing symptoms, afforded good ground of hope that the present attack would not terminate fatally. His mind was now occupied almost exclusively with spiritual subjects. As his decease drew nearer, he gave increased evidence of the stability of his faith, and of the power of the Saviour to remove the sting of death, though his fears of dying had been considerable. On the morning of the 1st of April he became decidedly worse; and, calling for Mr. Wilberforce to his room, said, "My dear friend, I am leaving you: I am dying." On the same day, about eleven, he suddenly extended his limbs, uttered three sighs, and ceased to breathe; being in the 71st year of his age. This solemn event took place at the house of Mr. Wilberforce, at Kensington-gore.

The remains were consigned to their resting-place in the chapel of Queens' college, and a sermon preached on the occasion by the present bishop of Calcutta.

He was succeeded in the deanery by Dr. Hodgson, rector of St. George, Hanover-square, London; whose decease took place only so lately as the last month.

In concluding this brief sketch, it would be unpardonable not to give prominence to the fact, which has been already adverted to, that dean Milner's religious views were decidedly in strict consonance with those which he himself called "the distinguishing doctrines of the gospel:" the fall and utter corruption of man; salvation altogether by grace; the necessity of repentance towards God, and faith towards our Lord Jesus Christ; justification by faith only; the regenerating and sanctifying influences of the Holy Ghost: and the indispensable obligation of the believing Christian to lead a sober, righteous, and godly life, as the fruit and evidence of his saving faith. These are the doctrines of the church of which he was so bright an ornament: these were the doctrines in attestation of the truth of which Cranmer and Ridley and Latimer were contented to yield up their spirits at the stake. Nay, more: they are the doctrines set forth in the word of God's eternal truth.

Reader, lay fast hold of these doctrines: let them not go. They are your life. They alone will speak solid peace to a troubled conscience: they alone will administer refreshment to the drooping spirit: they alone will impart strength to the fainting soul: they alone will smooth the pillow of death: they alone will give rational hope in a parting hour, that to be absent from the body will be to be present with Christ.

That in the dispensations of grace and mercy the day will arrive when, from every pulpit in our beloved church, these doctrines will be boldly and uncompromisingly set forth, the writer of this sketch has not a shadow of doubt. Present appearances, present circumstances, present opposition, present detestation to the doctrines adverted to, affect not this rational conviction. The candle lit by Ridley might be extinguished, but the light of eternal truth cannot be extinguished: it may be dimmed, but it shall one day shine forth; and, when that does shine forth in its full splendour, verily peace shall be within our Zion's walls, and prosperity within our Zion's palaces. Then shall our people, taught of the Lord, love to worship him in the courts of his sanctuary; and then shall the mighty influence of the faithful and uncompromising declaration of the doctrines of grace be testified in the devotedness and zeal and self-denial and humility, in the gratitude and vital godliness, of a sanctified and saved and rejoicing people.

T. B.

THE LAST HOURS OF A PRUSSIAN PASTOR*.

FOURTEEN days before his decease, he prepared himself for it very importantly and remarkably. A dear friend of Jesus in his congregation, who was also one of his own most intimate friends, had earnestly prayed to the Lord not to permit her to survive her beloved minister and teacher, whose place she considered no mortal could supply to her. Her petition was answered: she went home before him. It would have fallen to his lot to preach her funeral sermon; but he was so weak that, at the hour appointed, he was unable to do it. Many had enjoyed the hope of hearing him once more, and were grieved when he did not appear in the pulpit. This, and the affection that had bound him to the happy deceased, caused him to send a notice to his friends that he would not suffer himself to be deprived of the enjoyment of giving her funeral address, but would deliver it on the following Sunday. This was on the 28th of May, and that address was his last in the sacred building. He took for his text—"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage;" and he spoke of the happy spiritual condition of believers with immediate reference to their blessed end in this life, and their blessed perfection in another. He drew a lively representation of the many mansions in our heavenly Father's house, in the realms of light, from the deep intuition of a heart wherein Jesus had glorified himself. In conclusion, he summoned the funeral company to fill up the vacant place which had been left by the departed member of the church of God, that the faithful might not fail from the earth. He probably had a presentiment that the great conclusion in the chief station of his labours was just at hand, that now his commission to this church was fulfilled, and that the Lord was now speaking to him, as once to Moses—"Behold, thou shalt sleep with thy fathers" (Deut. xxxi. 16). It seemed also to his congregation as if he who was now speaking to them about heavenly things was already numbered with the saints who had gone to glory, as if they were hearing words from the upper world.

His departure was drawing nearer and nearer, yet the welfare of his church was still continually occupying him. His people were nearest to his heart, and members of his family often found him in the attitude of prayer, with his hands lifted up to heaven, and saying, "Lord Jesus, help thou my congregation! save thou my people!" It was only a man who, like himself, had eminently lived, taught, and laboured for the people of his charge, that could now, in the evening of life, feel in all its force that a distinguishing day of grace had been vouchsafed to them.

In the last week but one of his life, he still paid visits to the houses of all his more intimate friends. It was on both sides "a taking leave," without being called such; and one which sealed the covenant of love to him in all hearts: it left behind him a deep impression, made by many a blessed word that he dropped.

Affecting and edifying was his whole manner and expression, in the last few days of his life. The more every thing concentrated itself in his closing scene, the more clearly did it appear that he himself sought what he had preached to others, namely, that he might have the Son of God, and life eternal in him. We find that even from his earlier years he had registered in his diary his requests to the Lord, that he might be enabled to glorify God by his death; and in that diary may still be read his earnest supplications that his faith might be clear and bright at his last hour, and that his courage might abide stedfast in the Lord. And now this appeared actually to be the case. His spirit lived continually more and more in the higher elements of peace, and his life upon earth appeared before him in its simply great importance, as a preparation for, and passage unto, the kingdom of light. He could rejoice, on looking back, in the grace he had received, which had not been bestowed on him in vain: in its bright tranquillity lay the past behind him. Grace was also now his only thing, and his all; and from its inexhaustible fountain he drank in daily, amidst increasing bodily sufferings, the purest refreshment. Never did we notice any overshadowing dimness of faith, or find him troubled with obscure views of his relationship to his Redeemer. As in the days of his active life he had received grace, and applied it with no ordinary faithfulness in the purification of his heart by a living faith in Christ; so now, "to him that had was given, and that abundantly:" his faith abode unintermittingly in the clearest but yet most humble assurance of his salvation in Christ, of the certain bliss which awaited him through his Saviour, and of the most joyful prospects of eternal glory. All that he had ever suffered was presented to his enlightened view as tending to the one great object, namely, that through all this the purpose of his Lord might be wholly attained concerning him. Thus, in one of his last morning hours, after a long night of suffering, he said to his friends around him, "If we wish not only rightly to know and seek our high calling for eternity, but also to be well grounded and established in it, we must learn especially to look upon sufferings in the right light, and thankfully to regard them not only as trials, but also much more as means of our purification. They are given for the purpose of training up the new and inward man by a slow and gradual process, that we may be more and more advanced in sanctification." He then spoke of the great importance of making a right use of afflictions; and said that to be in stillness before God is the first and often the only thing which a sufferer is able to do: nevertheless, that even this is graciously regarded by him, and that he himself directs us to the same in his holy word. He cited the words in James i. 12—"Blessed is the man that endureth temptation." His expression during this conversation was all holy solemnity and devotion; and there was a lofty brightness shed over his countenance. "More needful than ever," said he on another occasion, when suffering from great weariness, "is it to us now to have faith in God's providence, in Jesus Christ's love, in the certain assurance of our high calling, and of our election to eternal life.' "Happy is he who has continual free access to our heavenly Father, and who under severe sufferings can say to him, 'My Redeemer! my Redeemer!' But how foolish, then, are all those who are seeking a paradise here in this world! I have not found it here."

* From "A Memoir of Hilmar Ernst Rauschenbusch, late pastor of the Evangelical Lutheran Church at Elberfeld, Prussia." By the late William Leipoldt, M.A. Translated from the German by Robert Francis Walker, M.A., curate of Purleigh, Essex. London: Seeleys. 1843.

The last week of his life was now arrived: it was also his week of official duty; and God had granted him all along to be able to do some official duty or other at home. He had prayed the Lord that he might be doing something useful to the end of his life, and he now felt a wish stronger and stronger than ever to work as long as life should last. Thus he solemnized one more marriage on the last Sunday of his life, and gave to the new-married couple an impressive address. Moreover, on the Monday following, he wrote a letter of condolence to a respectable person in civil authority; and he wrote it because he felt himself too weak to administer consolation by word of mouth. His writing-desk was always open, and his spirit was stirred up again at once whenever the suffering body allowed him a moment's ease and freedom. In all this his eye was continually directed to the Saviour; and he often said, "Children, I pray you, hold it fast: it is free unmerited grace alone that helps us through." In the last days of his life his sufferings increased very much; yet we did not anticipate his death as so near, because he never took to his bed, but continually walked out of one room into another, to ease his feelings of oppression on the chest. "Oh, how happy am I," he often said, "that I have a gracious God, a reconciled Father in heaven! How would things be if, under such sufferings as these, I had now for the first time to begin to think of turning to God?" A violent pain in the lower part of the chest increased so much during the last day that he felt his end drawing near. No medical remedies, no affectionate attentions, could any longer prolong this precious life. He himself spoke decidedly upon this subject when the last medicine was brought to him; yet, in the evening, with his accustomed strength of mind, he requested his son, the physician, to go and take some rest. The medicine gave him yet some little relief: he felt that it benefited him. So, after the first hour of the night, he rose of his own accord, walked up and down in his room, and then laid him composedly on the bed; while he reached out his hand to his faithful wife, and thanked her for all her assistance. A few moments after this, he fell into a slumber. He had also, notwithstanding his most sincere piety, always had to struggle against a natural dread of death: hence, he often brought forward in his sermons how the comforts of the gospel enable Christians to overcome that dread. He had complained to a pious friend, at only her last visit, that he still felt an anxiety about the natural act of dying; and she had quieted his mind by a parable which promised him special strength of divine grace for the trying hour, and which is not given till the moment of departure is at hand, and this that it may be visibly special. That anxiety of his might have originated from what a physician once said to him when he was unwell, that he would probably die some day in a violent fit; for of the remembrance of this he never could entirely divest himself. It is true he had, during his whole life, called upon the Lord for gracious help at the last conflict; and, oppressed with suffering as his last days were, he never tasted the bitterness of death. He went off in a slumber, and now personally experienced the truth of those words of a hymn which he had often repeated—

"Thou canst conduct through gates of death,
As in a pleasing dream!"

His dear partner, who now heard him breathe a few times more hardly than usual, and anticipated that a great change was taking place, felt herself strongly supported by the powers of the world to come. "Is this dying?" said she; and she felt as if surrounded by all the glorified spirits of her departed friends, and as if Augustus and William were the two angels that were greeting with joy unspeakable their father's entrance into the upper world; so that the pang of his separation from friends left behind was superseded in her by the glad thought of his seeing them again.

THE SINCERITY OF CHRISTIAN LOVE:

A Sermon

(Preached before a Charitable Institution),

BY THE REV. RICHARD DENNY, M.A.,

Curate of Bentham, Yorkshire.

ROM. xii. 9.

"Let love be without dissimulation."

WE are here assembled, my Christian friends, in the presence of God, upon an occasion of frequent recurrence. You have heard so many discourses on the subject that now brings us together, that perhaps nothing that is now advanced will be offered to your notice for the first time: and, amongst those who have addressed you, there have doubtless been many whose sincerity was above suspicion, and who were gifted with an eloquence to which I hold no pretensions.

These considerations would have been a great discouragement to the present address if they had not been counteracted by others, some of which embolden and some constrain the Christian minister to exert his talents, however humble, when any prospect offers of advancing the kingdom of his divine Master.

The first of these considerations is, that truth, however often repeated, never ceases to be truth: divine or spiritual truths, in particular, have perhaps never been enough reiterated till they have produced appropriate effects upon the hearers, till they have turned those to whom they were preached from darkness to light, from sin to holiness, from the power of Satan unto God; and those on whom they have done this will always welcome them as encouraging and confirming those principles which they have found to be so full of joy and peace. The second incitement is the reflection that God can successfully employ the humblest instruments to reconcile the hearts of men to himself; for "neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. iii. 7).

Let me then, my Christian hearers, bespeak your silent prayers, that he would be pleased

to impress upon the hearts of all now present the importance of the doctrine now under consideration, while we proceed to meditate upon the words of the apostle, "Let love be without dissimulation."

It has often been remarked, that if the Christian religion could be designated by one word which should completely describe it, that word would be "love."

Indeed, our great Redeemer himself declares this to be the foundation of the whole law; love to God forming the basis of the first table, and love to man that of the second; saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like; namely, this: Thou shalt love thy neighbour as thyself." "On these two commandments hang all the law and the prophets."

Such being the extent of this divine principle, it would far exceed the limits of our present time to enter into an adequate description of it. Still, perhaps, the present occasion may be profitably employed in meditating briefly—

I. On the grounds and operations of Christian love.

II. On its semblance.

III. On the application of it to the subject of our present meeting.

I. In the first place, then, we "love God because he first loved us."

This is the only ground of perfect affection that can exist in human nature. We cannot love an Almighty being because he is essentially holy and just; for, so long as we remain imperfect, unholy and, unjust, so long as we remain carnally-minded, his perfections, his holiness, and his justice are only pledged for our destruction, and, consequently, our mind is and must be enmity against him.

But, so soon as the repentant sinner by faith in Jesus Christ begins to feel the love that his Creator bears to him, as soon as he feels himself reconciled to his heavenly Father by the mediation of the Son, then, and not till then, he begins to love God. That this subject may be brought home to your understandings, let us suppose the case of an earthly friend. Suppose that in early life a close intimacy had subsisted between you and some one who was heir to great riches and power; suppose he had constantly expressed his willingness to aid you in any way that you could desire; and suppose you had accepted his kindness and become largely his debtor; when gently reminded of this debt at a time when you could have easily discharged it, you not only refused to do so, but added bitter language to your refusal suppose your friend departs to a distant place, and for a long time you hear nothing of him: now in this state of things I affirm that you cannot love him. You may fear that he will return and enforce payment. At times you may soothe yourself with the idea that, compared to his great wealth, your debt is but a trifle. At one time you may suppose that he hates you, and intends punishment; at another that he despises you; and corresponding emotions may arise in your minds; but love towards him cannot exist under such circumstances: not because he is not in himself an object worthy of your affection, but because you imagine that you have made it impossible for love to be returned. In the meantime, suppose that prosperity forsakes you; beggary, want, and misery come upon you, conscious guilt harrasses your mind; starvation threatens your body. Then suppose your former friend seeks you and finds you: he approaches you with open arms: he freely forgives you all past debts and offences: he shows you that he never did and never will entertain towards you any feeling but that of unmixed love: he gently blames you that you have so long hid yourself from him: he shares with you his wealth and power: he makes you his heir. Now it is that you cannot refuse your love. He may indeed appear to demand your respect and veneration, but his constant tenderness and care will insure your love: your own ingratitude will be the subject of repentance; but even that repentance will be sweeter than the highest enjoyments of a mind at enmity. Your remaining life will be spent in promoting whatever may be agreeable to a friend so dear.

This, my Christian friends, is but a very faint picture of the relative situations held by Almighty God and the repenting sinner. Neither can any human being love you with a love so constant and so great as that with which God loves you. Nor is it possible for one man to heap benefits on another nearly equal to those which God bestows on the humblest person. Nor can the rebellion of man against man be nearly so aggravated as that of the most decent and moral unregenerated sinner is against God; and, compared with spiritual destitution, the deepest temporal misery is trifling. Yet the Son of man came to seek and to save those who were lost in this degradation; and the highest exaltation on earth is not to be compared to the glory that shall be revealed in the kingdom of Christ in heaven. Yet those that have been thus sought and saved by Christ are made heirs of God and joint-heirs with Christ.

My brethren, if any of you feel that you have been thus rescued, thus exalted; that you are thus loved by Jesus Christ; then

whatever is his will must become your pleasure. But his will is that ye love one another: nay, so earnest was our divine Redeemer on this point; that, immediately before he was betrayed, all feeling for his own awful prospects seems to have given place to this the most intense of all his desires; and the deep and heart-stirring prayer that he offered to heaven in that dread moment was for the strict union of believers with each other, with their Saviour, and with their God: "Neither pray for I these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us" (John xvii. 20).

On the operations of this principle scarcely anything need be said. Let the principle itself be properly founded, and appropriate actions must be the result. If we love mankind because we know and feel that Christ has rescued us and saved us, then we shall make his love to us the measure of our love to them: whatever he would have done we shall attempt to do. But we know what he would have done by what he has done: he went about doing good; and we by his example shall diligently employ ourselves in whatever may promote the present or future happiness of our fellow-men.

II. But the text exhorts us to let love be without dissimulation.

And here I am aware of an objection that may be raised against the admonition; which is, that love, being an affection of the heart, cannot exist with dissimulation; because, where love is, there is no dissimulation; and where dissimulation exists, there can only be the semblance of affection, and not the affection itself. And this, indeed, may be true of the outward appearance of love described by our Lord when he says, "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again" (Luke vi. 32, 34). This is spoken of the appearance of affection, assumed for selfish motives, but having no place in the heart. But, if I mistake not, the apostle is here speaking of an inward feeling that may be accompanied by dissimulation, and that so complete as to deceive not only others, but even the possessor of it himself. Take an instance: A man may possess a kind disposition by nature. Wherever he sees distress he may be naturally inclined to relieve it; and he may do this privately, independently of any expectation of profit in return, or of the praise of men. But this, so far from being in itself Christian love, may exist in one who is not a Christian at all, who does not believe in Christ. It may exist also in the professor of Christianity, who may by it deceive himself as to his real state in the sight of God.

This is love with dissimulation, and it is of this the apostle speaks in his exhortation to let love be without dissimulation. Retain the love; but reject the dissimulation. Strictly examine your own hearts, and never cease the scrutiny till you are well convinced that every act of love done to your fellow-creatures is not done because you expect a benefit in return; is not done because you look for the praise of men; is not done that you may flatter yourself with the idea of your own goodness, greatness, or liberality; but that it is performed solely from your love to Jesus Christ, that you may do his will and advance his glory. Then, and then only, can you appropriate to yourselves the declaration of your heavenly Master: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me" (Matt. xxv. 40).

III. Let us now examine, my Christian hearers, how these principles may be applied to the subject of our present meeting.

The pretext, the very motto (if I may be allowed the expression) of societies such as I am now addressing is "love." They profess to have their first rise in love, to be held together by brotherly love. Each member is professing to add something from time to time to a common stock, to be expended for the relief of each, as necessity may require. You meet annually in the church, and there offer up your joint prayers to Almighty God; by which you do, in effect, give to your union a religious character. If, then, there are any in these societies who do not act in them from Christian principles, the warning in our text, to "let love be without dissimulation," is particularly applicable to them. Let them strictly examine their motives for becoming and for remaining members. As a help to such examination, I will point out briefly some of the inducements which may lead to membership, and then conclude with a few words of advice which seem to be suggested by the text.

A general and leading object with persons who enter these societies as ordinary members will naturally be the prospect of support under such circumstances as are included in the regulations of the club; and this is a praiseworthy motive. Nor are members, in this particular, exposed to covetousness; for few, I believe, will wish for sickness or misfortune, that they may become receivers. The great danger in this case arises not so much from an over-anxiety about personal gain, as from a tendency to

discontentment on account of others, whose misfortune it is to be receivers from the general stock. How directly contrary this is to the injunction in our text is too obvious to need explanation.

I am aware also that direct fraud may exist in members continuing to be burdensome after the occasion of their first becoming so has ceased; that there may be some who exercise dispositions that are calculated to promote discord instead of union. But these things are repugnant not only to Christianity, but to the plainest maxims of morals, even in the heathen world; and amongst my present hearers I would flatter myself that degradation like this does not exist.

Granting, then, what I would gladly hope, that the lives of all whom I am now addressing may be decent and moral; that they are generally free from dishonesty, malice, lewdness, drunkenness, and other gross vices, of which the apostle declares that they which do such things cannot inherit the kingdom of God; still, perhaps, the caution in the text may be applicable to many; for we have seen that the very profession of these societies is love, that it is Christian love; for this sanction has been added by every one here present this morning. It behoves you, then, to look to it, that this love be without dissimulation. But Christian love cannot be this except it be founded on faith in Jesus Christ, except it be exercised for his sake, except it have for its object his glory.

I am thus particular in insisting upon the principle, because, that being rightly founded, the practice will easily follow. Detached moral maxims may be, and often are, useful in particular circumstances; but faith in Jesus Christ, love to him, and love to mankind for his sake, and exercised after his example, are the foundations upon which, if practice is not built, it cannot be Christian practice. But more particularly I insist upon these principles, because, if they were generally acted upon in your unions, they would insure a protection infinitely more efficacious in promoting the prosperity of such unions than all the support that men, or the best regulated laws, can afford. They would insure the protection of God, of that almighty Being who rules the affairs and the hearts of men. I am borne out by the word of God when I affirm that the genuine piety even of a few members in each society would bring down from heaven more blessings upon that society than the unregenerate portion of it would be willing to understand or acknowledge. Sodom would have been saved if ten righteous men had been found in it. The whole land of Egypt was saved from famine and gifted with plenty for the sake of Joseph the patriarch. "Seek ye," then, "first the kingdom of God and his righteousness, and all these things shall be added unto you."

Mistake me not, my brethren. I am addressing you as societies. Particular Christians in all ages have suffered trials; for "whom God loveth he chasteneth," though these trials are sanctified to the believer, and lead to his eternal welfare. Ungodly men suffer equal distresses, but without any hope of ultimate good. I am addressing you, I say, as societies; and scripture and history equally attest that kingdoms and nations, republics, cities, or families, communities, however large or however small, have flourished or decayed according to the general piety or profligacy of the members that composed them.

But you may naturally inquire if this undissembled love mentioned in the text can be acquired by your own exertions. The answer is, truly not; but God will give it to your prayers. God has promised to give his Holy Spirit to all them that ask him; and he is faithful that promised. And when he, the Spirit of Truth, is come, he will guide you into all truth. Pray, then, for yourselves: pray for each other. Could such love, such charity, and such strict union exist amongst you as it was the most earnest prayer of your heavenly Redeemer should exist amongst all his disciples to the end of the world, then would your present communion afford some image and foretaste of that fraternity in heaven, where the combined efforts of all will be excited, not to alleviate the distress, but only to add to the unalloyed enjoyments of each. Then might the elder, after you shall have passed the trials of this mortal life, point you out with these words: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Amen.

FOSSIL REMAINS.

No. VI.

THE MEGATHERIUM.

THE fossil remains of the megatherium—so named by M. Cuvier, from the Greek words "megas" (great), and "therium" (a monster)—are found in the marshy country behind Buenos Ayres, washed by the Parana and its tributary streams. In dry seasons, when the water is low, the bones of the megatherium may be seen projecting above the surface. They are also found in North America, some teeth and bones having been discovered in the marshes of the isle of Skiddawug, on the coast of Georgia.

During the dry season, near Buenos Ayres, some of the inhabitants perceived a portion of the remains of this animal above the water, and brought them ashore. Being carried to the authorities of Buenos Ayres, from whom sir Woodbine (then Mr.) Parish obtained it; he sent some hundreds of miles into the country, had the river dragged and sounded, and succeeded in obtaining the skull, the tail, and spinal vertebræ, and the shoulder-bone. This specimen is deposited in the museum of the Royal College of Surgeons. There is also a specimen in the Royal Cabinet of Natural History, in Madrid, sent thither from Buenos Ayres, in 1789. The parts wanting in this are supplied by those brought by sir Woodbine.

"Mr. Darwin," says Dr. Buckland (Bridgewater Treatise, vol. ii. 20, note), "has recently discovered the remains of megatherium along an extent of nearly six hundred miles in a north and south line, in the great sandy desert of the Pampas of Buenos Ayres, accompanied by bones and teeth of at least five other quadrupeds. He also found that the bones of this animal are so often accompanied by those of the mastodon and gustidens, as to leave no doubt that these two distinct species were contemporary. I learn from professor Lichstenstein that a fresh importation of the bones of the megatherium and bony armour has lately been sent to Berlin from Buenos Ayres, and that there remains no doubt that some portion of this armour appertained to the megatherium. It appears very probable, from more recent discoveries, that several other large and small animals, armed with a similar coat of mail, were co-inhabitants of the same sandy regions with the megatherium."

From these specimens some idea may be formed of this monstrous animal which, though found in the newer strata, is more distantly removed from any existing animal, than any fossil remains yet discovered. The megatherium was the size of an ordinary ox at least, but most probably much larger. Mr. Sharon Turner says its skeleton is thirteen feet long and nine high. It had five thick toes, joined to a series of huge, flat, metatarsal bones, or those bones with which the toes are continuous, as in the human foot. Some of the toes are terminated by large and powerful claws of great length. The bones supporting these claws are composed partly of an axis or pointed core, which filled the internal cavity of the horny claw; and partly of a bony sheath, that formed a strong case to receive and support its base. These claws were admirably adapted for the purpose of digging. The calcaneum, or heel-bone, projected very much, being upwards of a foot in length. The other bones were almost as heavy in proportion. The smallness of the head is so remarkable that a doubt was long entertained whether the skull found with the remains of the megatherium belonged to it. It was at length determined, however, by a geologist, who, having joined the vertebræ together, found that the last vertebra of the neck fitted precisely into the articulating processes of the skull. The most remarkable portion of this extraordinary creature's structure was the coat of armour, formed of pieces of solid bone, varying from three-quarters of an inch to an inch and a-half in thickness; "and so united," says Mr. Kirby, "as to form a kind of mosaic, like that of the armadillo, the chlanyphorus, and the manis, which are distinguished from the other mammalia by the covering which protects them;" and which, in the case of the megatherium, says Dr. Buckland, must in some degree have resembled a tilted cart. The use of this he goes on to state: "As the locomotive organs of the megatherium indicate a very

slow power of progression, the weight of a cuirass would have afforded little impediment to such tardy movements. Its use was probably defensive, not only against the tusks and claws of beasts of prey, but also against the myriads of insects that usually swarm in such climates as those in which its bones are found, and to which an animal that obtained its food by digging beneath a broiling sun would be in a peculiar degree exposed. We may also conjecture it to have had a further use in the protection afforded by it to the back and upper parts of the body, not only against the sun and rain, but against the accumulations of sand and dust, that might otherwise have produced irritation and disease."

"The haunches of the megatherium, in some respects nearly allied to the sloth, were more than five feet wide, and its body twelve feet long and eight feet high: its feet were a yard in length, and terminated by most gigantic claws: its tail was probably clad in armour, and much larger than the tail of any other beast among living or extinct mammalia. Thus heavily constructed, and ponderously accoutred, it could neither run, nor leap, nor climb, nor burrow under the ground, and in all its movements must have been necessarily slow. But what need of rapid locomotion to an animal whose occupation of digging roots for food was almost stationary? and what need of speed for flight from foes, to a creature whose giant carcass was encased in an impenetrable cuirass, and who, by a single pat of his paw, or lash of his tail, could in an instant have demolished the cougar or the crocodile? Secure within the panoply of his bony armour, where was the enemy that would dare encounter this behemoth of the Pampas, or in what more powerful creature can we find the cause that has effected the extirpition of his race?"

"Every observation which we are enabled to make," says sir Charles Bell, "on the extreme bones of the foot, on the scopula, and on the teeth, confirms the idea entertained by Cuvier, that it was a vegetable feeder, and that its great strength was employed in flinging up the soil and digging for roots. Its strength seems to have been concentrated in its paws, corresponding with the provisions there for enormous nails or claws. I have heard it surmised that this animal may have sat upon its hinder extremities, and pulled down the branches of trees to feed upon. It is only its great size there that can countenance such an idea.... We perceive that the strength of the megatherium was not so much in the body, certainly not in the jaws, but was directed rather to the extremities, and that it was given neither for rapidity of motion nor offence, but for digging."

"His entire frame was an apparatus of colossal mechanism, adapted exactly to the work it had to do, strong and ponderous in proportion as this work was heavy, and calculated to be the vehicle of life and enjoyment to a gigantic race of quadrupeds, which, though they have ceased to be counted among the living inhabitants of our planet, have, in their fossil bones, left behind them imperishable monuments of the consummate skill with which they were constructed. Each limb and fragment of a limb, forming co-ordinate parts of a well-adjusted and perfect whole, and, through all their deviations from the form and proportion of the limbs of other quadrupeds, affording fresh proofs of the infinitely varied and inexhaustible contrivances of creative wisdom."

SABBATH MEDITATIONS.

No. XXII.

NOVEMBER 24.—TWENTY-FIFTH SUNDAY AFTER TRINITY.

Morning Lessons: Prov. xv.; John xvi.
Evening Lessons: Prov. xvi.; Philemon.

MORNING.

"The eyes of the Lord are in every place, beholding the evil and the good."—PROV. xv. 3.

Meditation.—**"The king and prophet David saith, 'The Lord looked down from heaven.' As far as the earth is from heaven, yet God looked down: he seeth all things: he is in every corner.... Abel's blood did cry unto God; whence it appeareth that God can hear; yet not only hear, but see and feel. For he seeth over all things: the least thought of our hearts is not hid from him.... There be many men which care not for God; yea, they be clean without God which say in their hearts, 'Tush, the clouds cover him that he may not see, and he dwelleth above in heaven.' But Abel's blood may certify to us of his personal knowledge. Let us, therefore, take heed that we do nothing that might displease his majesty, neither openly nor secretly; for he is everywhere, and what thing can be hid from him?" (Bp. Latimer).**

Prayer.—O thou high and lofty God, that inhabitest eternity, I, thine unworthy creature, desire to praise and bless thee for the gracious revelation which thou hast been pleased to make, in thy holy word, of thy divine and awful attributes.

Thine eyes, O Lord, are in every place, beholding the evil and the good. Hell and destruction are before thee; how much more, then, the hearts of the children of men? Yea, the darkness is no darkness to thee: darkness and light to thee are both alike. Thou dost beset me behind and before: thou knowest my down-sitting and mine up-rising: thou understandest my thoughts afar off. O, how dear are thy counsels unto me! how sweet is their comfort unto my soul! For thine eyes run to and fro upon the earth, to show thyself strong in behalf of them whose heart is upright before thee. Thou watchest over them for good: thou keepest them as the apple of thine eye.

Let it be ever present to my mind, that "thou, Lord, seest me;" so shall this solemn conviction be my shield against temptation and my comfort in trouble. May I set thee, Lord, always before me, and, amid all the chances and changes of this mortal life, feel thee at my right hand. When I am tempted, do thou succour and uphold me: when I am in heaviness, do thou, O gracious Father, lift up the joy of thy countenance upon me. Guide me in the way wherein I should go, and may I ever walk as in thy sight. Whether I eat or drink, or whatsoever I do, may I seek thy glory in humble dependence upon the promised help of thy Holy Spirit.

Lord, let my tongue use knowledge aright, and my mouth speak wisdom: endue me with the grace of patience and long-suffering, that I may at no time render evil for evil, or railing for railing, but contrariwise, blessing; and give unto me ever, that by a soft answer I may turn away

wrath, and avoid grievous words, which stir up anger and are hateful in thy sight. Yet, let my tongue be as a tree of life, and no fear of man withhold me from speaking a word in season, and confessing thee in all things when the scorner and the persecutor lay in wait for my soul. Prevent me, lest I turn from the reproof of the wise, and mine ear refuse to hearken to words of wholesome counsel; for thereby shall I get good understanding, and abide for ever in thy fear.

O my God, who hast threatened to destroy the house of the proud, but hast promised to exalt him that is lowly in his own eyes, vouchsafe unto me the spirit of lowliness and meekness which abode in the Son of thy love: make me poor in spirit, for of such is thy kingdom. Thy blessing alone maketh rich; and better is little with thy fear, than great treasure and trouble therewith. O, let thy peace and love rule in my heart, and make thou my way plain before me. Amen and amen.

S. H.

EVENING.

"I thank my God, making mention of thee always in my prayers."—PHILEMON 4.

Meditation.—"The faithful Christian of his own experience feeleth other men's need, and no less commendeth to God the infirmities of others than his own, knowing that there is no strength, no help, no succour but of God only. And, as merciful as he feeleth God in his heart is to himself-ward, so merciful is he to others; and, as greatly as he feeleth his own misery, so great compassion hath he on others. His neighbour is no less dear to him than himself. He feeleth his neighbour's grief no less than his own; and, whensoever he seeth occasion, he cannot but pray for his neighbour as well as for himself: his nature is to seek the honour of God in all men, and to draw, as much as in him is, all men unto God. This is the law of love, which springeth out of Christ's blood into the hearts of all them that have their trust in him." (Tindal).

Prayer.—O Lord Jesu Christ, who in the days of thy flesh didst offer up prayers and supplications with strong crying and tears for thy people, graciously pour into our hearts a like earnest concern one for another. Grant that we may be so truly grafted into thee, and be made one with thee and the Father, that we may feel the joys and sorrows of the members of thy mystical body as our own. Endue us, we beseech thee, with such a spirit of tender love and sympathy, that we may indeed weep with them that weep, and rejoice with them that do rejoice.

O most loving Saviour, thou didst leave us an example of the all-powerful efficacy of thine intercession. May we follow thy steps; may we not be weary and faint, but make mention continually in our prayers of all those, who in this transitory state are in any trouble, sorrow, need, sickness, or any other adversity. Let us bear in our hearts those who have departed from thee, as well as those who refresh the bowels of the saints. If any have wronged us in thought, word, or deed—if they owe us aught of duty—O, let not their lack of service close our hearts against them; may it rather serve to remind us of our past unprofitableness, and of the ten thousand talents, which, in thy unbounded love, thou didst freely forgive us, when we had nothing to pay.

We meekly confess, that we have departed, like Onesimus, from our kind and loving Master. O, like him, may we be called out of the bondage of sin and corruption, and brought, humbled and penitent, to the foot of the cross: like him, may we be begotten again unto a lively hope by faith in thine atoning blood. Thy grace be with our spirit, now and for evermore. Amen.

S. H.

"O lightener of our daily load,
O guide on our eternal road,
O offering for the guilty soul,
O strong to make the sinner whole,
O bora thy curses to remove,
Teach us, blest Saviour; teach thy love."

AMEN.

The Cabinet.

THE EARLY FATHERS.—Much of the comparative leisure which it is your lot to enjoy should be devoted to professional study; and, in addition to the sacred writings themselves, you will not fail to bestow some care on those of the earliest ages of the Christian church. To entertain no respect for the authority of past ages, savours of vanity and self-esteem. But antiquity must not be lifted out of its place: it must ever be subordinate to scripture; nor must every claim to it be too easily credited, nor our veneration extended too far. If we except the inspired pages of the New Testament, very scanty are the genuine remains of the first century of the Christian era; and they may soon be read. But, in perusing them, and some of the best of the more voluminous authors of the three following centuries, your labour will be profitably recompensed. You must read them, however, warily, as cardinal Bellarmine speaks, and with caution, exercising your own judgment on their interpretation of scripture, and not be led away by their fondness for allegory, nor by their fanciful habit of spiritualizing every thing. You need not pin your faith upon their writings as if they were the work of inspired men; for it does not appear either that they possessed or claimed any miraculous powers, or extraordinary spiritual gifts; or that they were aided any further than by those ordinary operations of the Spirit of God, which are vouchsafed in our day, as well as in theirs, to every sincere and devout inquirer after divine truth. They were doubtless influenced by their own education and habits of life, by their situation, by the learning, philosophy, and circumstances of their times. Even when orthodox, they were not always precise enough in their language, nor sufficiently guarded. In disputing with heretics, they were often hasty and wrong. They frequently contradict themselves or each other, and, when supposed to express the sentiments of the church at large, are but delivering their own. Yet, with all these and other abatements, their testimony has been of utmost importance in deciding on some high points of controversy which from time to time have arisen. As witnesses to facts, to the events of ecclesiastical history, to the form of church-government, to ritual injunctions, to ceremonial observances, to the practice of their respective localities, and to the canonicity of the scriptures, they are invaluable. But we do them as well as ourselves grievous wrong, if we carry our admiration so far as to imagine that we ought to receive their statements of doctrine as of divine and

al authority, and therefore almost or every binding on our belief and conscience as the s themselves; for, except in so far as the etrines can be proved from scripture, no y of any number of these early writers can ng upon us. To the testimony of scripture, nat alone, they were themselves in the con- ɔit of appealing for decision of controversy rveral of the first centuries; little dreaming ie that after ages would make of their incl- otices, and of the unreasonable claims that set up in their behalf. Read these authors, will soon discover into what egregious errors them fell; a thing not much to be wondered that very many of them had been but newly l from heathenism, and were endowed with er spiritual help than any of you may attain, wliness of mind, and with sincerity of heart ose, you apply to the fountain of all spi- ight and energy. Or take as many of iters as have come down to our times, will find that there is scarcely any one interpretation of scripture, or any one arti- elief, essentially necessary to salvation, in ey afford an unanimous and consistent testi- xcept where the same can be ascertained their aid from the inspired word of God; pt in some essential, and, among ourselves, ed points, is there that harmony and agree- ich will justify any rational man in con- their authority in such matters as supreme, or gment decisively binding on our consciences; n estimating the value of their testimony, the le of Vincent of Lirins—"quod semper, t ab omnibus"—may be safely adopted; for, ly inquired into and authenticated, it will not ncumber your minds by multiplying articles —*Charge of bp. of Hereford (Dr. Mus-*

ULPIT.—The pulpit, when faithfully used, congregation as a great armoury; and the tion themselves as soldiers attacked by the They resort to the armoury, and arm them- nd they rejoice to find there weapons fit for nd and all warfare. Yet many of them mis- r own strength and skill, and gird themselves Some misplace the armour: others are ig- ow to put it on: others wound themselves by , when they should have laid hold on the and some contentious spirits, like the host of their arms against each other. Let us di- blame between the preacher and the preached he had preached fully, his audience would n instructed in what arms to take, and how em. If they had listened with a teachable ven in his imperfection, they would have enough to guide them both in selection and

Grant to me, thy servant, most blessed at on this day I may not have left the flock, I was appointed to preach thy gospel, in e of their duty as soldiers; and may thy ve given them a hearty desire to do it."— *ughtful Year, by the rev. J. S. Knox.*

cripture is the sun, the church is the clock, nd points us to, and whose sound tells us, the hours of the day. The sun we know to be sure, and regularly constant in his motion: the clock, as it may fall out, may go too fast or too slow. We are wont to look at and listen to the clock, to know the time of the day; but where we find the variation sensible, we believe the sun against the clock, not the clock against the sun. As, then, we would condemn him of much folly that should profess to trust the clock rather than the sun, so we cannot but justly tax the credulity of those who will rather trust to the church than to the scripture.—*Bp. Hall.*

Poetry.

GOD IS MY REFUGE.

(For the Church of England Magazine.)

WHERE can I place my trust, or hide,
Amid each stormy hour?
Where can I safely hope confide,
When clouds and darkness lour?

On man I dare not put my trust:
The help of man is vain.
Man is but vanity and dust,
Himself the "child of pain."

His sympathy may soothe my grief:
His tears, his voice, his hand
May tell of friendship; but relief
His power can ne'er command.

'Tis God alone can be my rock,
My shelter and defence:
Then can I calmly bear each shock,
And draw my succour thence.

O for that faith which like a shield
Defends from fiery darts!
When I this power can daily wield,
It strength and peace imparts.

Soon will these conflicts end in peace:
The palm shall soon be given:
The trials and the tears shall cease,
And earth be chang'd for heav'n.

R. H. SHEPHERD.

Pimlico.

THE FELICITOUS EXPECTATION OF BELIEVERS.

(For the Church of England Magazine.)

How blest are they who wait to hear
Of Jesus ever nigh!
It warms each hope, dispels each fear,
And lifts the soul on high.

Of holy joys they can partake,
And taste his promise sweet:
He loves them for the Father's sake,
And forms their safe retreat.

Tho' dark and dreary be their road,
A beam of heavenly light
Shines from the Saviour's bright abode,
To guide their steps aright.

They view by faith the morning star,
And feel its healing ray:
Nought can their sacred pleasures mar,
For Jesus is their stay.

Tho' sin and Satan may surround
The road which they must tread,
With vict'ry they shall still be crown'd,
Through Christ their living Head.

They onward speed, and never tire
Until they reach the place
Where they behold what they desire—
Their Saviour—face to face.

With holy joy they sweetly gaze
On him whose blood was shed;
And high their cheerful voices raise,
To laud their glorious Head.

Whilst to their golden harps they sing,
Their voices sweet inspire
Th' angelic bands anew to string
Each one his tuneful lyre.

"Worthy the Lamb who once was slain!"
Such is their tuneful song;
And soul-enchanting is the strain
From the redeemed throng.

A glorious flood of boundless light
Flows from the Saviour's throne:
Love, joy, and bliss in one unite,
For all in heav'n are one.

Such is the portion and reward
Of ransom'd souls above.
On earth he led them by his word:
They revel now in love.

G. R. De L.

Miscellaneous.

A Turkish Missionary.—It is related of a pious Christian sovereign, that, at one of the evening parties in his palace, he asked several of his more distinguished courtiers by what means they had been led to profess the true faith, and confess it by their lives? Among the answers he received, one of his ambassadors told him that, just before he left Constantinople, he had paid a visit to the grand mufti, whom he found employed in reading the gospel. "I am poring over one of your religious books," the mufti observed: "it contains some beautiful things." "To my shame, I must confess," the diplomatist replied, "that I have not yet read it." "Well, then," the Turk said, "take it and read it: I make you a present of it." "I should be sorry to rob you of it," returned the ambassador." "You need not fear that," answered the mufti. "I have two copies: you can keep one of them, and I the other." When the ambassador got home, he opened the book of books, and his eye caught the words, "What shall I do to be saved?" I am a just man, thought the envoy to himself; and need nothing to make me doubt of being saved. And thereupon he shut the book. Yet, in spite of himself, uneasy thoughts about his salvation would perpetually haunt him, and at length pressed this conclusion upon his mind: "If this book come from God, it will give an answer to the question I met with; but, if it does not, and tells me nothing but what I know without its assistance, it cannot be a divine revelation." He now opened the book once more; but he sought and sought without avail for the passage which had made such a deep impression on his mind, so dark was his darkness as to its holy pages. In this state of perplexity he was led to adopt the only right course: he began at the beginning, and determined to continue reading on until he came to the question which had roused his attention; but, long before he had read as far as that, page after page had set the answer before him. The free grace of God and the way of salvation manifested themselves to his mind more clearly and forcibly every time he opened the book: his heart was touched, and he became as "a little child," knowing by whom only he could be saved.—*From a Correspondent.*

The Protestant Church Aid Society, for succouring such protestant Christians as reside in Roman catholic countries, held a meeting not long since in the city of Berne. Professor Lutz presided, and the spacious hall in which it was held was densely crowded. The rev. M. Ziegler made an affecting report of the condition of twenty-four families in the canton of the Valais, whom the committee had re-requested him to visit; and cited numerous instances of the contumelious treatment to which they were exposed, and the indomitable fidelity with which they clung to the faith handed down by their forefathers. He was commissioned to express to the society their fervent gratitude for the supplies conveyed to them of religious publications, &c. Professor Hundeshagen drew an animated view of the position of the protestants in the Grisons, and especially of the destitute state of their brother religionists in Hungary, to whom the society had despatched timely assistance. In the opening of his address, he made an instructive reference to the increasing efforts and spreading usefulness of the society, called the "Gustavus-Adolphus Institution," in Germany, which had a similar object to their own in view, and was successfully engaged in founding branch associations throughout protestant Germany. The seat of this society is at Leipzig. Its exertions had created considerable alarm in the Roman catholic states, among whom Bavaria, though more than one-fourth of her population is protestant*, had taken the lead in opposition, and prohibited its subjects from supporting it directly or indirectly, although the Roman catholic portion of them are permitted to uphold a society whose express purpose is the succour of the members of their own persuasion in protestant lands. Two letters were read from clergymen in the Grisons and Hungary, speaking in terms of admiration of the conduct of their flocks, whose faith displayed itself in works of active charity. They made an earnest and eloquent appeal to the consciences of all those to whom the maintenance and diffusion of the blessings of the gospel are dear. The chairman closed the meeting with a heart-awakening prayer.—*S.*

* The whole number of inhabitants is about 4,500,000, of whom 3,019,000 are Romanists, and 1,270,000 protestants; the remainder being Jews, Moravians, Greeks, &c.—Ed.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 496.—NOVEMBER 30, 1844.

SKETCHES FROM NATURAL HISTORY.

No. XXI.

THE KEBSCH, AOUDAD, OR MOUFFLON.

(Capra Tragelaphus: Ovis Tragelaphus, Pallas: Ammotragus Tragelaphus, Blyth, in Zool. Proceed., 1840, p. 78).

THIS animal is in some respects intermediate between the goat and sheep: with the latter it is associated in most works. It differs from the sheep in having a concave chaffron, and in the absence of suborbital sinuses; but in the form of its horns it resembles them more than it does the ibex or wild goat. These horns are stout and ringed; diverging more laterally than those of goats in general, and curl as in sheep. There is no beard, but a hanging mane of long coarse hairs begins under the lower jaw, and runs along the under side of the neck and chest. The fore-legs above the knee are covered with long hair, hanging round the leg below the knee like a ruffle, whence the French term this species *mouflon à manchettes*. The rest of the body is covered with short hair. The colour is dull yellowish brown. The male measures more than three feet at the shoulder. The horns are sometimes two feet in length following the curve. The female is a third smaller than the male.

The Aoudad, as it is called by the Moors of Barbary, is found in mount Sinai, and in the mountains bordering on the Nile to Ethiopia and Abyssinia. In Egypt it is termed "kebsch" by the modern Arabians. It is also spread throughout the whole of north Africa above eighteen degrees, frequenting in small families the most inaccessible crags. It is abundant in the range of the Atlas, tenanting the woods at a high elevation, and the rugged heights usually clothed with forests at their base. It is wonderfully agile, and leaps with amazing precision to great distances, over the most elevated ridges. The old ones are sometimes shot by the Moors of Tunis, Tripoli, and other places. The young are occasionally captured alive. It is rarely seen in European menageries. A female some years existed in the gardens of the Zoological Society, London. Fine preserved specimens are in both the British Museum and that of the Zoological Society. This species is clearly delineated on the monuments of ancient Egypt (see Knight's Animated Nature, &c.)

THE CONVENT OF ST. CYRIL AT KYRILLOF*.

A POWERFUL hand extends itself from this convent into Russian history. An active Christianity, works of benevolence, and devoted patriotism, have diffused themselves from these walls over the whole of northern Russia.....After bathing in the lake, we went into the convent, where divine service was going on in one of the churches. As I did not understand a word of the Russian sermon which one of the monks was reading, I gazed with curiosity upon the Sunday dresses of the women who were present. Greater contrasts in costume could hardly be put on. All that was splendid seemed to strive upwards, leaving the lower parts in neglect. The head is decked with gold and silver, high combs, and numerous pearls; golden chains and strings of pearls ornament the neck and fall down upon the bosom; and yet, at the bottom of all the silken vestments, you discover that the people are barefooted, or, at best, wear very poor apologies for shoes. Of their stockings, of course, I can say nothing..... After service the abbot attended us. He was a man of about fifty, a strong and almost rustic figure, with a face of ruddy brown, and an uncommon openness and ease in his expression and manners. He first led us to the original dwelling-place of the holy Cyril, a miserable, low block-hut, in which a man could hardly stand upright. Though it is only distinguished from other block-huts by its wretchedness, no antiquarian will deny it the date of 1398, if only it can be proved that pine-wood would endure so long. There stood the cross which the holy man bore, and the cup from which he drank hangs by an old chain close by the holy fountain. He showed us, too, the other articles of furniture belonging to the saint; and remarked, "These are not for us, for the present generation. We go about decked with gold and gems; but that is all right, for we are no saints like the great Cyril." We were next led into the principal church. From the floor to the roof it is covered with rich decorations—gold, silver, precious stones, and saintly figures. Among the last, the legends of the founder occupy the largest space. Here he is represented feeding the poor, healing the sick, and sheltering the destitute. Several of these figures are certainly of ancient date, and yet it would not be easy to discriminate between them and those of modern days, as all the monastic painters adhere closely to the style and colouring of the originals, imitating the brown shades cast by time over the hands and faces of the old pictures. Almost every monk and every nun in Russia paints, and all labour to produce the same saints in the same situations. The abbot showed us the rich coffin of gold and silver wherein rest the earthly remains of the saint, to this day efficacious in wonder-working, of which a pale young monk told us many striking instances. We saw the saint's coarse garment, his bag, his sheep-skin, and the chain he wore for a girdle, which looks just like a chain of the nineteenth century. He who would doubt of the authenticity of these relics must be ignorant of the truth that the genuine relics are those that have the living idea connected with them. Before this coffin that greatest of tyrants, Ivan the cruel, fell down on his knees; and here he longed, amid the corpses of those whom he had persecuted and murdered, to end his days as a pious monk. We next glanced through the armoury, which has been despoiled of many of its trophies, but is still rich in old weapons, axes, halberts, swords of various patterns, and shirts of mail. The convent library once possessed many manuscripts of historical importance, but most of them have been scattered. Even the founder of the institution played some part in literature, and the convent seems to have been once friendly towards letters, though its inmates were so strictly warned to beware of philosophy. The abbot, however, seemed to be but little attached to literature. He handed us an old Russian manuscript; but, unfortunately, he placed it before us in an inverted position, which the young monk, slightly blushing, rectified. The abbot then accompanied us to the convent wall, and took leave of us with his benediction and pious wishes. Next, the town church attracted us by its neat and cheerful aspect. At its entrance we found an old white-headed man standing, with withered face, hollow eyes, and an almost spectral expression. He was the founder of the church. He had retired from business with half a million, had built this church, and now found his greatest pleasure in performing the sexton's duties, and guarding his own burial-place; which, against law and precedent, was allotted to him inside the church. This seemed to me a religious turn of mind recalling the middle ages, and belonging to the east; but the Greek church affords many striking instances of it. Yet the first admiration of such apparent piety is liable to correction by a second thought on the numerous similar actions which have arisen out of the alarms of conscience; and Russia has had many examples of such piety. What ruler ever exceeded the enormities of Ivan the cruel, and yet who cast himself more obediently in the dust before offended heaven? who built more churches and convents than this reproach of humanity? The religious ideas of the Greek church, which place all the value of piety in the strict fulfilment of the prescribed external ceremonies, favour such delusions. Well may the Greek worship be styled "performing service;" for it is indeed a real religious toil. One would think that its law must be, "In the sweat of thy brow shalt thou gain food from heaven." The whole congregation is in perpetual motion, crossing, kneeling, prostrating themselves until their foreheads touch the floor. For these purposes the interior of the church is quite open and unencumbered with seats. Meanwhile, the pope (a secular priest) mechanically reads a sermon or recites the liturgy. The first view of such a service is the most favourable; for afterwards it is anything but edifying to see how the people go through their religious exercises, as if doing a sum in addition, not only counting their kneelings and prostrations, but measuring the angles of their devout postures, and estimating the length of the crosses they make; else how could they, in the intervals of their performances of this kind, chatter carelessly with their neighbours till the paroxysm comes upon them again? The women are great proficients in the work, for they contrive

* From "Travels in European Russia, &c., in 1840-41 [Reise in Europäischen Russland]." Von J. H. Blasius. Brunswick: Westermann. London: Williams and Norgate.

to carry on the pious process of kneeling and crossing, while gratifying their love of gossip and observation at the same time.

A Sermon

(For Advent),

By the Rev. C. A. J. Smith, M.A.,

Chaplain to the Floating Church, London.

Matt. xxi. 4, 5.

"All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

The church selects the narrative of our Lord's riding into Jerusalem as the gospel for this Sunday. She sufficiently indicates, by the selection, her own view of that transaction. She regards it in the light of a symbolical representation of our Saviour's advent, and directs our attention to it in that character. Let us meditate, then, upon it in this view, and consider, in humble dependence on God's blessing—

I. The triumphant nature of Christ's advent.

II. The peculiar feature which distinguished it.

III. Its effects.

I. The triumphant nature of Christ's advent.

It was this which was represented by the royal progress which the Redeemer is recorded in this narrative as making towards Jerusalem. "Rejoice," says Zechariah, "greatly, O daughter of Zion: shout, O daughter of Jerusalem; for, behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding on an ass, and a colt the foal of an ass." It was, then, the advent of the Saviour which it was the object of this narrative to represent. It accordingly directs our attention to the light in which his humiliation is to be considered. It tells us that, from the womb to the cross, and from the cross to his ascension up to glory—it tells us that, in all the circumstances of his helpless infancy, of his youth's obscurity, of a ministry in the exercise of which he had "not where to lay his head," and which he prosecuted amidst taunts and contumely, and terminated amidst the agony and ignominy of a death of crucifixion—it tells us that, in all, he was alike the King of glory, making his triumphal progress towards the throne which was his own, towards those everlasting doors which were ready to fly open at his coming, and admit him to the palace of a glory not less excellent and infinite than that of the light in which God dwells, and which no man can approach unto. All the circumstances of his humiliation in our nature were nothing but so many steps by which he was continually ascending into the hill of the Lord, continually rising up into his holy place. "Yet," said Jehovah, "have I set my King on my holy hill of Zion." And do the heathen rage accordingly, and do the people imagine a vain thing? Do the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed? They are but lending themselves as an instrumentality for carrying forward a design which they think to counterwork: they are but illustrating and ministering to a glory which they think that they have clouded with a stain which is indelible: they are but swelling the triumph which they think they have converted into the most signal and ignominious of defeats: they are but making a platform for the Conqueror's progress the more elevated and imposing by all the obstacles which they seem to have succeeded in crowding up to heaven in the way of his advance. "Ride on," is the word which is still coming from above to him; and every circumstance of humiliation and of suffering does but bring him nearer and nearer to the temple of a glory which is infinite—does but go to swell the train of his disciples—does but gather round him an increasing and increasing multitude of wondering, loving, and confiding followers—does but cause our world to echo to a louder hosanna, and to wave with the palms of spiritual triumph, diffused over a wider circuit, and continually rising in a thicker grove. That Infant of Days, that poor working Carpenter, that Son of Joseph and of Mary, whose brethren and sisters were known, and all about them; that crucified Being, hanging (under the solemn and judicial sentence of the holy Sanhedrim) in the agonies of crucifixion between two thieves, crucified along with him, on either side one—it is the King of Glory that we witness in each instance—the King of Glory making his triumphal progress through the territory of our bondaged nature, and, in traversing, emancipating, and subduing it—the King of Glory realizing in continually increasing fulness the likeness of the Son of man, preparatory to his coming in that likeness in the clouds of heaven, and coming to the Ancient of Days, and being brought before him, and having given to him dominion and glory and a kingdom, that all people, nations, and languages, instead of being the servants of sin and Satan, should serve him; his dominion, moreover, an everlasting dominion, and his kingdom one that shall not pass away.

The Redeemer, brethren, did not bury in our

suffering clay the glory of his deity. He did just the contrary: he stamped on its meanest condition a dignity that was divine; and, along the path of its acutest suffering, diffused behind him, at each step of his advance, a blessing that was infinite. To the Son of God the carpenter's shop was the Bethel of a communion, and the chamber of a presence the like of which was unknown among the angels; and to him the very cross itself (I mean in the moment in which, exclaiming, "It is finished," he bowed his head, and gave up the ghost) may be believed to have been the field of an enjoyment which was new and strange and satisfying as no previous pleasure even to himself. The more that his humiliation deepened, and the more that his sufferings grew exquisite, the brighter about his pathway was the blazonry of deity—the louder the voice that heralded to the nations the coming of their Saviour, and exclaimed to the church of the true Israelites, "Behold your King!" For it was proportionately our griefs that he was bearing, and our sorrows; and when, accordingly, after descending from the opposite elevation of a divine glory into the very depths of the valley of our miseries, he was seen climbing again, in his resurrection and ascension, the acclivity of Zion's mount, it was then our feet that stood within thy gates, O Jerusalem! it was our sins which he had buried in the grave from which he was emerging, and the throne of a people forgiven their iniquity which he was thenceforward to assume. Such is the first advent of the Saviour, according to the idea of it suggested by the narrative which makes the gospel of this day. We turn,

II. To direct attention to the peculiar feature of this advent as noticed in that narrative.

It was, we are told by the evangelist, "on an ass, and a colt the foal of an ass," that Jesus made that royal progress towards Jerusalem which he designed to be expressive of the character and circumstances of his advent. It was not for want of the means of entering Jerusalem in greater state that he entered it riding on an animal so humble; for even that poor animal was not his own, nor was it the property of any who were friendly to him. And thus the same almighty influence which alone disposed some rude and wondering villagers to part, without a murmur, on the application of a couple of poor strangers, with this little property, could of course as easily have collected around our divine Lord, for the occasion, the wealth, whether of Judea or the universe, could as easily have sent him forward in his progress with the pomp of monarchs and the insignia of command. And why, then, the humble and unimposing animal selected for this service? There was, brethren, a design in the selection. "All this was done," says the evangelist, "that it might be fulfilled which was spoken by the prophet, saying, Say ye to the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

It was the triumph of meekness which the Saviour celebrated in the circumstances of this advent. He came to visit us in great humility. It was not his glory to come to Zion upon this occasion on the milk-white war-horse of the many-diademed prince of the kings of the whole earth, but on the lowly ass of the meek teacher. Pride—the pride of the first man—had been our ruin: meekness—the meekness of the second man—was to be the salvation and recovery of the ruined. A creature of the dust, the first Adam, was not to be bribed even to obedience by the pleasures of a paradise: the Lord from heaven, the second Adam, is content to do the will of his Eternal Father at the loss of his own heaven, and to the sacrifice, at once, of all that makes the happiness of creatureship. To him, to do the will of God is meat and drink; as not even the participation of his sovereignty, as not even the enjoyment of his love and presence and communion with him, is. In compliance with it, he does not part with his coequal glory, and appear among us in the likeness of flesh merely, but of sinful flesh. He has not prepared for him a body merely, but a mortal body. He does not descend merely to the degradation of universal empire, and an earthly monarchy; but to the state of one whose cradle is a manger, whose condition a mechanic's, and his end a cross.

And thus was his progress through our state of being a triumphant one? It was the triumph of meekness which he celebrated in that progress. It was meekness which brought him down into our valley, and meekness which carried him up into our Zion. He rode on, because of the word of truth, and meekness, and righteousness. He exhibited an example of depending upon God, divinely glorious in its manifestation, and eternally momentous in its consequences and results. He celebrated a triumph; but that triumph was the triumph of indomitable meekness. It was meekness his dying for our sins: it was the reward of meekness his rising again for our justification; and the world, which was destroyed by the pride of the first man, had a Saviour given to it through the meekness of the second.

We notice—

III. The effects which attended our Lord's advent. They are studiously comprehended in the circumstances of the narrative; for—

1. Jesus, we are told, "went into the temple, and cast out all them that sold and bought in the temple;" an act typifying the fulfilment of that prophecy of Zechariah (xiv. 21): "There shall be no more the Canaanite" (which is by interpretation the "trader"—those who buy and sell) "in the house of the Lord." And here is, accordingly, brethren, the immediate effect of our Lord's advent.

All the approaches which we naturally make to God, or think to make to him, are made on a footing of traffic and self-interest. We have not any heart for God; but we know of his existence, and we are willing to cheapen his favour, to pay a kind of black-mail for exemption from the effects of his displeasure and hostility. It was to this principle of our fallen nature that the legal dispensation was adjusted. It admitted the Canaanite into the house of the Lord. Not, indeed, that God was to be served, in fact, by those whose service was a calculating and a carnal one; but that he was pleased to meet them in a way of bargain, in order that, by the terms that he proposed to them, he might teach them to despair of being saved by their own works; in order that, from the blood of bulls and goats, which could never take away sin, their thoughts might be carried forward towards that Lamb of God who was indeed to take away the sin of the world. In the meanwhile the Canaanite was in the house of the Lord. Those that bought and sold had access to his temple, and seemed to have a shelter for the selfish traffic which their fallen nature prompted them to carry on under the cover of its roofs. But this abuse was one that had not a shadow of countenance afforded to it from the period of Christ's advent. Christ's advent was the casting out the bond-woman and her son. It was the setting the stamp of an authoritative condemnation on all carnal service. It was the separating the precious from the vile. It was the rescuing from the desecrations of an abused law the service of the sanctuary. The buyers and sellers were cast out of the temple as the effect of our Lord's advent. It disentangled principles that were previously intermingled and confused. It made the doctrine of faith no longer matter, as it were, of remote inference, but of immediate intuition. It wrote it with a sunbeam, though in characters of blood, on the cross of the Lord Jesus. It denounced all traffic in God's temple. It put an authoritative and indignant ban upon the entrance there of any except those of whom it could be said, "Behold, he prayeth." It pronounced, as in a voice of thunder, that, "except a man is born again, he cannot enter into the kingdom of God." It drove as thieves and robbers out of the family of God all those who had climbed up into the fold of it by works, and to serve sinister and carnal objects of their own, instead of coming in at the door of faith in a divine Redeemer, and, accordingly, in the marriage-garment of his loving and meek Spirit. And, accordingly, notice—

2. Another effect of our Lord's advent. For "the blind and lame," we read, "came to him in the temple; and he healed them." We are all, indeed, naturally Canaanites in the house of the Lord; but some of us become Rahabs in his family. We become persons who feel our Canaanitish extraction and relations as our misery. Our carnality is felt by us as we should feel a natural misfortune, such as blindness or lameness, falling on our persons; we are intent on the removal of it; we are alarmed about the consequences which it threatens; we regard it as the one thing standing between us and the enjoyment of existence; we want the pardon, we want the cure of it more than we want anything.

Observe, then, that the effect of our Lord's advent is to give us what we want. We have encouragement to go to him in his temple; and he will heal us as the consequence. "The blind and lame," we are told, "came to him in the temple; and he healed them." And, brethren, if the felt misery of a physical evil was a plea for his compassion, can that compassion fail to be drawn forth towards those who groan under a feeling of their sinfulness? It was for sinners, remember, that he came—sinners that he lived and died and rose again to save. And what sinners, if not those who feel painfully the condemnation lying on their nature and their practice; sinners who, instead of going up to traffic in the temple of the Lord, go to Jesus in that temple, go in faith to him and go in penitence, go to be accepted in their persons through the efficacy of his sacrifice, to be sanctified in their souls by the almighty power of his Spirit?

Are these, brethren, the objects that have brought you into the temple of a Christian profession, or are you the Canaanite in the house of the Lord? Is yours a religion which is intended to compound for the sin which it does not prompt you to forsake? a religion by which you turn the house of prayer into a mart of traffic, by which you seek to make the service of the sanctuary itself subservient to your cupidity and selfishness? How aggravated, were this the case, would be the condemnation in which you would be perishing! How delightful, on the contrary, if knowing that you are wretched, and miserable, and poor, and blind, and naked, to think that the blind and lame have only to go to Jesus, in his temple, and he heals them! to think that you may buy

of him gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see! to think that he casts out none that come to him, and that "he is able to save to the uttermost all that come unto God through him, seeing that he ever liveth to make intercession for them!"

And do you trust that he has forgiven all your iniquities, that he has healed all your diseases? Allow me to direct your attention, in conclusion, to a circumstance in the narrative which has not hitherto been noticed. "The disciples," we are told, "in celebration of Christ's triumph, "strewed their garments in the way." They carpeted the platform of his progress, as they could, by lining the road with their own garments. And you, if you are his disciples, brethren, will do likewise. You will devote to him—to the design of glorifying Jesus—whatever you possess. He has clothed you with the righteousness in which you are accepted; and you will cast the crown of it, in honour of him, at his feet. He has given you all things richly to enjoy: your primary enjoyment of them will be using them for him, for his service and his glory. It is little, you may think, that you have the opportunity of doing for him. You will do, however, what you can. You will strew your garments in the way; you will deny yourselves; and you will exult in doing so, to do him service.

What a contrast, brethren, this, to the Canaanitish spirit which is natural to us! Can we doubt our union with our Saviour, if the language of our heart and of our life to him, in the midst of all our many corruptions and infirmities, still is, "Lord, thou knowest all things: thou knowest that I love thee?" Could we think, on the contrary, that we were Christ's disciples, were all forced, compromising, Canaanitish, in the service that we rendered him?

SABBATH MEDITATIONS.

No. XXIII.

DECEMBER 1.—FIRST SUNDAY IN ADVENT.

Morning Lessons: Isa. i.; Acts ii.
Evening Lessons: Isa. ii.; Heb. vii.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that, in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

"The end proposed by the church in setting these two appearances of Christ together before us at this time, is to beget in our minds proper dispositions to celebrate the one and expect the other; that so, with joy and thankfulness, we may now go to Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us, even the Son of God come to visit us in great humility; and thence, with faith unfeigned and hope immovable, ascend in heart and mind, to meet the same Son of God in the air, coming in glorious majesty to judge the quick and dead" (Bishop Horne).

MORNING.

"To what purpose is the multitude of your sacrifices unto me, saith the Lord?...Bring no more vain oblations."—Isa. i. 11-13.

Meditation.—"We charge the Romanists with those reasons for separation which the scripture allows; such as idolatry, perverting the gospel and institutions of Christ, and tyranny over the consciences of men, in making those things necessary to salvation which Christ never made so. But none of them can, with any appearance of reason, be charged upon the church of England, since we profess to give religious worship only to God: we worship no images, we invocate no saints, we adore no host, we creep to no crucifix, we kiss no relics. We equal no traditions with the gospel: we lock it not up from the people in an unknown tongue. We preach no other terms of salvation than Christ and his apostles did: We set up no monarchy in the church to undermine Christ's, and to dispense with his laws and institutions. We mangle no sacraments, nor pretend to know what makes more for the honour of his blood than he did himself. We pretend to no skill in expiating men's sins when they are dead, nor in turning the bottomless pit into the pains of purgatory and a quick motion of the hand. We do not cheat men's minds with false bills of exchange, called indulgences; nor give out that we have the treasure of the church in our keeping, which we can apply as we see fit. We use no pious frauds to delude the people, nor pretend to be infallible, as they do when they have a mind to deceive" (Stillingfleet).

Prayer.—O most holy Lord God, who spakest sometimes in visions unto thy servants, the prophets and apostles, and hast also given unto us the more sure word of inspiration, make us to give heed unto that word as unto a light shining in a dark place.

Gracious God, we confess, with shame and confusion of face, that, like Israel of old, we have sinned and rebelled against thee. We desire to humble ourselves before thee, that although, in thy tender mercy, the day-spring from on high hath visited us, darkness yet covers the earth and gross darkness the people. We acknowledge, with contrite hearts, that, even in this favoured land, where the bright beams of thy gospel have caused thy chosen to rejoice and walk in the light of thy truth, the dark habitations of man are full of cruelty. We confess that we are a sinful nation, O Lord. We have forsaken thee, our God: we have provoked thee, the Holy One of Israel, to anger. We have gone away backward. Thy holy Sabbaths have we profaned: our solemn meetings have been full of iniquity; and, when we have spread forth our hands in prayer, our hearts have been far from thee. Yea, even the vineyard which thou hast planted, and the branch which thou madest so strong for thyself, how is it trodden

under foot by the enemy, and sown with tares by many who are set to watch over it!

O Lord, to us belongeth confusion of face; but unto thee mercies and forgivenesses. For thy dear Son's sake, we meekly beseech thee, hear thou us, who desire to lift up our voice with the remnant that is left, and to set our face and our heart unto thee, our merciful Father. And here, by prayer and supplication, with mourning and fasting of spirit, we make our humble intercession at thy footstool, for ourselves, our rulers, our brethren, and especially those who set at nought thy counsel and despise thy reproof. O, hearken thou to the petitions of thy servants that cry unto thee. Hear thou in heaven, thy dwelling-place; and, when thou hearest, forgive, for Jesu Christ the righteous' sake.

We laud and magnify thy name, that, although we have sought the way of destruction, yet in thee is our help found; and we now come before thee, pleading the merits and righteousness of thy dear Son, whom thine infinite love hath set forth to be the propitiation for our sins. In his dear name, we earnestly implore thee, give us grace to cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which the same thy Son Jesus Christ came to visit us in great humility. O, wash us and make us clean in that fountain open for sin and all uncleanness. Though our sins be deep as scarlet, O, make them white as snow. Create in us a clean heart, and renew a right spirit within us, that we may put away the evil of our doings from before thine eyes. Sanctify us by thy blessed Spirit, that we may cease to do evil and learn to do well; that we may seek judgment, relieve the oppressed, and become unto thee a holy people, zealous of good works. And do thou, O Lord Jesus, remember thy mercy which was ever of old, and be a sanctuary unto us, when thou shalt come again to consume the wicked one with the spirit of thy mouth, and destroy him with the breath of thy coming. In that day raise us, O Saviour, from the grave of death to the life immortal, and grant to rejoice with thee in the sabbath of glory everlasting. Amen. Amen.

E. L.

EVENING.

"After the similitude of Melchisedec there ariseth another Priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. vii. 15, 16.

Meditation.—"Because we cannot present either a lamb or a dove, neither innocence of life nor true sorrow for sin, therefore Christ's oblation doth supply the defect of our imperfections. We cannot offer up such tears for sin as we ought; therefore the strong cries and tears which he offered stand between God and us. Because the agony and grief of our hearts is cold and dead, therefore the agony that he endured, when he sweat "water and blood," is a suppliant. So he is both an oblation for us, and supplieth the imperfection of our oblations" (Bp. Andrews).

Prayer.—O Lord Jesus, King of kings, and Prince of peace, who by thy heavenly anointing wast consecrated to be our Prophet and King; and, abiding for ever, art unto us an unchangeable High-priest, we receive, we adore, we glorify thee as the Surety and Mediator of a better covenant, purchased and sealed with thine own precious blood. O thou Holy One, made not after the law of a carnal commandment, wherein is weakness and unprofitableness, but after the power of an endless life; O thou, who wast before Abraham was, and dwelt in the bosom of thy Father before all time; O thou most Holy, who condescended to our flesh, and wast harmless and undefiled, separate from sinners and altogether without stain or wrinkle, we humbly beseech thee, manifest thyself unto our souls; and, inasmuch as thou wert touched with the feeling of our infirmities, being in all points tempted like as we are, let thy love and thy compassion overshadow us. Anoint us, O Lord our God, with the strengthening grace of thy blessed Spirit, that we may be upheld in the weakness of poor and sinful nature; and, in the sufficiency of his grace, be enabled to bear every trial and temptation, which may beset us in the wilderness of our earthly pilgrimage. Let our faith in thy tender mercies be so fast and unmoveable, that we may look up to thee with full assurance that, in all perils and adversities, thou wilt help us with thy strong hand and holy arm, and order all things for our endless comfort and deliverance. More especially we implore thee, O blessed Saviour, by that sacrifice of thyself once and for ever offered up on the altar of thy Father's justice, by the full propitiation that thou then madest for the sins of the whole world, that it may please thee to take away the stony heart out of our flesh, and to endue us with a new heart and a right spirit. Open thou our eyes, that we may discern more and more the exceeding sinfulness of sin; and, since that we have no power of ourselves to help ourselves, do thou convert our souls from the darkness and power of Satan unto thy Father and our Father; so that, being born again of seed incorruptible, we may bring forth fruit unto holiness, and abound in every good word and work, unto his honour and glory.

These mercies we earnestly beg of thee, the alone Mediator and Advocate, who ever livest to make intercession for us, and wilt, according to thine immutable promise, assuredly save them to the uttermost who come unto the heavenly Father by thee. Hear us, O God of our salvation; hear us and save us, O thou who hast the keys of hell and death.

S. K. C.

Poetry.

FLEETING LIFE.

By Mrs. H. W. Richter.

(*For the Church of England Magazine.*)

"In the morning it is green, and groweth up: in the evening it is cut down, dried up, and withered."—Psa. xc. 5.

Flower of beauty, in the morning
Lifting up thy modest head,
Softly, in the early dawning,
Round thee gentle dews are shed.

Zephyr floats in balm around thee,
While the summer noon is bright:
Joy undimm'd is smiling round thee:
Shadows darken not thy night.

Day is waning: on the dial
Long and dark the shadows lie.
Flower of beauty, has no trial
Quenched the lustre of thine eye?

Has no storm thy prospect blighted?
Is no canker in thine heart?
All the joys that once delighted,
Fading, one by one depart.

Evening hours will find thee lying
Withered on thy parent earth:
Gales of night will, sadly sighing,
Bring their requiem o'er thy worth.

As each charm, like thee, shall perish
That in youth's fair morning bloom,
Dearer grows the hope we cherish
Of a life beyond the tomb.

Miscellaneous.

HOSPITAL OF SAN LAZARO, MEXICO*.—"I feel not a little reluctant," says Mr. Kelland, "to attempt a picture of the unfortunate wretches who inhabit San Lazaro. The disease with which they are afflicted is unknown in Anglo-Saxon countries; or, if there are any cases, they are very rare. Other than those afflicted with the leprosy, there were no occupants of the hospital until our arrival; and the reason assigned by the Mexican government for confining us there was said to be, that we had a contagious disease among us. The appearance of the unfortunate lepers is loathsome and hideous to a degree that beggars description. It makes its first appearance by scaly eruptions on different parts of the face and body of the victim, and these eruptions are never perfectly healed. The limbs of many, and more especially the hands, at first appear to be drawn and twisted out of all shape. Gradually the nose and parts of the feet are carried away, while the features became distorted and hideous. The voice assumes, at times, a husky and unnatural tone, and again the doomed patient is unable to articulate, except in a shrill, piping treble. With many, when near the last stages, all powers of speech are lost, and vainly do they endeavour to make known their wants by sounds which belong not to this earth of ours. Death steps in at last to relieve the poor creatures of their sufferings, and to them, at least, it would seem that the visit of the grim tyrant must be welcome." * * * Though thus, as it were, doomed to a lingering death, these wretched and afflicted beings had many ways of amusing themselves:—"Many of them were continually playing at draughts or cards, taking the most intense interest in the games. On many occasions I saw parties of four engaged at cards who had not a single nose or entire finger among them; and any little success of one of them would be hailed with every demonstration of delight. Their dexterity, too, in shuffling and cards, when bereft of fingers, was astonishing. Many of them were musicians, performing on both the harp and mandolin; and after nightfall they usually had a dance among themselves. Frequently they were visited by some of the female inmates of the hospital, who would join their merry-makings. To describe one of their dances were impossible. A set of them would take the floor, composed of one or more couples. Some of the dancers were upon crutches, and almost all were in some way lame or disabled. The music would strike up, and then would follow some monotonous Mexican dance, accompanied by singing from voices which were excruciatingly harsh and discordant. The weird sisters around the magic caldron never made a more grotesque or frightful appearance than did these lepers; and, had Macbeth encountered the latter upon the heath he would have run outright, without even exchanging a word of parley. The wretched inmates of the hospital enjoyed themselves, however, at these dances, and, but that their loud laughter was grating and discordant, it would have sounded joyous enough. The true feelings of merriment were there; but no midnight revel of witches or hobgoblins, or of the misshapen dwarfs romances have created, could compare with the horrible manifestations of mirth that fell upon our ears, or could in any way shadow forth the strange orgies we frequently beheld within the gloomy walls of San Lazaro."

* From "Narrative of the Texan Santa Fé Expedition. Comprising a Description of a Tour through Texas, and across the great South-Western Prairies, the Camanche and Caygüa Hunting Grounds." By G. W. Kendall. London: Wiley and Putnam. 1844.

MENTAL EXERCISE.—The great means by which the mental, moral, and physical powers are to be improved is by exercise. This has been well set forth in a modern work on education, with an extract from which, and an earnest prayer for the divine blessing on your labours, I shall close these remarks:—"The law of exercise is of universal application. It is a fundamental law of nature, that all the capacities of man are enlarged and strengthened by being used. From the energies of a muscle up to the highest faculty, intellectual or moral, repeated exercise of the function increases its intensity. Inseparable from the very idea of exercising the faculties, and of course from the practice of that exercise, is the requisition of exercising each faculty upon the objects which nature points out as related to it. Muscular strength is to be gained by familiarising the muscles with the resistance of external forces, and by the habit of conquering mechanical difficulties, varied to exercise all the muscles, which amount to several hundreds in the human frame. The senses are improved by long and particular training, applying each to its object—sight, by habitual looking at distant or minute objects; hearing, by accurate practice in the perception of sounds; taste, in the discriminating use of the palate. In the same manner, the observing faculties are rendered acute and diversified by the constant practice of observation of details in existing objects, their qualities, and of passing events. The same law extends to the moral world. For the exercise of justice, the child must be made aware of his own and his neighbour's rights, and be habituated practically to respect them in all contingencies. For the exercise of benevolence, the habit of repressing the selfish feelings, and of actually doing good, kind, compassionate, and generous things, not by fits, but as a steady unvarying principle of action, will be found indispensable."—*Miss Mayo.*

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TOMBS OF PETRA.

THE

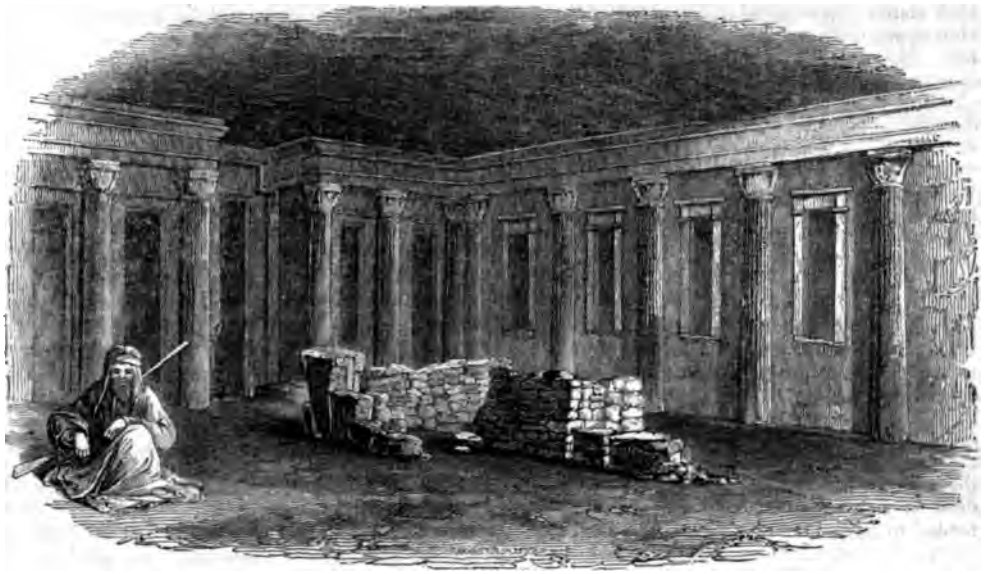
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 497.—DECEMBER 7, 1844.



[Chamber with Fluted Pilasters at Petra.]

TOMBS OF PETRA.

THE tombs of Petra have been so fully adverted to in former numbers that it might appear almost unnecessary again to refer to the subject; but the accompanying illustrations would seem to require some brief notice. They are selected, by kind permission, from Mr. Formby's "Visit to the East." The rocks near the great tomb (see frontispiece), and the archway over an immense chasm-not, however, that previously referred to as the usual entrance to Petra — are represented as sketched by Mr. Formby*. They present some important features in the magnificent scenery visited. The description of the El Derr (see frontispiece) is peculiarly interesting.

"Retracing our steps a little way down the valley, we climbed over a rough ridge of red rock, by turning to the right, and descended into another narrow and apparently more precipitous ravine than the one from which we had come. A little torrent was forcing its way to join the main stream, which I should conceive to have been about a hundred yards below. Here again the rain set in with more violence than ever; and we lost sight of every object that would explain the course which our guides took: it continued, however, I well remember, up the same narrow valley for some distance; when, turning suddenly round to the left, and following for a little while the course of another rivulet, we again turned off to

* See frontispiece, bottom view, and view at the end of this paper.

commence the ascent. To describe the path by which, after about half an hour's constant climbing, we came to El Derr (see frontispiece), I acknowledge to be impossible; but, clouded as we were by mist, and little able to judge of the full grandeur of the scene, I question whether any other part of the globe contains the same wildness of mountain chasm as that through which our way now led us, partly by galleries cut in the rock, partly by steps, the traces of which were occasionally very perfect. It seemed as if the jaws of the earth herself, to borrow an image familiar to the Latin poets, were here open. The ramble of the day before had not shown us in the same degree the real nature of this eagle's nest of Edom. The multitude of tombs and excavations that abounded in every overhanging mass of rock was sufficient to warrant a theory of the place having been an universal cemetery of the east. At length we came to the object of our search, the El Derr; and, although it has not the same gentle beauty with the Khasnè, its position on 'the height of the rock,' commanding a noble view over the valley, gives it a peculiar and extraneous charm, that claims whatever admiration a fastidious architectural critic might refuse to it as a work of art. It is inferior to the Khasnè, certainly, in chasteness and simple purity of design; but the observer must be gifted with a very sifting and disdainful genius who shall stop to consider column and frieze, in the midst of so noble a group of nature's rocks, in which it stands the single solitary contrast of man's research and labour after beauty. We were doomed to experience several disappointments: the sun, that for a moment seemed on the point of gaining a victory over the rain, was again clouded, and drove us into the shelter of a large excavation almost in face of the El Derr, from whence the annexed sketch was taken. It is uncertain to what century these monuments may belong, but Greek taste and workmanship are evidently in them both.

"On our way down we employed ourselves as diligently as we could in prying into each tomb that we passed, and were yet unable to discover the slightest interior architectural ornament. Indeed, it was but rarely that the ground-plan extended to more than one large apartment, and in one or two instances only to three chambers, that lay in a lateral direction, parallel with the outer surface of the rock; in this respect differing from the Egyptian excavations, whose inner chambers retire directly into the heart of the rock. The designs for the exterior were exceedingly various; and it far surpassed my powers of judgment to determine from their character the date of their construction. Though the evening continued very rainy, we still spent it pleasantly in discussing and reporting progress amongst each other. One little circumstance shall be mentioned, illustrative of a fulfilment of one item of the scripture prophecy respecting Edom. In the evening, on retiring to bed, and being about to spread a Macintosh over my clothes, as a measure of precaution against the rain, in case it should be very heavy in the course of the night, a scorpion dropped out. Mr. C. was so eager to slay it, that it was with difficulty I could intercede that the execution might not take place on my carpet. It was, however, soon slain; and it made us very uneasy with the thought that there must be numbers all around us. Fortunately, the morning was without rain; and, though the clouds still hung dark and thick over us, I think I never remember to have breathed so fresh and elastic an air. I started early, in company with Mr. M., to visit a chamber ornamented with fluted pilasters; the only instance which had yet been found of an ornamented interior. We came to it in less than half an hour, and found it to be the same of which Laborde has given a sketch and description. The annexed plate gives a view of the interior, and shows the style of ornament adopted, which, from the crumbling, flaky nature of the richly-veined red stone in which it is excavated, is now in a very imperfect state. Close to the floor, the carved work has fallen away much more than the drawing represents. The stone enclosures appear to have served the same purpose as those which we found in the cave from whence I had sketched the El Derr the day before; viz., as rude enclosures for sheep. After the sketch was complete, we climbed further up the ravine, and came to a cistern, the sides of which were covered with a hard and firm cement.

[Archway at Petra.]

LOVE, THE FULFILLING OF THE LAW.

By the Rev. John S. Broad, M.A.,

Incumbent of St. George's, Newcastle-under-Lyme.

Among the most important and weighty declarations of St. Paul is that addressed by him to the Roman church, and announced as the subject of the present paper: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. xiii. 10). This declaration is serviceable in two points of view: it furnishes us with a stimulus to the exercise of Christian charity in its most enlarged and unfettered signification, and with an answer to those objections which are sometimes urged against the doctrine of free salvation. Ever since the times of the apostles, that fundamental tenet of the faith, "By grace are ye saved through faith," has been assailed by professed upholders of God's law as opening a door to licentiousness, as being highly injurious to the moral interests of man, and derogatory to the glory of the Most High. And, notwithstanding the preachers of gratuitous salvation have disavowed the consequences which have been charged upon their doctrine, notwithstanding their constant assertion of the necessity of holy obedience to all the commandments of God, and their constant appeal to the actual conduct of their brethren, whose delight it is to do the will of their God and Saviour, they have been still followed with the objection; and even to the present hour the pure faith of Christ is falsely charged with error by those who will not, or cannot, understand its character and tendency.

To this oft-repeated and oft-answered objection we may confidently oppose the words of St. Paul: "Love is the fulfilling of the law;" not, indeed, as a mere assertion (though, as such, of indisputable authority), but as a fact which is continually exemplified in the lives of all true believers in a crucified Saviour. Love, which is shed abroad in the hearts of justified persons, which is ever implanted in the breasts of those who receive Christ Jesus as the foundation of all their hopes, is the actuating motive under the gospel; and so powerful is its influence, and so universal its operation, that it leads all its possessors to a course of holy obedience, which may truly be called, in a Christian sense, a "fulfilling of the law;" and which, moreover, could be produced in no other way.

I take the declaration of the apostle in its most extensive acceptation; for, though he uses it more particularly of love to our neighbour, yet it is equally true, of course, of love to God; for there can be no real love to man—no love in the scriptural sense—which is not the consequent or attendant of love to God. I shall endeavour to show, from a simple consideration of the nature of love, and from examples which are to be continually seen among us, that love is, indeed, "the fulfilling of the law," that it is most anxious, most zealous, most unwearied "in all holy conversation and godliness." "This," says St. John, "is the love of God, that we keep his commandments" (1 John i. 3).

I shall not pretend to enter upon a precise and elaborate description of that feeling which is implanted in our nature, and which we denominate love: it may, in general terms, be considered as a feeling of satisfaction and delight in some object of real or supposed excellence, a drawing near of the soul in desire to some person or thing possessed of those qualities which we deem calculated to impart pleasure and happiness. Every one knows how influential it is in all the relations of life, how it enables us to endure sufferings and to undergo labours which no other passion is able to do, how it works its way into the most trivial engagements and ordinary occupations, how quick it is to impart comfort and delight where comfort and delight are wanted, how ready it is in its sympathy to bear the burden of affliction, and to dry the tear of sorrow, how unwearied it is in its efforts to shed the beam of gladness upon the friend of its choice, how it holds on to the end of life in its amiable and endearing employment, happy in making others happy, and in blessing being blessed. It were vain to attempt to trace its varied operations in the many walks of human existence: we have all felt its agency, and can bear witness to its mighty spells. And, knowing as we thus do how much it is able to accomplish, we may well ask, in the words of an eminent writer: "Who ever work so hard as those who work for love?"

Let us suppose a case of no rare occurrence. We have seen a tender and affectionate mother bending over the sick couch of a beloved child. We have watched her from day to day urging on her mournful but assiduous task, anticipating and supplying every want of her dear patient, eagerly embracing every means which her inventive affection can suggest for alleviating the sufferings and administering to the comfort of her charge: nothing has been deemed too laborious to be undertaken, nothing too extravagant to be obtained, nothing too painful to be undergone, if, perchance it may soothe and comfort and heal. We have seen her deaf to all the warnings of prudence, insensible to all the calls of exhausted nature, alive only to one object, and on that one object concentrating all her energies of body and soul. Night after night has heard her fervent prayers for

her dying child, and witnessed her untiring exertions: day after day has found her at her trying "post of observation;" until, at last, death has removed the object of her solicitude and put an end to her affectionate labours. What but love could have aroused her to such labours? What but love could have sustained her under such overpowering trials and such heartrending sorrows?

Take another case, of a different description. We have heard the tale of domestic poverty; of the family into whose dwelling distress has made fearful advances; robbing it from time to time of the comforts it once possessed, and making it the scene of want and wretchedness, and woe. Sickness, it may be, has laid its withering hand upon the once-happy parents, and rendered them incapable of supplying the necessities of the household; while other conflicting events have swelled the heap of ills to which they have been forced to bend, and rendered them the very creatures of misery. But, under all their afflictions, there is one kind hand which administers to their wants, as far as it is able; there is a son whose filial love yearns over his suffering parents: he thinks of the pains and trials which they underwent for him, and the comforts and blessings which they bestowed upon him in the days of his childhood and youth; and his heart is ready to burst when he looks upon their privations and distress. But does he sit still in sorrowful despondency? No: he hurries forth to labour: he tries a thousand expedients to gain a scanty pittance for their need: he stints himself that they may have the more: he toils even beyond the strength of nature, that he may not disappoint them of the expected supply; and thus, as he goes forth each returning sun to his filial care and toil, he exhibits a proof of what love is able to do in "the evil and dark day," when human friends have flown, and earthly comforts have been withdrawn.

I have brought forward these illustrations in order to show what love in its very nature is capable of effecting in the affairs of human life. Let us turn to what is called the spiritual life, and see how love influences the believer in that. It is, I conceive, the same feeling, only more refined and heavenly, which operates in spiritual as in temporal matters: it is a feeling which is heavenly in its origin, and hence it is heavenly in its tendency: it comes down from God, and it is drawn upward to him again. Now, what is the state of the case with regard to the Christian believer? He is, according to the scriptural phrase, "a new creature," brought out of nature's darkness and ignorance into the light and knowledge of the truth of God. In consequence of that change which has passed upon him, he stands in a different relation to God his Creator and Redeemer; he looks upon God with very different feelings from what he formerly did. He looked upon God, in a general point of view, as a Creator, and, as such, having some kind of claim upon his services; but "God was not in all his thoughts:" the glory of God was not the end for which he lived: in a word, God was not loved, God was not the being to whom his affections tended; and, though he may not have been an open violator of the divine law, yet he did not refrain from the more flagrant breaches of it out of regard to God; and he may be described, in the apostle's phrase, as living "without God in the world." But the case is now altered. He regards God with attention and delight: he looks upon him not only as his Creator and Preserver, "in whom he lives and moves," but in a more endearing sense, as his Redeemer, as the Being to whom he is indebted for all his hopes of peace and happiness in time and eternity. He reads of the wonderful and gracious provisions of almighty love in the gospel; how "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." He feels, too, how that love has visited him individually, working upon his heart, and drawing him to embrace the offers of mercy; how it has sprinkled his evil conscience from dead works with the precious blood of Christ, and shed abroad within that "peace which passeth understanding," and bestowed upon him that grace which will assist and sanctify him in his heavenward course. He now considers God in very deed the greatest and best of beings, the most glorious and amiable, the great source of comfort and happiness; and his heart unites with his lips in declaring, "Whom have I in heaven but thee? And there is none upon earth I desire in comparison of thee."

It matters not whether we consider God the Father or God the Son as the object of the believer's love; for Christ assures us, "I and my Father are one." The faithful Christian looks upon them as one, "God in Christ," and Christ in God (John xvii. 21); and he can say of them, as thus united, together with the ever-blessed Spirit, "This God is my God for ever and ever." And, viewing God in this light, will it not be his first thought, his constant aim, to do those things which he knows are pleasing to him? We are anxious to please the earthly object of our love in every possible way: we lay ourselves out for that purpose; and shall not the believer do the same for his God and Saviour, the beloved of his soul, "the

chiefest among ten thousand, and the altogether lovely?" Time was when he "saw no beauty in him that he should desire him;" but now he is full of excellence and beauty; and, "as the hart panteth after the water-brooks, so panteth his soul after God." He will, therefore, aim in all things to walk according to the divine will and pleasure: that which will grieve the God whom he loves will grieve him: to do anything with deliberate or even reckless purpose, which shall be contrary to the known will of God, will be contrary to his renewed nature. "If ye love me," says Christ, "keep my commandments." "Whosoever," says St. John, "is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John iii. 9). The relish for sin is supplanted by the love of holiness, which is dear to God; and the one absorbing aim of the truly faithful disciple of Christ is, to be "unwearied, always abounding in the work of the Lord," because it is the work of the Lord; "whether he eats or drinks, or whatever he does, to do all to the glory of God." Thus it appears that it is impossible, in the very nature of things, for the humble believer, who is "saved by grace," not to be obedient to the holy law of God. Not only does he love that law for its Author's sake, but, having new views of things, earthly and divine, he sees the propriety and excellence of the law in itself, that it is "holy, just, and good," that it is a "transcript of the divine mind" and nature; and hence he loves and obeys it. He sees and enjoys God in all things, and all things in God; and he is ever ready to take up the apostle's language: "We love him, because he first loved us:" "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John ii. 4, 5).

Considering, then, what is the nature and tendency of this feeling of love, we may justly say, that it is "the fulfilling of the law;" that the love which is implanted within the believer by the Spirit of holiness, must lead him to yield himself an obedient observer of the precepts of God's law. And, if we look from the nature and tendency to the actual working of this love, from what it appears in itself to be to what it actually is in operation, we shall be assured of the fact. We may confidently appeal to the lives of all true and faithful Christians. The men of faith—of that "faith which worketh by love"—are men of obedience, men of practical holiness. They are found the most jealous for the honour of God, and the most zealous for the promotion of his glory. They are the first to engage in every work and labour of love, to administer to the wants of the destitute and distressed, "to visit the fatherless and widows in their afflictions," to bind up the broken heart and to pour the balm of consolation into the wounded spirit, to provide for the temporal and spiritual good of their fellow-creatures who have fewer blessings than themselves. And are not these the people of peace? Amongst whom are quarrels, and heartburnings, and evil-speakings most commonly found? Not among the true sons and daughters of the Lord God Almighty; not among the self-denying imitators of the "meek and lowly" Jesus; but among those who have never taken his yoke upon them, or who do not, however they may pretend to, love him with their whole heart. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." It abounds in every good word and work: it "brings forth the fruits of righteousness which are by Jesus Christ, to the glory and praise of God."

The children of God are, indeed, the children of obedience. We have seen the pious disciple of Christ going about, like his Master, and doing good; finding out the abodes of penury and wretchedness, and scattering comforts with benevolent hand around. We have seen the Tryphenas and Tryphosas of our own times "labouring in the Lord," penetrating into scenes well calculated to make the heart shudder, most painful, most repulsive: we have seen them hanging over the pallid form of disease, and supplying with their own hands the patient's wants: we have seen them persevering, through reproach and neglect, in their self-denying work of well-doing; and all from pure love of him who hath said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And by whom chiefly is the vast apparatus of benevolence and mercy in our land kept in motion, but by those who have drunk in of the Spirit of him who is emphatically "the God of love?" By whom are the charities of life most strictly and beneficially observed, but by those who belong to "the household of faith," the family of God? They who are trusting in the merits of a crucified Saviour, who are most distrustful of themselves, who are most ready to confess, "By the grace of God I am what I am," are the very persons who are most regular and undeviating in their observance of the moral law of God, which they justly conceive to be binding upon them as a rule of life. Knowing and feeling how deeply they are indebted for all things to God their Saviour, they consider them-

selves bound to render unto him all the service they are able. The simple truth is, "the love of Christ constraineth them; because they thus judge that, if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. v. 14, 15).

The servant of Christ, then, will continually ask himself, "How can I best lay out myself for my Master's glory?" He will not be coldly calculating how far he may go but no further, how he may make his duty to God and his love for the world agree together, how he may lower the tone of God's holy law so as to harmonize with the habits of a corrupt world. No: that is the work of those who are fearful lest the doctrine of salvation by grace should injure morality, who are seeking justification by their own works. The servant of Christ will study the law in all its extent and spirituality, and aim to have it "written upon his heart." He will long to have more and more of the love of God in Christ, to feel the pure and holy flame glowing within him, and inspiring him with ceaseless desire to live for God and man. He will cultivate communion with him who is "love," anxious to become like him; assured that the most loving disciple will be the most faithful one, and the most faithful one the most practical. He will ever be looking to the great source of love; and his constant prayer will be—

"Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

THE GROWTH OF PURITANISM*.

The curse of popery had long lain heavy upon England, and had eaten out, in great measure, the very life of Christianity amongst us. It was, "as with the people, so with the priest;" or rather the evil had begun with the priest, and had gone down to the people. When we look into the religious history of that period, we should almost conclude that, with some few noble exceptions, in which the absolute deadness of the system in which he was set forced the saint out of all system into a direct commerce with the unseen world, Christianity had, in the mass of cases, become a great scheme of formality. The withholding of God's word from the people, the denial of the master-truth of our being justified by faith only, and, above all, the robbing men of the presence of their only Saviour by putting in his place those outward institutions which were intended to be signs and means of his true nearness to them—all this had wrought fearfully amongst us; and though, through God's goodness, there was doubtless underneath this frozen surface some hidden life kept here and there in being, yet, for the most part, formality had chilled it utterly. There was no dealing with the consciences of men, no treating them as individual souls, each one with the great mystery of spiritual life within, which was to be nurtured and perfected. But empty outward forms were all; and, when once that divinely-appointed organization, which, as the channel of God's living grace, was intended to quicken as much as to direct the soul of man, was itself thus changed into a set of lifeless observances, it could maintain any power at all only by suspending within each of its victims the true energies of his own inner being.

This, therefore, became the object of those worldly-minded men who sought to use Christ's church as an instrument for working out their own earthly ends. And, so long as men's consciences could be wholly sent to sleep, this scheme was perfect of its kind; for it stilled the cravings of man's soul by the opiate of insensibility, passing over to the priest and the system that care about his own inner self which is indeed the charge of each reasonable being. So long, too, as men could be kept in gross ignorance, the fearful starts to which a sleeping conscience is subject could be set again at rest. There were penances and indulgences and remissions and the showy jugglery of outward devotion, all specially directed to this end. And so for years had it been in England. Prayers, in which the heart or even the reason of the worshipper could take little or no part, had been, for the mass of the people, the only allowed attempt at approaching God. Formalities and shows—which at the best addressed themselves to the sensitive faculties—these had been the food provided for the deep and wonderful spiritual life; and the reason had been abased, until it received the lying legends of the day, instead of that word of God which "giveth light unto the eyes."

But so could it be no more after the time of Wickliffe. He had spoken words over these slumberers which had broken their charmed sleep. He spoke of God, of their need of him, of the Mediator between him and them, of their own inner being; and conscience had awoke as the words reached their understandings. A multitude of men began to perceive that they were men; that they had souls for which they must themselves care, as to them above all they were precious beyond price. They began to feel the need of personal religion. Strange and often ill-directed were their first efforts after it, as are the actions of men who are roused suddenly from a deep sleep: greatly did they need the soothing voice and guiding hand of their appointed pastors. But the religious system of the papacy could not guide their efforts and satisfy their new-born wants: its whole desire was to crush them. This it soon found to be impossible; for to each one of these Lollards there was now revealed a truth, which he held as a reality, and which reached down to the very centre of his soul. It could not be torn from him: he must be slain first. He could not be made to cease believing, or to cease feeling. The knowledge of his own humanity had flashed upon him—he could not forget it; and it must be dreadful to him until he could find out its true healer. Hence popery strove in vain with those who were once infected with this new disorder;

* From an exceedingly interesting volume, just published, "A History of the Protestant Episcopal Church in America." By Samuel Wilberforce, M.A., archdeacon of Surrey. London: Burns. 1844.

and, finding this strife to be hopeless, it soon set itself to prevent its spreading, by marking out for death or sufferings each one who yielded himself up to it.

This strife went on long before its being was proclaimed. Just as knowledge increased, so far spread the awakening of conscience; and, whenever this awoke, the struggle followed between him in whom it woke and those who sought to keep it sleeping. From which there followed always this evil consequence, that the man, in whom personal religion was but beginning to reveal itself, found the church-system under which he lived the great enemy of that religion. The priests, who should have nourished, instructed, and perfected it, he knew only as those who hated, reviled, and endeavoured to extinguish it. The religious sympathies, which should have clung to the church-system, and by it been raised to a goodly maturity, finding in it no sure stay, cast forth their tendrils upon strange supports; thus becoming themselves entangled with evil, and separating the personal religion of the man from the unity and blessedness of the church. In such a state men soon chose wilfully for themselves, as a part of their religion. They rejected ignorantly the greatest truths, from their dread of the errors with which they had been mixed: there was no blessed truth of Christ's gospel to which some deadly delusion had not been wedded; and the just-opening eye which saw men as trees walking could not nicely distinguish between truth and falsehood, whilst it had been made to loathe as its worst enemies those who should have been its guides.

For more than one hundred and fifty years this leaven had been working widely amongst the people, when the outbreak of the Reformation spread the ferment through the nation. For a time all went on prosperously. The vexed and angry minds of men were well satisfied as long as the work of demolition proceeded. The obstacles which it received in the latter part of Henry's reign came rather from the king than the clergy. The bishops were still reformers, all at least whom the people looked to as bishops indeed. Accordingly, when Edward VI. became king, the work proceeded apace. The reformed part of the nation seemed to be united: much was yet to be done before religion would be purified; but upon doing this, they were agreed among themselves. Then came the sharp check of Mary's reign, and the strife burnt more fiercely than ever; but still the reformed were all gathered on one side, and the popish on the other.

So it continued while she lived; but with the accession of Elizabeth the whole aspect of the field was changed, the reformation was established, and immediately the evil seed sown heretofore sprung up and multiplied. Now was seen the true curse with which popery had cursed us, in divorcing the religious sympathies of men from that external organization which had been framed by the Lord specially to foster them, in making men judges and teachers, because the very love of truth within them had made them fear to be learners and the taught. The reformed began to divide amongst themselves. The reformation had lifted up the cover which the seal of mystery had heretofore secured, and from the opened vessel there issued a spirit, vast, undefined, and fearful, on which men looked and trembled; marvelling how it had been held before in such a narrow compass, seeing that never again could it be charmed into its former quietness. The principle of obedience had been unawares dissolved. Their former long separation from Roman errors, in spite of authority, had tainted the spirit of many of the best of our people, and made them self-choosing schismatics. Each was to judge for himself. The authority of the early church was nothing; for it was confounded with the vile tradition which for so long a time had cheated their souls. The succession of the priesthood was a lie; for the lying priests of old had claimed it for themselves. The deep need of support and sympathy, for which God has graciously made provision in the communion of saints, and for which the heart of man craves, was wholly forgotten in the first fever-heat which waited upon the discovery of individual responsibility and individual salvation; and the great twin-truths which had been wedded together in primitive times, which the hollowness of the popish system had severed by seeking to destroy individual religion, were henceforth, it seemed, to strive for the mastery, as if man's peace lay in one destroying the other, and not in the perfect harmony of both.

In such a state was the nation. The spasms of convulsion had followed in due course upon the numbness of lethargy. All through the reign of Elizabeth, society was convulsed by these struggles. The party which began to be known every where under the title of the Puritans, professed to aim at a more perfect or entire reformation of religion. The work, they thought, had been left half done. They were many of them men of true and deep piety, whose errors were the natural consequence of the unhappy influence under which their minds had grown and ripened. Their unsettled and unquiet spirits were the legacy which popery bequeathed us, "tearing us" when it "hardly departed from us." They strove with all the earnestness of men who had a great reality at stake: it was, as it seemed to them, for the very life of their own souls and of their children's souls that they contended. Yet they strove in ignorance: in seeking to do away the errors which had crept over them, they would fain have overthrown the institutions of Christ himself. Those who saw this were bound to withhold from them that for which they longed. And so the old feelings of hostility, which the abuses of her Roman garb had kindled, fastened now upon the church reformed. It became again an open struggle. Law was on the side of those who were defending the existing institutions, and by the law the rights of truth were enforced. In such a temper of society, it was hard to draw the line at all times between persecution and a due resistance to the spread of error. The limits of toleration had been ascertained by neither party; and it is no great admission to allow that they were now sometimes transgressed by the defenders of the church. Every thing, indeed, tended to lead them into such a course: they were maintaining what had clearly stood from the first spread of Christianity. The attacks now made on this must, in their eyes, have been manifest impiety. They were led on, moreover, by another influence. The puritans were made bad subjects by the very same qualities which made them bad churchmen. The secular arm, therefore, was ready to strike in its own

quarrel, and glad to take advantage of the first whisper of the cause of religion. It was not now for toleration simply that the puritans were striving. During their exile, in the reign of Mary, they had learned all the lessons taught by Calvin and John Knox. Their consciences compelled them not only to practise themselves what they deemed right, but at all hazards to enforce this practice upon others also. The "puritans of this age," says the gentle Fuller*, "were divided into two ranks: some, mild and moderate, contented to enjoy their own conscience; others, fierce and fiery, to the disturbance of the church and state:" accounting every thing from Rome which was not from Geneva, they endeavoured to conform the government of the English church to the presbyterian reformation.

It was Elizabeth's maxim, that the first of these classes should be conciliated to the uttermost; and hence Cartwright, Travers, and all the great leaders of the party, were at this time allowed to act as beneficed or licensed preachers.

But, when "causes of conscience exceed their bounds, and grow to be matters of faction," to use the words of Sir F. Walsingham†, "the queen judged them to 'lose their nature,' and become such, that they should be distinctly punished, though coloured with the pretences of conscience and religion." How completely this limit had been reached may easily be seen. Five hundred puritans, "all beneficed in the church of England," and styled by themselves, "useful preachers," resolved in 1586, "that, since the magistrate could not be induced to reform the discipline of the church, therefore, after so many years' waiting, it was lawful to act without him, and introduce a reformation in the best manner they could."

The language of their ruder partisans may yet be read in the pages of "Martin Mar-prelate" and his fellows. They do not speak the tone of men trembling and groaning under dominant oppression. "Our bishops," say they, "and proud, popish, presumptuous, paltry, pestilent, and pernicious prelates, are usurpers. They are cogging and cozening knaves. The bishops will lie like dogs, impudent, shameless, and wainscoat-faced bishops. Your fat places are anti-Christian: they are limbs of antichrist‡, &c. Our lord bishops, as John of Canterbury, with the rest of such swinish rabble, are petty antichrists, petty popes, proud prelates, enemies to the gospel, and most covetous, wretched priests§." And the aim of this reviling was openly declared: "the puritan preachers would have all the remnants and relics of antichrist banished out of the church, and not so much as a lord bishop (no, not his grace himself), dumb minister (no, not dumb John of London himself), non-resident, archdeacon, abbey-lubber, or any such loiterer, tolerated in our ministry."

This is not the language of men seeking toleration under religious scruples, but of coarse and open assailants of existing institutions.

Nor was this the mere vulgarity of uneducated ribaldry. It is true there were many better men among the puritans, but it was such tempers as these against which the ruling powers were forced to take up arms. And these were not the lowest of their faction. "Martin Mar-prelate," it was known, came from their leaders' pens. And that great intellect and station could not heal the bitterness of faction, may be seen somewhat later in the prose works of John Milton himself. With less coarseness of tongue, but certainly with no less rancour, he dooms the bishops of the English church, "after a shameful life in this world, to the darkest and deepest gulf of hell; where, under the despiteful control, the trample and spurn of all the other damned, who, in the anguish of their torture, shall have no other ease than to exercise a raving and bestial tyranny over them as their slaves and negroes, they shall remain in that plight for ever, the basest, the lowermost, the most dejected, most underfoot and down-trodden vassals of perdition*."

It is not, therefore, wonderful if churchmen, who, on their part, had a strong perception of the contrary truth, let the arm of law fall heavily upon those who numbered in the ranks of their supporters such troublesome disputants. The true source of the evil was in that former unfaithfulness of those who should have been the watchmen and stewards of the Lord, which had made the church hateful, not to infidels, because they abhorred religion, but to earnest believers, because they loved it; and the memory of which made many good men still her enemies, though she was now wholly in the right. The points for which she contended were the very guards and instruments of the truth: they could have wounded no sound conscience. But oppression, which maketh a wise man mad, "had held a long rule:" men's consciences had become festered and angry, and could not bear the light touch of lawful authority. The time for the full working of this evil was not indeed yet come; but all through the reign of Elizabeth it was gathering strength, and injuring more and more the hearts of those whom it infected. In the following reign it was scarcely repressed by the timid watchfulness of James; and in his son's time, it burst forth for awhile triumphant. Puritanism was then seen in its maturity; and its violence and persecution far exceeded any excess of rigour which could be charged to the adherents of the contrary side. If some meeting-houses had been heretofore suppressed, we know not of one which, like our cathedrals, was made a stall for horses. If hatred to puritanism sharpened the edge of that sentence which, for a malicious libel on the queen, deprived Prynne of his ears†, puritanism could not slake its vengeance till it beheaded Laud. If puritans were forced by Queen Elizabeth to be present in their parish church, the parliament of 1645 sentenced to one year's imprisonment any one who for the third time made use, publicly or privately, of the book of common prayer.

* Ch. Hist. book ix. p. 76.
† Burnet's Hist. of Reform, vol. ii.
‡ Strype's Whitgift, vol. i. p. 570,
§ Ibid, p. 369.

* Conclusion of Milton's Treatise on Reformation, i. 274.
† Prynne himself confessed afterwards, that if, when Charles took his ears, he had taken his head, he had given him no more than his due.

THE SPIRITUAL OBSERVANCE OF THE LORD'S DAY:

A Sermon,

By the Rev. George Burgess, M.A.,

Rector of Christ Church, Hartford, Connecticut.

Rev. i. 10.

"I was in the Spirit on the Lord's day."

The Apocalypse, or Revelation of St. John, was probably written about sixty years after the death and resurrection of our Saviour. Its author had lived to a great age, and was the last of the apostles. Under the emperor Domitian, a persecution of the Christians arose, and he was banished to the small and rocky isle of Patmos, in the Archipelago. A monastery, called after the Apocalypse, now looks down upon the waters of the sea, and marks the place at which he saw the vision of distant ages. It was here that he was in the Spirit on the Lord's day, and heard the voice of the Alpha and the Omega, the first and last.

"The Lord's day" has become the appropriate name of the Christian sabbath. It does not merely signify as much as "the day hallowed by the Almighty." To the Jewish sabbath, after the coming of the Saviour, this name, "the Lord's day," could not be given with any peculiar propriety. In the New Testament, it is the Son of man, it is Jesus Christ, it is *our* Lord, who is called the Lord: this is his especial designation; and "the Lord's Supper" is the feast which he instituted, and "the Lord's day" is the day on which he rose from the sepulchre.

From the text it is plain that, at the period when it was written, the first day of the week, a day long before noted in the Acts and in one of the epistles, was known as that which it has ever since been, the day of the Lord Jesus. It is plain, also, that it was religiously observed; for otherwise it could hardly have been thus distinguished by St. John in his solitude. It is plain that on that day he was engaged in those exercises which prepared his mind for the direct illumination of the Spirit. It is plain that the Lord did honour to his own day, by choosing it as the time when he would appear to his apostle, and show him things to come. You will not esteem it too much to say that this one passage fixes the Christian sabbath, the Lord's day, as established in the first age, as observed in memory of the resurrection, as fully sanctioned by that most venerable apostle, as devoted in his example to holy duties, and as approved by that Lord whose name it bears and whose triumph it commemorates.

So much is plain from the mere mention of the Sunday of an apostle. Dismissing, now, these direct conclusions from the text, let us proceed to some meditations on the Sunday of a common Christian. Still, as of old, the morning of the first day of the week dawns on the church as its weekly festival. Wherever this gospel is preached, in all the earth, this day is also remembered with prayers and praises and sacraments. Two or three are gathered together in the name of Jesus, wherever there are two or three to whom it is the name of a Master and Redeemer. In some lands of Christendom, the doctrines, and with them the usages, of Christianity are much perverted from their first simple and holy beauty: the Lord's day shares the fate of the rest, and becomes a season of careless or ungodly mirth, or of ignorant superstition. But we know the happiness of a Christian sabbath, a Protestant sabbath, an English sabbath. I employ the word "sabbath" without hesitation. The first day of the week is certainly not the sabbath of the Jews, and it has a more appropriate title; but it is still a sabbath, a day, according to the import of that name, of repose from labour. It is essentially the same sabbath which was sanctified when the creation was complete; and, so long as we weekly pray for grace to remember the sabbath-day and keep it holy, I know not why we should be careful to avoid giving that name to the only seventh day which we endeavour to keep holy. We shall be blessed, then, if, while we think of the excellence of our privilege at this time, our hearts are drawn to a livelier and more constant feeling of the benefits of this day; and if, dropping a tear, perhaps, over past abuse, we pray that henceforth we may ever be "on the Lord's day," like the apostle John, though in an humbler sense, "in the Spirit."

The Lord's day is to us, first, a day of rest. For a while the brow of care may become smooth, or be ruffled only by higher anxieties. The master and the servant, and even the beast of burden, have alike their repose. I trust that few or none of us have ever had that experience which would best tell us the blessing of one day of mere rest after six of labour. I trust that few or none of us ever knew what it was to live in such disregard of the sabbath as to pursue our toils in the same manner month after month, without even the intervention of a partial quietness. Such experience, beneath which the strongest body and mind might bow, would tell how much more merciful than our own desires is God, who, when he doomed apostate man to eat his bread in the sweat of his brow, yet blessed the seventh day, and hallowed it. How little, indeed, may many of us know, in our ease

and light labours, of the blessing of this day of rest to myriads who have scarcely any rest beside!

In a country where the Lord's day is kept by all, or almost all, of the people, to mere repose is added a general calmness, which much affects the feelings. You look abroad upon the fields; and the husbandman is not there: you pass through the streets of the thronged city; and there are few sights or sounds to disturb the current of sacred meditations: all nature seems to partake of the stillness which hovers over the habitations of mankind. You can hardly resist the imagination that the birds sing a devouter note, that the forest sends forth less loudly its accustomed mingled voices, that the clouds floating in the sky lie in unusual repose. It is doubtless little more than a fancy, stirred by the general view of so much quietness where man, on every other day, awakens so many sounds of toil and of pleasure. But it is still a privilege that, once a week, all things should favour the silence and rest of the soul. If we truly believe that it is in the power of mere business, and of the busy world around us, to create in us our inattention to the calls of the still small voice, then surely on the Lord's day that inattention should cease with the echoes of common occupation.

The Lord's day is, secondly, then, a day of reflection. All men, perhaps, are at this time more or less engaged in thought of a more settled and calm nature than that which engages them at other seasons. The very absence of labour is a sufficient cause of meditation. These meditations, in many minds, may turn upon the mere concerns of the world; in some, upon its idlest vanities. Many may think of truths which are comparatively unimportant, may remember their experience with feelings which are but all earthly, may muse upon the future with only vague hopes and fears, or may think but in that languid, indifferent tone, which is as if they thought not. Still, it is something that they think at all: and almost all, it is probable, are drawn, by the stillness, the retirement, and the associations of the Lord's day, to some thoughts on the past and the future, on themselves and their destinies, and very often on God and on eternity.

Then, my brethren, it is as if the pilgrim paused upon his way. His companions are silent, or are occupied with reflections like his own. He looks far backward, and far, far forward; not to the end alone of his present course, which is so near, but beyond, to the higher career, which knows no end. He is immortal; and now he feels it, owns it, and acknowledges with a trembling, yet sometimes a rapturous awe, that he is living in the midst of an infinite existence. All around us stretches the vast ocean, that now lies, upon this holy day, as if calmed by the very breath of heaven, that we might contemplate and adore. All around us it spreads itself in immeasurable glory; and we are even now in eternity. We hear, like the rushing of the wings of angels, the admonitions that there are higher beings above us, and that the departed are still the living. God is above all; and we, like the little sparrow, are not forgotten in his counsels. The more we gaze upon the magnificence of his works, the more we meditate on the goodness which is over them all, the more must we shrink from our own deep ingratitude and dreadful unholiness. Hope in our heavenly Father, and fear of our offended God, struggle painfully within us. O, for the knowledge of a better life! O, for an unfailing trust that we shall be forgiven! O, for power to become the fit inheritors of a place with those who drink at the very fountain of heavenly love! And lo, upon this day the Son of God returns from the grave, and death has no more the victory. Sin is forgiven through his redeeming sacrifice, and the offering is accepted. The Holy Ghost comes down, comes on the Lord's day; and we, too, may be in the Spirit, and shall be, if we but ask and welcome the Sanctifier. When the Lord's day brings such reflections, with the power which they justly posess, it closes not without leading us on towards the rest that remaineth, the sabbath whose sun shall go down no more for ever.

The Lord's day is, thirdly, a day of instruction in religion. It calls us all to the pages of holy scripture. It takes away the common employments of the mind, that we may turn with the greater devotion to the sources of divine knowledge. Search the scriptures for the way of eternal life; and when more fitly than on that day which is so specially to be made holy in preparation for life eternal? It invites us to the house of God, not merely that we may there offer our adoration to him, but also that we may receive his message to us through his word, as it is read and expounded by his ministers. Were there no sabbath, the word and sacraments might still be dispensed; but with how little, in comparison, of that accumulated interest which is gathered from every circumstance of this day of the solemn assembly! At the appointed season of rest from labour, at the season consecrated to the reflection to which it invites and almost constrains, we are to hear the words of heaven, or we meditate upon them in the stillness of our homes. For one such day, my brethren, if it could not otherwise be obtained, for one

such day it would be wise to cross the broadest ocean, or to give up years of common life, or to sacrifice every prospect of worldly prosperity. But, without requiring any such price, the day is here; not one alone, but one in every seven days of our life; a seventh part, indeed, of our earthly existence. It is not possible to be ignorant of that which, were we ignorant, we should be wise to sell all, that we might know. Never, till you can weigh the value of that revelation which guides to life everlasting, never can you weigh the value of Christian sabbaths.

The Lord's day is, fourthly, a day of worship. It is to be kept holy; and, as there cannot be a holy life, so not a holy day can pass, without prayer and thanksgiving. With one voice the church of Christ, from the beginning, has enjoined upon its members to come together, and not to forsake the assembling themselves on this day of the resurrection. The same feeling which has inspired this injunction and this custom places the Christian also in private upon his knees, and secures to him the means of secret communion with God; means which, although not withheld at other seasons, are at no other season so abundant. It is the great day of worship; and never, while the human spirit must have its chief happiness in him in whom it has its being, never can worship cease to be the expression of that chief happiness. Here its joy is very imperfect, because our love of God, our conceptions of his glory, our faith, hope, and zeal, are all so imperfect. But, in the scriptural pictures of the employments of the angels, they are, perhaps, chiefly described as engaged in acts of adoration. It is not as if we could thus attain any clear imagination of those high employments; but it denotes to us that all the life of a pure being is a kind of worship; and it exalts the exercises of public worship as the best figure and sign of heavenly felicity. I know, too, my brethren, and all of you who love the kingdom of God, know well, that no loftier, purer, or happier moments are vouchsafed us, on earth, than those which we sometimes enjoy in the full sense of what it is to worship the Lord our God, and to come into his presence with thanksgiving. While we call upon the floods to clap their hands, and upon the hills to be joyful together before him, they seem to answer. Our fellow-men around us are engaged in their first duty; and heart is mingling with heart mysteriously, and prayer with prayer. Parents and children come up together to the house of God, and together lift up their voices. The songs of neighbours and dear friends are blended. In the places in which we stand, they also have stood before us or beside us, who are now worshipping in paradise. They seem to be with us here; and Christ, our Lord and our God, is here, as when he appeared amongst his disciples after his resurrection, and said, "Peace be unto you." They who are absent in body, offering their lonely prayers in the chamber of sickness, or in some distant, secluded spot, or far off upon the billows, are present also in spirit. The Holy Ghost descends upon us; pure thoughts spring up, like clear and sparkling rills; one high and firm resolve is awaking in many breasts; and we know at night, that, though the common traveller must rest upon the day of rest, yet long is the sabbath-day's journey of the true traveller towards the battlements of Zion.

Lastly, the Lord's day is a day of joy. Not a day should it ever be, indeed, of worldly mirth and thoughtless gaiety. But it is ever a festival; a festival in remembrance of the highest benefit which was ever bestowed on man, and of the best hope which gladdens his destiny. It is the time when the feast is kept which the Son of God established to signify his redeeming death; and it is itself the memorial, to remain as long as the earth, of his triumphant return from the sepulchre. Not without consideration was it pronounced by the ancient church an error, if not an impiety, to make the Lord's day a day of fasting and of sorrow. Look around you, and think on what it commemorates. See the glorious heavens and beautiful earth, the creation of God; and think how he pronounced it all to be very good, and rested from his work, and blessed the seventh day and sanctified it. Recall to mind the dearest friend over whose cold remains you ever wept, and think of the Son of man while he says, "I am the resurrection and the life:" "Thy brother shall rise again;" and remember that, because he has proved it and has done it, the first day of the week is holy for ever. Shall we not rejoice? Yes, with the psalmist let us say, for this day and upon this day, "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord."

This, my brethren, is your weekly privilege; this day of sacred repose from toil, of calm meditation, of sacred instruction in the way of life, of public and united worship, and of deep and heavenly joy. But all this is but a privilege useless for its highest ends, because unemployed, unless you are "on the Lord's day in the Spirit." It ought to be the preparation for celestial peace: it ought to be the foretaste and the earnest. To many of you, I doubt not, it is such; and may God grant that to many it may be such in a larger

measure, and may be such to at least one more, for the meditations which it has brought us now.

THE JEWS IN MOROCCO AND ALGIERS*.

THE Israelites who are settled in the towns of Tangier, Tetuan, and El Araiche, originally emigrated from the provinces of the two Castiles, in Spain, whence they were driven by the persecution of the most catholic sovereign of that country. Their features have quite a Spanish cast. Both men and women speak the Spanish language with great purity and fluency, and it would be impossible to distinguish many of them from *bonâ fide* Spaniards, had they the European dress. Out of a population of 7,000 in Tangier, there are 2,000 Jews. But the amount of the population of Jews in every part of the immense region of Western Barbary is very great. As far as I was able to ascertain, there are 15,000 Jews in the capital Morocco, 12,000 in Fez, 12,000 in Mequinez, &c.

The population daily increases, chiefly in consequence of a peculiar and despotic law of the emperor, which does not permit a Jewess to leave the country without the payment of a hundred dollars; six dollars only being paid by a Jew. The reason assigned for the anxiety of the emperor to prevent Jews from emigrating is, that the Jews are the principal artisans, tradesmen, merchants, &c., and the finances of the country are almost solely dependant upon the pecuniary transactions of the rich Jews, of whom there are not a few. The rich Jews, however, manage their matters well here, for they always keep as much money as possible in the hands of European bankers, in different parts of the Mediterranean. They have also mercantile transactions with Algiers and the Levant.

The Jews of Tangier (2,000 in number) pay the emperor a poll-tax of 1,200 Spanish dollars. This is collected by the chiefs of the Israelites, and is exacted very fairly, according to the means of each family. The Moorish government employs the Jews in many distinguished posts; for instance, as commissioners of finance, and commissary-generals; but all this service performed by them is honorary.

There are five synagogues in Tangier, which hold from 200 to 400 persons; four schools for children, and one for adults, or those who study the talmud.

Education—that is, religious education—I am quite sure, is more diffused amongst the Jews of Western Barbary than, for instance, amongst the Jews in Bayonne, where there are few who can read Hebrew: in Morocco, all can read it. On Sunday last I went to a Jewish school, and saw some fifty boys all reading commentaries in Hebrew. The boys were delighted by seeing me read a little Hebrew. They had never before seen a Christian who could read that language. They imagined I must be an English Jew. There are several learned rabbies here. The conversion of Jews to Christianity is unknown in this country; for, whenever a Jew is disposed to embrace Christianity, he leaves the country, and goes to France or Spain. Were a Jew to make a confession of Christianity here, he would be immediately imprisoned if poor, and robbed of all his wealth if rich. This is the system of punishment here. For example, if a Jew is caught on the sabbath smoking or touching fire, he is fined heavily if rich, imprisoned if poor. Sometimes also he is bastinadoed. Jews, however, frequently become Mussulmans. During this year, two Jews and one Jewess, in Tangier, have become Mussulmans. The process of conversion is very simple: they have merely to make the well known declaration, "There is but one God, and Mahomet is his prophet," and the conversion is complete; whereas Christians have, in addition, to undergo the ceremony of circumcision. When a Moor takes a Jewess for a wife, the wife must become a Mahometan. Moors, of course, never become Jews. The state punishment for this crime, if it should ever occur, is burning alive.

The government also consults the learned Jews in cases of difficulty, more especially of criminal law, which is evidently a great honour conferred on this ancient people, amidst the innumerable insults which they are compelled to bear in this part of the world. I am told also that Sidi Ashem, the pasha of Suse, or Soos, in the south-western part of Morocco, is very fond of the Jews, and treats them with very great distinction. The Jews are likewise permitted to judge all disputes between their own people.

However, the Jews are suffering many humiliating things. When they pass a mosque, a maraboot, or a dwelling of a saint, and even a Moorish school, in which the koran is usually read, they are obliged to take off their shoes. They are compelled to wear black turbans or caps, and black shoes. The women, however, are allowed to dress in all colours. A Jew cannot ride on a horse, and in a town he cannot ride at all. If a Moor curses, or calls a Jew ill names, the Jew must not retort; he may, however, report the case to the cadi, or Moorish judge, and then the Jew generally obtains justice. The emperor never employs a Jew as a soldier. European Jews, however, are treated like Christians; they are, in fact, subjects of the different consular representatives of Christian powers in this city. I should also mention that the Moors respect the religion of the Jews, their burying places, &c., like those of the Christians. If a Jewish criminal professes Islamism, he is immediately pardoned by government, whatever his crimes may be.

With the exception of religious ceremonies, the manners and customs of the Morocco Jews are like those of the Moors. The common superstitions of Barbary are also shared equally by Moors and Jews, and even by the Christians of Barbary. In one thing the state of the Jews of Morocco is different from that of their brethren in many parts of both Europe and Africa; that is, that they are here not restricted to any certain quarter of the city: their houses are mixed with those of the Moors. My experience in this country has convinced me that the fears of certain people, as to the cruelty and ferocity of the Moors of Morocco, are quite exaggerated, and, in many respects, altogether false. I am quite certain that, in Tangier, and all the cities of the coast, a missionary to the Jews can exercise his sacred and important duties without any difficulty, always provided that he be prudent. Had I had Hebrew testa-

* From "Jewish Intelligencer" for August, 1844.

ments with me, I should have circulated them without any fear of exposing myself.

The number of Jews on the coast is thus stated by the most accredited authorities:—Tetuan, 4,200—some very learned and rich among them; Tangier, 2,000—luxury is rather prevalent among them, and they imitate European manners; Aziba, 250; El Araiche, 1,200; El Mehedia, two or three families; Sla ad Rabbat, 7,000—chiefly merchants, and very rich; Das el Baida, 350; Azamor, 1,200; Mazagan, 1,000; Saffi, 3,000—very poor and miserable; Mogadore, 5,000; Santa Cruz, 400. All these towns can be visited without difficulty, being sea-ports. In several there are Christians resident, and English and other consuls. The Jews of Morocco are, in many most important matters, the real masters of this country, although, to all outward appearances, the slaves; and as the genius of the present emperor, Abd-Errahman, is commerce and wealth, the Jews must be his especial favourites.

It is astonishing how regularly the Jews keep their sabbath, and often to their great disadvantage. The other day a circumstance took place which illustrates this devotion of the Morocco Jews in a striking manner. The wind had been blowing from the east a long time, so that the Jews could not go to Gibraltar with provisions for that garrison. At length the wind changed; but it was their sabbath. The next day, they went to the minister of the custom-house to get their bill of health, &c.; the man demanded, "Why did you not come yesterday?" The Jews replied, "It was our sabbath." "O, very well," said the man, "to-day is my feast. The Christians have their feasts; and are not we Mussulmen to have our feasts?" The Jewish traffickers, indeed, have been detained for days, during the time of the great Moorish feast, "Elaid Kabir," because they did not avail themselves of the day on which their sabbath fell.

On the Jewish sabbath both Mohammedans and Christians are obliged to cease from labour for the accommodation of the Jews. But the Jews must purchase this privilege of the sultan for a considerable annual amount. All the European society of Mogadore is Jewish, composed chiefly of London and Gibraltar Jews. The other evening there was a ball, at which all the consuls and Christians were present; but the élite of the company, as well as the majority, were Jews and Jewesses. The imperial merchants—those merchants who do business here under the immediate auspices of the government, and whom the emperor gives credit—are, with the exception of three protestant Englishmen, all Jews. As to the enjoyments of the Jews in this country, you can form no conception. During the month I have been here, Jewish society, both native and European, has been a succession of feasts. What with weddings and circumcisions, and other minor feasts, there is no end to luxurious living amongst these Mogadore Jews; and it is surprising to observe how the native Jew is advancing in the luxuries (what some would call the civilization) of European society, a hundred times more rapidly than the Moors.

With all this gaiety and splendour, these people suffer, nevertheless, many and great humiliations, as I have already mentioned. Even the British Jews, both from London and Gibraltar, find great difficulty in riding a horse or a mule through the streets of Mogadore, the Moors making all native Jews dismount before they enter the gates of the city. It is singular, however, that, because European Jews dress like Christians, the Moors call them Christians, "Ensara." An English Jewess, who had married a Jew of this country, was one day insulted in the street by a Moorish boy. She resented it by striking the boy. The Moors flocked around her, and demanded how she dare to flog a true believer. She replied, she would strike them also if they touched her. The Moors complained to her husband, who defended himself by saying, "My wife, you see, is an English woman!"

A great many Jews emigrate from this country to Portugal, whence they proceed to the Brazils and the colonial possessions of the Portuguese. They never return to Barbary, unless for a few weeks to visit their relatives.

I am sure a good number of Hebrew bibles might be sold here, as well as Spanish.

Since Algiers has been a French colony, the Jews live dispersed all over the city; their old quarters still remaining, however, where there are still many families residing. The number of Jewish inhabitants in the city of Algiers is estimated at from 8,000 to 10,000. There are very few European Jews. The native or Algerine Jews despise these as persons having no religion, and in general are a fanatic race, like all Barbary Jews.

There are some learned men amongst them, and the chief rabbi is a man of considerable consequence. He receives a salary from the government of some 4,000 francs per annum. The government, indeed, pays the ministry of all religions in the country, and also build and repair all places of worship. There is now a synagogue being built for the Jews, and a protestant church for the protestants. In the whole of Algeria the protestants amount to 2,000 souls. They have three ministers, one of whom is resident in this city, Monsieur Sauter.

The temporal circumstances of the Jews are as good as their neighbours. There are also some rich houses of commerce. Most of the export trade is conducted by the Jews. Black is the colour which the Jews of Barbary have been made to wear by their Mohammedan rulers; and now, although there is perfect liberty here for the Jews to dress as they please, the greater part of them still prefer their old custom of wearing black. Fourteen years—the time the French have been here—have not caused the Jews to change their old customs and prejudices. A good number, nevertheless, chiefly young people, have put on European clothing.

There seems to be no impediment whatever in the way of missionary labour amongst the Jews of this city. Bibles and all sorts of religious books are admitted into the country by paying a certain per centage.

SABBATH MEDITATIONS.

No. XXIV.

DECEMBER 8.—SECOND SUNDAY IN ADVENT.

Morning Lessons: Isa. v.; Acts viii.
Evening Lessons: Isa. xxvi.; James i.

MORNING.

"The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant."—ISAIAH v. 7.

Meditation.—"The renewed glory of Jesus alone shall be the means of calling all nations to the knowledge of the truth. The gentiles shall come to her light, and kings to the brightness of her rising. How inexpressibly important then to the world is the restoration of the Jewish people! How incomprehensible the ways of God! Stiffnecked and rebellious as Moses called his people, idolatrous and wicked as the prophets describe them to be, obstinate and unbelieving as we behold them, they have been chosen of God as the instruments of his mercy and the heralds of his salvation; and with their destinies is inseparably connected the happiness of the human race. With what respect and pity, then, should we not behold them, and with what earnestness should we pray and labour for their restoration to the divine favour! Until then 'darkness must cover the earth, and thick darkness the people;' for the mouth of the Lord hath spoken it" (M'Caul).

Prayer.—O Lord God of hosts, look down, we pray thee, upon the vineyard which thy right hand hath planted, and the branch which thou madest so strong for thyself. Thou broughtest thy chosen vine out of Egypt; thou didst cast out the heathen, and plant it in a very fruitful hill: thou didst fence it with righteous judgments, and didst set up thy sanctuary in the midst of it, and appoint thy watchers upon its towers. Thou didst water it every moment with the refreshing dews of thy Holy Spirit; and, lest any should hurt it, thou keepest it day and night. But thy children corrupted themselves, and brought forth only wild grapes. Thou didst look for judgment, but beheld oppression; for righteousness, but beheld a cry. They have killed thy prophets, and cast thy Well-beloved out of his vineyard; and crucified the Prince of life. Therefore, O Lord righteous and true, hast thou turned to be their enemy: thou hast forsaken thine inheritance, and broken down its hedge, so that all they that go by pluck off her grapes. Jerusalem is trodden down of the Gentiles. Thy holy and beautiful house is burned with fire, and all her pleasant places are brought low. Thy children are gone into captivity; they are scattered among the nations, a very scorn and derision among their enemies.

Return, we beseech thee, O God of hosts: look down from heaven: behold, and visit this vine. It is time for thee to have mercy upon Zion. O, take pity upon her stones, and build up again the desolation of many generations. Gracious and merciful Father, be not wrath very sore: in the midst of judgment remember mercy. Hear us, good Lord; hear us in behalf of thine ancient people Israel: yea, hear the pleadings of thy Well-beloved, and lay not to their charge the guilt of his innocent blood. Spare them, Lord, spare them: fulfil thine all-merciful promise, and pour down upon them the Spirit of grace and supplication. Open thou their blinded eyes, and cause them to look with the eye of faith upon him whom they have pierced, and bless him as sent unto the lost sheep.

O Lord Jesu Christ, how often wouldest thou have gathered them under thy wings of love! O, once more stir up thy power, and come amongst them. Breathe on them the enlightening and sanctifying grace of thy Holy Spirit: graft into thyself the branches which were broken off through unbelief, and let the receiving of them into thy favours be unto them as life from the dead. Come thou, as the deliverer from Zion, and turn away ungodliness from Jacob. Hasten the fulness of the Gentiles: bring back the tribes of thine inheritance into the land which thou swarest unto their fathers. Take unto thee thy great power, and reign with thy saints over the nations of the earth. Then shall righteousness flourish, yea, and abundance of peace: then shall the earth be filled with thy praise. Amen and amen. Even so, come, O Lord Jesus. Amen.

S. H.

EVENING.

"The trying of your faith worketh patience."—JAMES i. 3.

Meditation.—"Christ did command his disciples, when he showed them, that they should take patiently the state of this present life, full of troubles and persecution (Matt. xxiv. 13), to pray that they might well escape those troubles that were to come, and be able to stand before the Son of man....Use prayer often; for that is the means whereby God will be sought unto for his gifts....May the Christian man learn both consolation and patience. Consolation, in that he is compelled both in his body and goods to suffer pain and loss, and in the soul heaviness and anguish of mind; howbeit none of them both shall separate him from the love that God beareth him in Christ. He may learn patience, forasmuch as his enemies, both of the body and soul, and the pain also they vex us withal for the time, if they tarry with us as long as they live, yet when death cometh they shall depart, and give place to such joys as be prepared for us in Christ....Be glad and rejoice, for God showeth great cause why; 'your reward,' saith he, 'is great in heaven.'" (Bp. Hooper).

Prayer.—O Father of lights, infinite in mercy, and marvellous in thy loving-kindnesses to the children of men, from whom proceedeth every good and every perfect gift, we acknowledge thine exceeding goodness to usward, thine unworthy servants, and the servants of the Lord Jesus Christ. We praise and bless thee, that thy gracious favour unto such as thou hast begotten to newness of life by the word of truth, hath at no time had variableness, neither shadow of turning. Verily, good Lord, those whom thou lovest, that are in the world, thou lovest unto the end. Grant, we earnestly beseech thee, that even like as this thy love is stedfast and unmoveable, even so our faith may be full and enduring; and, walking in its strength and stedfastness, may we count it all joy when we fall into divers temptations, because we know of a truth that the trying of our faith worketh patience; and patience, experience; and experience of thy heavenly consolations, hope; hope, that maketh not ashamed, since it is the gift of thy love, and is shed abroad in our hearts by the free grace of the Holy Ghost, and made unto the ransomed soul an anchor sure and stedfast. O God our Father in Christ Jesus, be thou gracious unto us, and mercifully nurture and perfect the good work thou hast begun in us: so shall this our patience be perfect and entire, wanting nothing; and then shalt thou speak comfort unto our souls, saying, "Blessed are ye that endure

temptation; for ye have been tried, and shall come forth as gold; and my reward is with you. Behold, for my covenant's sake in the Son of my love, ye shall receive the crown of life and rejoicing; and I will perform the promise that I, the Lord, have made; and ye shall be called my children, and my kingdom shall be yours; because ye have fulfilled my desires, and your souls have trusted in me, even when I hid my face from you in the day of my visitations."

Furthermore, we pray thee, O Lord God, the Fountain of all wisdom, to increase in us the thirst after that heavenly wisdom, which is, to them that seek unto it, both righteousness and salvation. This we ask of thee, not for our worthiness' sake, but for the alone worthiness of thy blessed Son: this we implore of thee, who givest unto all men liberally, and upbraidest not them which ask until thou givest, and knock until thou openest unto them. O, let us never come unto thee with a faltering heart of unbelief, but let our cry be with firm faith, nothing wavering; for how shall it be given us, if we waver like a wave of the sea, driven by the wind, and tossed? Do we not know that, if we have little faith, we perish; and, if we doubt thine immutable promises, we make thee a liar? Do we not know, O God, the same yesterday, to-day, and for ever, that he that is double-minded is unstable in all his ways, and faithless? Help us, gracious Lord, that we be not forgetful hearers of thy holy word, and scorners of thy precious promises; for none such shall be blessed in their deeds, nor receive anything at thy hand. But, of thy boundless grace and favour, fill us with the knowledge and obedience of thy heavenly will, and of Jesus Christ, the crucified and the glorified; and so keep us, we beseech thee, for his dear sake, that in the end we may be exalted to reign with him, and sit in glory at his right hand, for ever and ever. Amen.

S. K. C.

The Cabinet.

ADVANTAGES OF PUBLIC BAPTISM.—The whole church is deeply concerned in right views and a right use of holy baptism. At the contemplation of her low and distracted state the souls of all godly men must be pained; but, whilst these tears of penitential grief are well pleasing to God, we must pray that re-edification and reformation in the best sense of the word should be her constant aim. And, although I should deem it the extreme of folly to disparage the preaching of the gospel, yet I would say that we must not build with untempered mortar, exclude the means with which God begins, and raise our superstructure without a reference to our title-deeds and the seals thereof. Has baptism been practically used as it ought for the unity and holiness of the church? How can we answer in the affirmative, whilst this sacrament is brought down to the low standard of a mere act of dedication, or endued with the superstitious claim of working all effects by a mere administration? Has baptism been duly used as a means of blessing the church, whilst ungodly or careless professors have been allowed to answer for the child in the solemn vows of this sacrament, or whilst the congregation have been dismissed, in despite of all that is enjoined* and all that is so excellent in baptism? Truly the church is low, and weak, and divided; but we cannot be surprised at it when the very badge of our profession is so little used to raise her up to the high sense of her privileged condition. May the gracious Lord shine upon his beloved church, and grant her the fulness of the vivifying and sanctifying spirit; that, as there is but one faith and one baptism, so all may be joined in the unity of the same spirit, and in the bond of holy peace, to glorify the triune Jehovah, Father, Son, and Holy Ghost, one God, blessed for ever. Amen.—*Rev. Wm. Dalton*†.

Poetry.

LOVE OF JESUS.

(For the Church of England Magazine.)

AND can it be? could Jesu come,
And leave the heavenly realms of bliss,
Where angels circle round his throne,
To die for such a world as this?

Could he who fills creation's space
Assume a mortal's mouldering frame,
To show us wretched worms his grace,
To teach a fallen world his name?

Yes; Jesus left the radiant throng,
Who constant bow before his throne,
The hymns of saints, the seraphs' song,
To bring an erring people home.

O wondrous care! O love divine!
Beyond the bounds of human ken;
For each may say, "This Saviour's mine:
For me he died, the worst of men."

Assured of this, the Christian knows,
Fearless of death and fortune's frown,
A gentle peace, a meet repose,
And calmly waits a heavenly crown.

J. W.

Trin. Coll. Cambridge.

LINES,

SUGGESTED AMID THE RUINS OF BAIDAN CHAPEL, GLAMORGANSHIRE.

(For the Church of England Magazine).

NONE seek thee, as in days of yore,
O lonely ruin, now:
Within thy hallowed fane no more
Do prayerful spirits bow.
Voices of praise no longer pour
The tide of sacred song;
Nor words of high and holy power
Are heard thy walls among.

Yet is there round thy holy shrine,
All desolate and lone,
A mighty spell of thoughts divine,
To thrill the spirit's tone;

* See first rubric in the baptismal service, generally and fearfully neglected. And yet men complain that baptism has little practical effect on society!

† From "Baptism and Regeneration," being his ninth annual address to his congregation. Houlston and Stoneman. 1844.

To prove the nothingness of cares
That goad us while on earth,
The shadowy sway of hopes and fears
We cling to from our birth.

How many hearts of youth and love,
When sorrows o'er them loured,
In whispering prayers to him above,
Their anguish here have poured,
That lonely lie around thee now,
Unmarked by flower* or stone,
Their last dim dwelling-place below
Neglected and unknown!

There is deep cause for thought within
Thy walls, O holy spot!
And hearts untouched by grief or sin,
How bright so e'er their lot,
May learn amid thy ruins grey
No earthly hope to prize;
But seek, while it is yet to-day,
A home beyond the skies.

M. C. L.

Llangynwyd Vicarage.

Miscellaneous.

WITCHCRAFT, A.D. 1598.—These constant cares were only interrupted by the alarming increase of witches and sorcerers, who were said to be swarming in thousands in the kingdom; and for a moment all other cares were forgotten in the intensity with which the monarch threw himself once more into his favourite subject. But a shocking discovery put an end to this dreadful inquisition. An unhappy creature, named Aitken, was seized on suspicion, put to torture, and, in her agony, confessed herself guilty, named some associates, and offered to purge the country of the whole crew, if she were promised her life. It was granted her; and she declared that she knew witches at once by a secret mark in their eyes, which could not possibly be mistaken. The tale was swallowed. She was carried for months from town to town throughout the country, and in this diabolical circuit accused many innocent women, who, on little more than the evidence of a look, were tried and burnt. At last suspicion was roused. A woman, whom she had convicted of having the devil's eye-mark, was disguised, and, after an interval, again brought before her. She acquitted her. The experiment was repeated with like success; and the miserable creature, falling on her knees, confessed that torture had made her a liar, both against herself and others. This, as it well might, brought the royal inquisitionist of sorcery, and his civil and ecclesiastical assistants, to their senses. The commission of inquiry was recalled, and all proceedings against the witches discharged till the parliament should have determined the form and evidence to be adopted in their trial.—*Tytler's Scotland.*

ENEMIES OF SERPENTS.—Serpents have numerous enemies among animals. Universally detested, man kills them, indifferent whether they be venomous or inoffensive, wherever he detects them. All the countries of the globe produce certain mammifera that pursue serpents with persevering keenness. With us, it is chiefly the badger, the hedgehog, the weasel, the marten, and the polecat, that contribute to the destruction of serpents. In the tropical countries of the ancient continent they encounter terrible enemies in the civet, the ichneumon, and other carnivora. Several birds wage on them a continual war: such, especially, is the serpent-eater of the Cape, mounted on its long, stilt-like legs, as it would seem on purpose to render the bites of snakes ineffectual. In South America, the laughing falcon, and other birds of prey, pursue them eagerly. The large storks of India, such as the gigantic ciconia, destroy an immense number of serpents. In Europe, we should reckon among their enemies, besides the storks, ravens, kites, and several buzzards. In tropical seas there exist sharks that devour with avidity the sea-serpents; and, lastly, many ophidians make war on each other, not even sparing their own species. By transplanting animals, the enemies of serpents, into countries infested by them, we might, perhaps, prevent the too great multiplication of these dangerous reptiles. This attempt has been made by transporting the snake-eater of the Cape to the French West Indian sugar-colonies. Perhaps the mammifera which we have mentioned, or the storks, might render them as good or better services.... Several species of intestinal worms infest the viscera of serpents. I have often found the stomach, near the pylorus, so full of them that their presence must have caused continual obstructions, if not death: these worms formed a mass, hanging on the internal walls of that intestine. Some are confined to the intestinal canal; others to the mesentery; and some exist even in the serous membranes, especially in those investing the heart and lungs. The intestinal worms observed by M. Rudolphi in different species of ophidians belong to the following genera: ascaris, distoma, filaria, echinorynchus, tænia, strongylus, trichosoma, pentastoma, and cucullanus. The parasites, which are exteriorly attached to the skins of serpents, and suck their juices, are much less numerous than those we have just mentioned. Only a single genus is found—the ixodes, and especially that with a gilded thorax; which I have also observed on the monitor lizard, on the hog, the pangolin, and some other East Indian animals. M. Muller has described this insect. Metaxa has observed on several ophidians of Italy parasites, which he has recognized as forming two species of acarus. Daudin speaks of others found on the boa cenchria. I have detached some of them from pythons, from the dipsas dendrophila, and several other Javanese serpents. Serpents are useful by the destruction of hurtful animals, such as the small gnawers, worms, insects, mollusca, &c., which they pursue.—*Schlegel's Physiology of Serpents, translated by Dr. Trail.*

* It is the beautiful and pious custom of the people of Glamorganshire to plant the most fragrant flowers on the graves of their departed friends.

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 498.—DECEMBER 14, 1844.

[Tintern Abbey.]

A VISIT TO TINTERN.

No. II.

THE high-road from Chepstow presents, for the first mile or two, no remarkable features. The Wye is hidden from view by the grounds of Piercefield; and it is not till this domain is passed that the traveller comes suddenly upon a burst of scenery of the very highest order of picturesque beauty. I was quite unprepared for this, and was sauntering leisurely along, just calculating how much farther it was to the abbey, when a turning brought me to a spot where I paused in wondering admiration. On one side the hill rose abruptly from the road, swelling into the celebrated Wyndcliff: on the other it was bounded by a low wall, beneath which the ground, richly clothed with trees, descended to the silver Wye, seen meandering far below; while on the opposite side were wooded hills, and a range of cliffs extending to Chepstow. The exquisite loveliness of the scene defies description.

After gazing awhile, I turned aside to ascend the Wyndcliff. The path winds through the trees; and it was not till I reached the summit that the prospect was again visible. But, assuredly, a lovelier land is rarely seen than from that lofty brow: it is the view below enlarged tenfold and enriched tenfold. Now, beyond the Wye and its banks, is seen the majestic Severn, widening as it rolls on toward the ocean; and beyond it, again, its fertile eastern shore. I have visited many romantic spots; I have gazed on many of the most celebrated views in this and other countries; but one of its class more beautiful I know not that I have ever seen than the gorgeous panorama of the Wyndcliff.

After I had contemplated it, not enough, but as long as my time would allow, I descended by flights of steps cut in the face of the rock to what is called the Moss cottage, where tourists usually stop for refreshment. From this cottage the scenery continues of the same picturesque character, as the road skirts the hill, and the river

below and the wooded heights beyond complete the picture. After about half an hour's walk, in a place where the hills, receding, formed a kind of amphitheatre, I descried some grey arches—the arches of Tintern.

In those ages in which abbeys and priories were built there was no lack of refined taste; for their sites are usually the spots which command the richest prospects, uniting therewith the greatest conveniences to the inmates.

It was in the twelfth century that this monastery was founded by one of the noble family of Clare, a race which has given to the roll of fame many illustrious names. A humble descendant of that ancient house may be pardoned for noting this. In 1131, Walter de Clare built an abbey here, and dedicated it to the virgin. He filled it with Cistercians, a branch of the great Benedictine order, which had not long established itself in England, but which multiplied in number and importance, thirty-six of the larger monasteries being, it is said, at the dissolution, of this rule. On the death of Walter, his brother Gilbert Strongbow, earl of Pembroke, confirmed and augmented the endowment. He died 1148, and was buried at Tintern. The male line of the family failing, the inheritance passed first, by a female, Isabel de Clare, daughter of Strongbow, the conqueror of Ireland, by the princess Eva Macmorough, to the Mareschals; and then, by another female, Matilda, eldest daughter of William Mareschal, earl of Pembroke, to Hugh Bigod, earl of Norfolk, whose grandson, Roger, built and endowed the church, which was consecrated for divine service in 1227. At the dissolution, the house contained only thirteen monks; and its rental, according to Dugdale, was 132*l.* 1s. 4d.; but Speed estimates it at 256*l.* 11s. Tintern was granted by Henry VIII. to Henry, earl of Worcester; and it is now the property of the duke of Beaufort, that nobleman's lineal descendant.

The walls of the church are nearly entire; but they are roofless, the lead having been stripped off in the civil wars, and the rafters, of course, not long outlasting it. The four gables, however, remain; and these are in some degree a drawback to the external appearance of the ruin.

Having surveyed the outside from several points, I approached the great western entrance. The first view of the interior, as the door is thrown open, is most imposing. "The eye," to borrow the language of a classical writer, "passes rapidly along a range of elegant gothic pillars, and, glancing under the sublime arches which supported the tower, fixes itself on the splendid relics of the eastern window, the grand termination of the choir. From the length of the nave, the height of the walls, the aspiring form of the pointed arches, and the size of the east window, which closes the perspective, the first impressions are those of grandeur and sublimity. But, as these emotions subside, and we descend from the contemplation of the whole to the examination of the parts, we are no less struck with the regularity of the plan, the lightness of the architecture, and the delicacy of the ornaments: we feel that elegance is its characteristic, no less than grandeur, and that the whole is a combination of the beautiful and the sublime. The church was constructed in the shape of a cathedral, and is an excellent specimen of Gothic architecture in its greatest purity. The roof is fallen in, and the whole ruin open to the sky; but the shell is entire. All the pillars are standing, except those which divided the nave from the northern aisle, and their situation is marked by the remains of the bases. The four lofty arches which supported the tower spring high in the air, reduced to narrow rims of stone, yet still preserving their original form. The arches and pillars of the choir and transept are complete. The shapes of all the windows may be still discriminated, and the frame of the west window is in perfect preservation: the design of the tracery is extremely elegant, and, when decorated with painted glass, must have produced a fine effect. Critics, who censure this window as too broad for its height, do not consider that it was not intended for a particular object, but to harmonise with the general plan; and, had the architect diminished the breadth in proportion to the height, the grand effect of the perspective would have been considerably lessened. The general form of the east window is entire, but the frame is much dilapidated: it occupies the whole breadth of the choir, and is divided into two large and equal compartments by a slender shaft, not less than fifty feet in height, which has an appearance of singular lightness, and, in particular points of view, seems suspended in the air. Nature has added her ornaments to the decorations of art. Some of the windows are wholly obscured; others partially shaded with tufts of ivy, or edged with lighter foliage. The tendrils creep along the walls, wind round the pillars, wreath the capitals, or, hanging down in clusters, obscure the space beneath. Instead of dilapidated fragments overspread with weeds and choked with brambles, the floor is covered with a smooth turf, which, by keeping the original level of the church, exhibits the beauty of its proportions, heightens the effect of the grey stone, gives a relief to the clustered pillars, and affords an easy access to every part. Ornamented fragments of the roof, remains of cornices and columns, rich pieces of sculpture, sepulchral stones and mutilated figures of monks and heroes, whose ashes repose within these walls, are scattered on the green-sward, and contrast present desolation with former splendour."

The dimensions of Tintern Abbey church are extensive. The length from east to west is 228 feet, and from north to south, at the transepts, 150 feet. The breadth of the nave and choir is 37 feet, the height of the central aisles 70 feet, and of the eastern window 64 feet.

One or two of the sepulchral slabs still exist, with their inscriptions not quite illegible; and of late years some of the original pavement, formed of encaustic tiles, has been uncovered. There is also among the mutilated statues one of a knight in chain armour, which, according to local authority, is that of Gilbert Strongbow. Sir S. R. Meyrick, however, is understood to dissent from this opinion, and to consider the effigy that of Roger Bigod, earl of Norfolk.

The stone staircase leading to the summit of the north transept is yet in excellent preservation. I ascended by it, and walked round upon the top of the arches which supported the central tower. Except for a few feet, there is no rail or other protection; and the path is, of course, very narrow:

on each side, therefore, the visitor looks down from a dizzy height upon the floor of the church, to which, a depth of between 80 and 90 feet, a single false step would hurl him. But the view from this point is most imposing: choir and transept and nave are beneath the eye. "Would," said one of my companions, as he gazed with me, "Would that the gorgeous procession, as of ancient days, were sweeping now along those aisles, and the tones of the organ were swelling through these high arches." I could not echo his wish. I have seen the splendid ceremonial of the Romish church; and I know how well calculated it is to gratify the senses. I have seen long trains of ecclesiastics, clad in sumptuous vestments, pace along temples of perfect architectural beauty; while exquisite music thrilled through the very soul of the listener. But it has all been but a show, a pageant. Is this the service that the Lord of Hosts requires? Does the frankincense that fills with its fragrant clouds the long-drawn aisles really rise as a sweet-smelling savour to him? Is he pleased with the images or the host, to which, borne proudly aloft, the people pay their deep reverence? Alas, in such rites superstition has usurped the place of devotion, and instead of the pure worship of God is substituted the commandment of men. No: I can admire with enthusiastic pleasure the conventual remains which stud the pleasant places of our land: I can delight to gaze on their glorious architecture: I can regret that so many have suffered from the hand of the spoiler; but, if they were to be restored, it must be to become, like Westminster and Peterborough and St. Alban's, the churches of our pure reformed faith, not to be polluted with the mummeries of apostate Rome. The monastic system was an evil system. Doubtless there was mixed therewith some good; but the evil fearfully predominated. God grant that, having been by his mercy delivered from the yoke of a foreign exposed superstition, we may never again resume it.

On the north side of the church there are remains of cloisters, refectory, kitchens, &c. The abbot's lodge is supposed to have been near the river-side; and some of the cells of the monks are converted into cottages.

The abbey seems to have been the parent of another of the same name* in Ireland. Within a short distance of the mouth of the bay of Bannow, in the county of Wexford, stands the ancient ruin of a Tintern abbey. It was founded by William Mareschal, before mentioned, earl of Pembroke. This nobleman, being in great danger in a storm at sea, vowed that, if he should escape, he would found a monastery in honour of the virgin. This he did, and filled it with Cistercian monks from the Monmouthshire Tintern, from which it derived its name.

Gratified in every respect by my visit, I reluctantly left this memorable spot, turning often to catch one more glance of those grey, ivy-mantled walls; and long shall I remember the pleasure I enjoyed in exploring the ruins of Tintern. U.

[West Window.]

* The name of Tintern is supposed to be derived from the Celtic words *Din*, a fortress, and *Tyrn*, a sovereign; for it appears that a hermitage, belonging to Theodoric or Tendric, king of Glamorgan, originally occupied the site of the abbey. This royal hermit had resigned the throne to his son Maurice, and "led an eremitical life among the rocks of Dindyrn." It is remarkable that two kings, who sought Tintern as a place of refuge, should leave it to meet violent deaths: namely, Theodoric, above mentioned, who was slain in battle by the Saxons under Ceolwulph, king of Wessex, in the year 610, having been dragged by his subjects from his seclusion, against his will, to act once as their leader; and Edward II., who fled here from the pursuit of his queen, Isabella. The Welch monarch is said to have routed the Saxons at Mathern, near Chepstow, where his body was buried, having received in the action a mortal wound on the head. Bishop Godwin says that he there saw his remains in a stone coffin.

LETTERS FROM THE EAST.*

No. I.

Jerusalem, September 11, 1844.

MY DEAR B.,—I am much gratified by finding that our old friendship, commenced at G—— in 1816, and improved and cemented at Oxford, has been strong enough on your side to stand out against the effects of long interrupted intercourse; and, believe me, I have real pleasure in responding to your wish to hear often. If, by simply setting before you what I see in this land of wonders, I can bring to your mind's eye a distinct picture of "things as they are," I shall be delighted; but you must be content to take the "plain, unvarnished tale" of a plain man, and take it too by fits and starts, as I may have time to send you intelligence, or as some excursion may give me something to relate. Nor must you complain if my intelligence to you is often sent months after the things I may relate take place: there are, as you well know, others who have a prior claim even to yourself, to the first news I can give, from time to time, from this "far land."

I have called this a land of wonders: surely I give it its own name. It is a wonderful land; not for its architectural remains, though many of them may well compete with any in the world, nor, perhaps, for any work of man. Thebes and Luxor would more than equal Palestine in temples: Petra would surpass it in excavations. Its wonder is in this, that with all its remains we may connect the name and the story of God's chosen people, of those saints of the Most High whose history attracted our childish admiration and instructed our maturer years. If, while we wander among mountains now desolate—and few men are to be

* The friend to whom this letter was addressed had the full sanction of the writer to insert it in the pages of the Church of England Magazine.

found—these mountains, by many a ruined city and village and terrace and tank, bear witness to the energy of former occupants; and busy fancy may people the waste with the once-teeming population of Israel and Judah, and clothe the now parched and arid hills with the vine and olive, the fig and pomegranate, of Israel's and Judah's palmy days of prosperity; or we may note the wanderings of the ark of the covenant, till its final resting-place on the mount of Moriah; or, still dearer to the Christian's heart, trace from village to village the wanderings of the true Ark of the blessed covenant, "ordered in all things, and sure." In all this I know I can but tell you what has been told before by Maundrell and Sandys, and a later host of smaller men of "Travels," and "Rambles," and "Incidents," &c. &c. But then, perhaps, in some degree, as it is better to see than to read, so it will be better to read what comes by fits and starts from an old and intimate friend, than the more measured detail of formal publications.

Of my voyage here I need tell you no more than that I got here; that, after the usual visit to Gibraltar, Malta, and Alexandria, I found myself, one lovely morning, in the bay of St. George, off the town of Beyroot, the Berytus of ancient times. This is a striking and beautiful place: standing near the point of the southern promontory of the bay, it commands a fine view of the bay itself, and of the rugged coast of Syria northwards as far as the northern point of the bay of Kisrawân. Just opposite the town, the mountains slope down to the very edge of the water; while high above them towers the snowy summit of Jebel-Sunnin (the highest peak, I believe, of Lebanon), to the height of 9,500 feet. The town itself is filthy and ruinous; the streets narrow, rough, and most curious in stinks; its bazaars poor in every thing excepting the silks of Damascus, and in a very pretty kind of silk sash which is manufactured in it. Perhaps it is to this Beyroot owes much of the beauty of its situation. It is literally embowered in mulberry trees, for the pasture of the silk worms; some of whose produce is used in the home manufacture, and a part also exported. It is comparatively of modern origin. The ancient Berytus, which, under the name of Julia Felix, was made a Roman colony by Augustus, stood to the south of the present town, and was destroyed by an earthquake in the sixth century; but the ancient site is sufficiently indicated by the quantity of fragments of delicately polished marble and porphyry, and of mosaic pavement, which is to be found near what are now mulberry gardens; as well as by massive remains along the shore of buildings, which bear so much the appearance of having been baths, that they are probably the remains of those which are known to have been constructed by the elder Agrippa. Some of the mosaic pavement is very beautiful. I prevailed on an Arab, during my stay, to uncover some which he knew existed about three feet below the surface of his garden; and it turned out to be a very pretty specimen, wrought in various coloured stones, in pattern like an oil floor-cloth. I offered what would have been a little fortune to its possessor, if he would have the uncovered portion taken up unbroken; and, if broken, to purchase at a certain rate each entire square. Arab-like, his eyes glistened at the mention of gold, and he promised it should be brought to me next day; but, Arab-like, he repented at leisure; and, when I went again, he endeavoured to get from me the price beforehand, saying he had no money to purchase tools or procure help. I saw through his design, which was to get the price of the unbroken piece, fearing he might break it in the effort to remove it from its bed; but, as I fully entered into his fears, and therefore declined, and as the time for my departure was come, I was unable to superintend the work myself, there, therefore, it remains, unless, as I fear, it is already destroyed. All Arabs must have the organ of destructiveness: they generally destroy every thing they touch, and nothing do they ever repair: what they happen to find they use till it is done, and then do without it. The quay at Beyroot affords an evidence of this. During his short occupation, Ibrahim Pacha built a very commodious stair at the landing-place, and now the two lower steps are washed away, and it hangs like Mahomet's coffin in the air. Nothing is being done to save it, and after a few more winter storms it will be all under the waves.

In one of my walks with Dr. K——, my kind host, and Mr. W——, the missionary of the London Society for promoting Christianity among the Jews, I heard of a stone with an inscription, in a dilapidated state. After some washing and cleansing, we contrived to make out all the remaining letters; but too many were gone to make it possible to ascertain its purport. In one line, however, we read most distinctly, IMP. VESPASIANI CÆSAR AUG. This immediately recalled the fact stated by Josephus, that Titus celebrated here, with great magnificence, the birth-day of Vespasian, when many captive Jews were immolated.

But Beyroot is illustrious not only for Roman pagan great events, but for Roman catholic ones too. For it was here St. George had his combat with the dragon; and a little chapel marks the scene of his victory and death. And it has to boast of its miracles also: "Theodorus," the-very-dear-to-God deacon (Θεοφιλέστατος) and notary, read a marvellous narrative to the ghostly anti-iconoclastic fathers in council assembled at Nice, in 787, fathering his fable on the great Athanasius; who, I suspect, could he have reappeared after his 400 years' rest in the grave, would have hesitated to confirm it by the sanction of his great name. It is to be found in the fourth act of the council; but, as I cannot, as a friend, advise you to wade, as I have done, through all the nonsense, I will give you a brief sketch of the marvel.

A Christian, who possessed a goodly crucifix, having let his house to a Jew, "by a divine dispensation" (οικονομια θεου) forgot his teraphim, and left it behind. The Jew summoned his companions, and, by a strange anticipation of the ceremonies of Good Friday, in the church of the holy sepulchre here (as I shall have occasion to relate to you hereafter), proceeded in mockery to enact all the awful scenes of the crucifixion. But, when they came to "pierce the side," real blood and water issued forth. Despising the miracle, they carried the blood and water into the synagogue, where, sending for the sick and the blind and the possessed, to their astonishment all were healed; upon which they were all converted and baptized.

But it would be unfair to the Greek church not to mention that they too have their miracles. There is a picture in this church, of a padre, with a beard which flows quite down to his feet. I regret I cannot be as certainly correct in this history as the last; but I have no recollection where I have seen the account, only my imperfect one of the narrative given me on the spot. Perhaps after all it has no sanction of any council, being only a private and local tradition. If I recollect right, however, the good saint was much agitated in mind about the poverty of his beard, when the evil spirit appeared to him, and offered to procure him one on the usual conditions. Perplexed by the presence of such unpleasant company, the saint laid hold of the little tuft which he so much despised, when, to his great joy, it suddenly lengthened, and continued ever after growing, till it attained the goodly dimensions represented in the portrait.

Do not think me profane in relating these things. Now that there is, what Mr. Faber so well designates, so evident an intention on the part of some within our church to blacken the reformation, and white-wash Rome, it is well we should know what is the teaching of "our venerable mother, the mistress of all churches," and how she delights to bolster up lies by lying miracles and pious frauds.

By the way, while on this subject, I may mention another fact touching the doings of our mother Rome, when she is free from the contagion of poor, reviled protestantism. I dare say you have often heard the indignant reprobation with which Romanists meet the charge, when made in our land, of a certain nervous dislike to the second commandment, and of keeping it out of sight. Now, the vulgar accusation of expunging it, and making up the tale of precepts by dividing the tenth into two, is a trick which that church does play, when she thinks, as the naughty children say, nobody will know it. In the magnificent church of St. John, at Malta, there it stands blazoned forth: the decalogue is printed on the wall, the noxious precept is abolished, and the repudiated division fully made. Whether Rome would do this now is another question: perhaps now she might set forth the second, but with a *lege caute* for the faithful; for she is a very Proteus in power of adaptation. What she will do whenever she is dominant, a thing like this testifies.

After various fortunes, Beyroot was, as you know, well battered by the English, in 1840. It is now fast recovering: new houses are rising up, trade is increasing, several European mercantile houses are established, and many circumstances seem to combine to render it probable that it will yet see better days. At present it is the residence of the Turkish governor of Syria and of the European consuls-general.

The season was one of uncommon severity, the rain more abundant than usual, and the snow came down nearer the water's edge than it had done for years. This, added to certain threats of sciatica, made me decline a ride to Jerusalem, and hire the cabin of an Arab boat going to Jaffa. The said cabin was very little larger, but not near so comfortable, as an aristocratic English house-dog's kennel. When my hammock was slung in in it, there was just room enough to keep my back clear of the bench and my nose of the beams. To one accustomed to the manner of England in the affair of boating, it was a curious thing to see Arab customs. How they are preserved from fire is a marvel indeed. The fire-place was only a few stones, under a sort of wooden shed, in which, all night and all day, was plenty of charcoal, which any sudden lurch would have distributed partly into my cabin and partly along the deck, which, for safety I suppose, was covered with straw matting. On this straw mat squatted the rëis, and all his crew smoking vigorously; and occasionally some one carrying a nargili (the hooka of India) would miss his footing among the strange collection of live and dead stock with which the deck was crowded, and come crash down, distributing the burning charcoal all about. However, left to herself, and a steady breeze from the north, the rëis found his vessel at Jaffa on the second night after she sailed. I landed immediately, and, while I repose at the hospitable abode of the American consul, I shall wish you a good night.—Ever, my dear B——, faithfully yours, WM. DOUGLAS VEITCH.

TREES AND SHRUBS.

No. XII.

THE CYPRESS.

(Cupressus.)

THE cypress is a coniferous genus of trees, distinguished from the firs and pines by its leaves being mere scaly, its cones formed of a small number of peltate, woody bracts, and the seeds small and angular, several being in each bract. There are several species, but three only are suited to the climate of Great Britain, and these only in warm situations: the *semper virens*, the common upright cypress, which is, properly speaking, a native of warm countries, but has long since been introduced to our gardens; the *horizontalis*, or spreading cypress, a handsomer species, which presents a very beautiful appearance, as its branches are usually covered with large sound cones; the *Lusitanica*, or "cedar of Goa," differing from the other two in its freer mode of growth, and the leaves being of a remarkable glaucous colour: it is believed to be of Indian origin, but has long been introduced into Portugal.

With respect to the culture of the cypress in Britain, it is raised from seeds sown in March. If in April and May the weather be warm and dry, by a gentle watering the plants will rise in two months. They will, with due care, be fit for transplanting into the nursery in two years, and into the shrubbery in three or four.

The prophet Isaiah (xliv. 13) refers to the use of the cypress, as a wood of which idols were made, and thus adds his testimony to the truth of the heathen writers, who represent the oldest statues as being made of it. In the book of Ecclesiasticus, wisdom is compared to it: "I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon" (xxiv. 13); and again, in recounting the excellences of Simon, the high-priest, the son of Onias, it is said, he was "as a fair olive-tree budding forth fruits, and as a cypress-tree which groweth up to the clouds" (i. 10). The statue of Jupiter Olympus at Rome, though many centuries old, was sound in

the time of Pliny; and the Athenians, according to Thucydides, used the wood for the coffins of their great men, that their bones might longer remain. The same practice was adopted by the Egyptians, who constructed of it the chests for the preservation of their mummies. The doors of St. Peter's, at Rome, which remained sound eleven hundred years, were also of cypress. They were replaced by Pope Eugenius IV., with doors of bronze. The ancients chose this wood for their funeral-piles, on account of its fragrant smell, especially when burning; and, from its balsamic fumes in improving the salubrity of the air, the physicians used to send their patients affected with weak lungs to the island of Candia, where the cypress grew in abundance. The Turkish burial-grounds at Constantinople are marked by groves of cypress, which, by their tall growth and dark green shade, cast a peculiar beauty over many eastern landscapes. They form the public walks, as they protect the graves, often overgrown with flowers.

"The most picturesque object about Smyrna is the splendid grove of cypresses which wave over the Turkish burying-ground, near the town. These handsome trees shoot up majestically to the sky, and cast their dark shade around. Beneath them, as far as the eye can reach through the sombre light of the grove, are innumerable small figures above the graves. There are short pillars about two feet high (reminding us of the Roman god Terminus) on whose top is carved the figure of the deceased, with the coloured turban or fez that characterized him in his life-time" (Bonar and M'Cheyne's Tour).

The cypress, says Mr. Pococke, is the only tree that grows towards the top of Mount Lebanon, where, when nipped by the cold, it assumes the form of a small oak. The cypress is maintained by some, as Bochart and Fuller, to be the gopher wood of which the ark was composed, while others state that the gopher was the fir; but, as the expression is used only once in scripture (Gen. vi. 14), conjecture, on the point, is of little value.

"Cypresses of gigantic dimensions are met with in Mexico. At Atlexo there is one seventy-six feet in girth; and another at St. Maria del Tuli, in the province of Oaxaca, which is one hundred and eighteen feet in circumference. This is larger than the dragon-tree of the Canaries, and all the baobabs of Africa. 'But,' says Humboldt, 'on examining it narrowly, M. Anza observes, that what excites the admiration of travellers is not a single individual, but that three united trunks form the famous Sabino of Santa Maria del Tuli.' The fact of the threefold nature of the stem seems to have escaped the notice of some writers: it is of importance in determining which is really the largest organic monument of our planet. There is another cypress at Chapultepec in the same region, which is said to be one hundred and seventeen feet ten inches round, and the younger Decandolle considers it even older than the baobab of Adanson. If the measurement here given be correct, and the tree consists only of one stem, we are entitled to regard this Mexican cypress as the most gigantic and ancient tree hitherto discovered on the globe. Hunter says that in 1776 there existed, in the garden of the palace of Grenada, cypresses that were celebrated even in the time of the Moorish kings, and which were named *cupressos de la regna sultana*, from a sultaness who was seen sitting under it with a lover, who was one of the Abencerrages. They are supposed to be eight or nine hundred years old. Strabo mentions a Persian cypress in girth as much as five men could span, and he believed it to be two thousand five hundred years old. But this must have been guess-work; at least we are not aware that he made the computation after the skilful manner of Adanson or Decandolle. Michaux, a Frenchmen, has published a splendid work on the forest trees of the United States. He says that the largest stocks of the cypress are one hundred and twenty feet in height, and from twenty-five to forty feet in circumference, above the conical base, which at the surface of the earth is always three or four times as large as the continued diameter of the trunk. Cypresses are among the trees in the south of Europe which live to the most advanced age; and the custom of planting them in cemeteries and consecrated ground, ensures respect being paid to them, and thus affords botanists the means of measuring them" (Chambers' Journal, No. 390).

SHORT READINGS FOR FAMILY PRAYERS.

No. XXIII.

By the Rev. Henry Woodward, M.A.,

Rector of Fethard, Tipperary.

ON THE WILL AND AFFECTIONS.

Many are the troubles of the righteous. They are not only sharers in those sorrows which are common to man: they have trials peculiar to themselves. They live in a land of strangers: they are aliens from the sympathies of the world around them: they are constrained to dwell with Meseck, and to have their habitation amongst the tents of Kedar. They are alone in the midst of the general crowd; and often do they sit in solitary places and adopt the psalmist's sore complaint: "I became a reproach among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me. I am clean forgotten as a dead man out of mind: I am become like a broken vessel."

Thus repelled from abroad, this pressure of the surrounding atmosphere drives the lonely pilgrim to seek a refuge in his own interior, and to fly from the world without to the world within. There, at his happier moments, "a good man is satisfied from himself:" God is sensible to his heart, and he wants nothing. There he "lies down in green pastures, and beside still waters." There

> "The calm retreat, the silent shade,
> With prayer and praise agree."
> "There, if the Spirit touch the soul,
> And grace her mean abode,
> O, with what peace, and joy, and love
> She communes with her God!"

But how fluctuating is the heart of man! How often and how quickly does the cloudy and dark day succeed that happy sunshine of the breast! How often is the Christian disposed to say, "O, that it were with me as in months past!" At such moments of depression the child of God is not unfrequently inclined to think that the sun of his happiness is set, to rise no more. He is no longer sensible of the divine peace: he walks no longer in ways of pleasantness and paths of peace: he feels no spontaneous movement of the affections, no joyful flow of love towards God; and concludes that, because the streams are dried up, the fountain also itself has failed. He fears that the root of loyalty has withered in his soul, that the vitality of religion is extinct, in a word, that the love of God has no longer a dwelling-place in his heart.

It has been often observed that these distresses, in proportion as they are deeply felt, are calculated, on calm reflection, to work out their own relief; for we never thus lament the loss of what we do not highly value. And, if we prize the love of God at so high a rate, that very appreciation of the thing is assuredly nothing else, though in disguise and shaded from the view, than the very tendency of the soul, whose fancied absence we deplore.

But there is another remedy in this case. Allow that religion, as a fountain of happiness and well-spring of joy, is not now in perceptible life and action in the soul. Allow that, were our Saviour to address the affections, as he did the son of Jonas, and say, "Lovest thou me?" there would be "neither voice, nor any to answer, nor any that regarded." Still, distressing as this silence would be, let us try deeper; and a cheering response may follow. If the heart be right with God, however feelings may fluctuate, there is a principle seated there in which, after the image of him that created it, "there is no variableness, neither shadow of turning." This principle is the will. Here is the moral centre of gravity. To this we are to look if we are to ascertain our state towards God. It is the resolution of the will which determines the point for which we make, the direction in which we move, the shore to which we steer the vessel. The affections are like the winds which sometimes favour, sometimes retard her course; but the will is like the mind that has planned her voyage, and keeps the haven where she would be continually in view, and which, however she may tack about, will, with God's good blessing, bring her in safety to the eternal shore. "Who is among you," saith the prophet, "that feareth God, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

But how shall the believer, when his affections are cold, his feelings dry, and his comforts low, be enabled to take effectually this wise and animating counsel? Let him, I answer, pursue the following course: let him try the process I would here suggest. Let him descend from the surface into the deeper strata of his heart, and there inquire how the matter stands between himself and God. There is a love of principle as well as a love of feeling. Besides the adherence of the affections, there is a preference of the will; and it is the latter, not the former, that unequivocally denotes that the root of love is in the heart, though it seem for the present to put forth neither leaves nor branches. If, then, the child of God, as he often may, feels his affections lifeless and his soul in heaviness; if he cannot now delight himself in the Lord, or rejoice in the presence of his God; if in this state he is tempted to doubt his acceptance and his interest in the covenant of peace, let him thus commune with his own heart, and search out his spirit; let him ask the witness there not whether his affections are freely flowing, but whether his will is stedfastly fixed and resolved for God; let him, in a word, put his loyalty to the following test: "Comfortless as I may be, would I exchange the Master I have chosen for any of those 'lords many and gods many' who would claim the allegiance of my heart? If the fulness of the heart, and all the glories of the world were offered me, would I purchase them at the expense of deliberate apostacy from God? Nay, would I not rather die ten thousand deaths than deny the Lord that bought me, or than even exchange these godly sorrows for any joys which the world can give? If I had the choice, would I not 'rather suffer affliction with the people of God than enjoy the pleasures of sin for a season?' Should I not 'esteem the reproach of Christ greater riches than all the treasures of the earth?'" If the conscience returns at once an unhesitating answer to these inquiries; if our heart burns within us, if it glows with loyalty, if it spurns the name of traitor, and with a high and holy in-

dignation defies the charge of perfidy towards heaven; assuredly, if these be the spontaneous movements of our soul, we cannot doubt that all is right within, or hesitate to claim an interest in those inspiring words, "Hereby we know that he abideth in us, by the Spirit which he hath given us."

Such, then, is the process which I recommend, and of which, I trust, I have not unfrequently experienced the benefit myself. It is an appeal from the affections which are changeable, and which more or less are animal, to the will, which, if we be his, is unchangeably fixed on God, and whose seat is the calm region of the spirit. And often will the believer by this appeal fan the very affections themselves into a flame. The response of the deeper principle beneath will agitate the surface of the soil above, and the will, aroused to make a good confession, will awaken the lighter faculties of the spiritual nature. The warmth which glows at the centre will spread itself to the remote extremities of the heart. The fountain being stirred, the stream will be set in motion, and flow back with gentle current unto God.

UNIVERSAL NATIONAL EDUCATION PRESUMED IN THE COVENANT MADE BY GOD WITH THE CHURCH:

A Sermon*,

BY THE REV. ABNER W. BROWN,

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ISAIAH lix. 21.

"As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

THE solemnity with which this passage is spoken, and the word "covenant" which is used, mark the largeness, the excellence, and the security of the promise given. According to the portion of context with which this verse is taken, the benefit may be understood as designed for those who turn from transgression, or for the children of Israel as a family, or for the church of God. And the promise may be understood as spoken to Isaiah, or to the nation of Israel, or to Messiah, for those who are his, or to the church of God. Let us at present pass over all other portions of this blessed promise, or all other views of it, except that which directly refers to the church of God.

The Lord, therefore, here promises to his church: "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever." And, in the verse following the text, he calls upon the church to act upon this promise: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Agreeably to this ancient covenant and prophecy, when Messiah at length did come, and had put away sin by the sacrifice of himself, had overcome death, and him that hath the power of it, and was about to ascend into heaven and the presence of God for us, he personally renewed to his church the glorious promise, as well as the command to act upon it, saying, "All power is given unto me in heaven and earth. Go ye, therefore, and teach" (or make disciples of) "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 18-20).

The Lord is therefore with us, with us in a different way from that in which God is continually with mankind at large, with us otherwise than in his bodily presence, for, when his body ascended, he sat down at the right hand of God, until he cometh the second time on the clouds of heaven—with us, according to the promise in the text, by his Spirit, and by his word, which shall never depart from his church.

And let us ever mark how God has, in the text, coupled together his Spirit and his words, because they cannot be severed. His Spirit will not be given, and may not be expected by the church, without his words in greater or less abundance; and his mere words, without the Spirit also, are not the blessing which his church is bound to expect from his promise. The Lord's presence with his church is to be looked for in the union of the two. Nor are we authorised to expect any miraculous or variable presence of the Holy Spirit, for he is invisible; but rather that an inward and spiritual grace shall attend the faithful use of the outward and visible signs which he hath ordained, and of the ordinances which he hath appointed; viz., the two holy sacraments, the public ministrations of his sanctuary, and the observance of his day.

The manner, also, of the promise deserves our close attention. God promises that his Spirit which is upon the church, and his words which he hath put into her mouth, shall not depart out of her mouth. The Spirit is upon the church—present, but not

* Preached in the parish church of Kettering, county of Northampton, before the venerable the archdeacon of Northampton, on Tuesday 21st of May, 1844.

visible: the words are put into her mouth by God, and spoken by her; the Spirit and the words assuredly going together in the church of God, but their united presence only known by the words of God being in her mouth; and the continuance of both to the church being promised in connexion with her public teachings and declarations; that is to say, that they shall not depart out of her mouth. In close agreement with the peculiar terms of this promise is St. Paul's commentary upon a remarkable prophecy of Moses (Deut. xxx. 14): "The righteousness which is of faith speaketh on this wise. What saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach" (Rom. x. 6, 8). That word which the apostles preached, which the prophets declared, which holy men of old spake as they were moved by the Holy Ghost, we have: it is in the mouth of God's church at this day: it is in the hearts of her faithful children; and the entrance of that word giveth life.

Let us further observe the peculiar way in which the promise is made continuous; for that will help us to realize the continuity of the Saviour's assurance, that he is "with us alway, even unto the end of the world." As the natural world is continued by the successive generations of mankind, so the promise to the church corresponds with those generations. It is said that the Spirit of God, and the words of God, shall not depart out of her mouth, nor out of the mouth of her seed, nor out of the mouth of her seed's seed, from thenceforth and for ever; and therefore the church is bound to use every means vouchsafed to her, that the Spirit of God and the word of God may be handed down to each succeeding generation—put into their mouths. "All flesh is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever" (Isa. xl. 6, 8). One generation passeth away, and another cometh; and it belongs to us of each generation to expect the fulfilment of God's promise only in following his injunctions. The psalmist saith: "God established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the words of God, but keep his commandments" (Ps. lxxviii. 5-7).

In these passages we have before us the Lord's covenant and promise with his church, and also the mode in which we may expect its fulfilment. Let us encourage ourselves in the Lord our God, and arouse ourselves with all our energies to help forward the attainment of it.

We will divide the subject into two parts:

I. The nature and fundamental principles of education.

II. The duties of the church in relation to it.

I. With regard to the nature and fundamental principles of education, how often is the question asked, What is education?

The etymology of the word, and of the kindred terms in various languages, points to one answer; that it consists in the drawing forth and leading aright, the strengthening and nourishing, the training, ordering, and arranging, of our powers, mental and bodily. For what end did our Creator endow us with those powers, and send us upon earth so endowed? Whatsoever that end be, education, such as becomes a Christian to desire, and the church of God to bestow, must signify the human process by which we are fitted, so far as human means can do it, to fulfil that end. And, since the years which we have to spend upon earth are but a mere fraction of the whole term of existence for which we are created, it is plain that the fundamental part of education must be that which has reference to the longest portion of our existence, namely, the life beyond the grave; nor can any education be sound which keeps not that principal object in view.

Teaching to read and write is merely giving the tools of education. Communicating knowledge is only supplying materials for it; and, as materials may be bad as well as good, so knowledge may be injurious as well as useful to education. Discipline, or the formation of habits, is a very important part of it. But each of these is secondary to, and all of them united are incomplete without, the infusion of what are called principles into the mind. If the principles so infused are either inefficient or erroneous, then under the name of education is given that which neither deserves its name nor conveys its benefits.

We have but one unfailing source, one unerring standard of wisdom—the holy scriptures. The church of Christ acknowledges no other; and, blessed be God, man needs no other. It is the revelation of all that our Maker deemed needful for us to know, beyond that which the common sense and talent he hath given us are able to attain. It is given for all men, by the Maker of all men and the Judge of all men; and its principles are therefore equally applicable to all men, whatever be their stations, relations, or circumstances of life. And, as all men have to pass through the stage of childhood, and therefore require some kind of education, so

it was to be expected, and will be found, that the scriptures contain, not only those principles of action by infusion of which into youthful minds they may be fitted for the ends of their being, but also those broad principles by which those who are already men should regulate their proceedings in educating the rising generation.

The first principle of education must necessarily be, to bear in memory what natural character we should expect and be prepared for in every child whom we educate. Our church has gathered out of scripture—and we her ministers, have "willingly and *ex animo*" avouched that we think her warranted in doing so—"that man is very far gone from original righteousness, and is of his own nature inclined to evil;" and that "this infection of nature doth remain, yea, in them that are regenerated" (Article ix.). Scripture and experience alike declare that "childhood and youth are vanity;" and that "a child left to himself bringeth his parents to shame" (Eccles. xi. 10; Prov. xxix. 15). Hence the necessity for education. Scripture and experience also agree in the test of good education; for even "a child is known by his doings, whether his work be pure, and whether it be right" (Prov. xx. 11). God also hath given an infallible promise that really good education shall stand that test, and shall never fail of its end; for he hath said, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6). Experience, with no indistinct voice, saith the same. Alas! how humbling to all of us is such a promise, when we think of the numbers with whose training we have had to do, who, as they have grown up, have departed from the way in which they should go!

Another fundamental principle in educating is, to fix the place and right use of knowledge. "That the soul be without knowledge it is not good," saith the scripture; but it also saith, "Knowledge puffeth up;" and who is there that hath not perceived this, even within the reach of his own observation. "Wise men lay up knowledge;" and "the tongue of the wise useth knowledge aright" (Prov. x. 14, xv. 2). "The fear of the Lord is the beginning of knowledge" as well as "of wisdom" (Prov. i. 7, ix. 10); and the Lord both "turneth wise men backward," and "maketh their knowledge foolish" (Isa. xliv. 25). Have we not, therefore, need to beware, lest, in educating, we communicate knowledge of an unsanctified kind, or teach unsanctified uses of it?

How large a share of our first parents' sin had reference to knowledge. How much of it consisted in the desire for knowledge, and in the eager longing after what they believed would be the result of possessing it. Thus some kind of desire after some kind of knowledge was at the root of that sinful act which brought sin, death, and perdition upon all mankind; yet the present language of Christian society holds forth the abstract desire of knowledge as the grand means for the moral regeneration of the human race. But, as the Saviour's mighty work of redemption was to provide a remedy for all the evil effects of the fall, it may be that one part of the ministry committed by him to his church has to do with counteracting that unhallowed estimate and view of knowledge, which dates its origin at the fall.

Our first parents, while spotless, and enjoying the full favour of God, had access to two trees—the tree of life, and the tree of knowledge of good and evil. The character of those trees we are not told; but let us take the lowest scripture view of them, that they had the nature of sacramental emblems or symbols. Of the tree of life they might freely eat, as of the rest of the trees in the garden. Of the tree of knowledge of good and evil they were forbidden to eat, under pain of death. Thus, so far as man was concerned, death and sin were in some way brought into connection with knowledge. Had, then, man no knowledge while innocent? The points given us of his history show that he had; but that he gained it through that spiritual union with his Creator of which the tree of life was the symbol, pledge, or (possibly) means. And this opinion is consonant to the view given us in scripture of the source of wisdom and good knowledge since the fall. We read that "God giveth to a man that is good in his sight wisdom and knowledge and joy" (Eccles. ii. 26); and that "wisdom is a tree of life unto him that hath it" (Prov. iii. 18). We know that Christ is called "The wisdom of God;" and that unto us who have sinned it is said, "Ye are dead; and your life is hid with Christ in God." But our first parents rested not content with the knowledge and wisdom which flowed from that inward and spiritual life. The tempter came, and said, "In the day ye eat of the tree of knowledge of good and evil, ye shall be as gods, knowing good and evil." And one of the inducements which made the woman yield was, that she saw it was a tree to be desired to make one wise. She took of the fruit thereof, and did eat. To man, while innocent, Satan promised rank and power, as the result of that knowledge which he offered, irrespective of God's will. Wherein did his temptation differ from that which he wields at the present day, when he has put into every one's mouth the popular saying, "Knowledge is power;" and raises the cry, "Sepa-

rate education from religion?" Knowledge is indeed power now, as it was in paradise; but it is a power which leaves us still naked, defenceless, and without excuse before our neglected and dishonoured God.

Another fundamental principle in educating is, to take a correct view of wisdom; that is, of human opinions, motives, rules of action, and standards of judging. There are two kinds and two sources of wisdom; the one from beneath, springing out of the natural character of man; the other from above, given by the Holy Spirit, not confined to directly spiritual subjects, but leading man also to fulfil, from godly and conscientious motives, the ends for which his Maker placed him upon earth. Of the former, or that from beneath, there are several grades noticed in scripture: some of it is "devilish," or wicked; some "sensual;" and some "earthly," or wrong chiefly in its motive and source, which are merely earthly. It is only respecting the last grade, the earthly, that any difficulty can arise. Let us consider the best part of earthly wisdom—the fruit of the common sense and talent given to man by his Maker, though separated by the fall from the spiritual life which originally hallowed it. This wisdom cannot prepare us for another world. It receiveth not the things of the Spirit of God, for they are foolishness unto it; neither can it know them, for they are spiritually discerned. Hence is it that the wisdom of the world is foolishness with God. Men, nevertheless, are proud of it, as if it were their own; and none saith, "Who hath put wisdom in the inward parts? who hath given understanding to the heart?" (Job xxxviii. 36.)

It is true that not only experience, but scripture, acknowledges the exceeding value of this wisdom to mankind for the business and purposes of the present life. By it men can find a vein for silver and a place for gold; they can set an end to darkness, and search out all perfection; they can bring forth bread out of the earth, and under it they can turn up as it were fire; they can put forth their hand upon the rock, and overturn the mountains by the roots, can cut out rivers among the rocks, and bind the floods from overflowing: their eye seeth every precious thing; and that which is hidden they bring forth to light. Yet, amidst all this earthly science and skill, where shall wisdom be found, and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living. But God understandeth the way thereof, and he knoweth the place thereof. "And unto man he saith, Behold, the fear of the Lord, that is wisdom; and to depart from evil, that is understanding" (Job xxviii.).

Notwithstanding its value and excellence, how can wisdom of this earthly kind teach men their true pre-eminence over the rest of this creation? "None saith, Where is God my Maker, who teacheth us more than the beasts of the field?" Who knoweth or distinguisheth (or lives as if he did so) the spirit of man, which goeth upward, and the spirit of the beast, that goeth downward to the earth? Neither is this wisdom unerring even in earthly matters: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccles. xi. 4). The man who has no other wisdom than this, is continually driven by what are called circumstances to act upon a certain kind of faith, and trust to what he calls chance, but what the heathen of old, often less irreligious than the modern Christian, worshipped as the chief deity, under the name of Fate. Neither can this wisdom search beyond a certain depth; but must be content to leave much more unknown than known, concealing its ignorance under such names as, The laws of nature, The course of events, The destiny of nations.

But the wisdom which is from above, that sanctified wisdom which God giveth, goes at once to realities: it has no such narrow limits as the other in its objects and benefits, no such uncertainty in its instructions, no such indistinctness in the path it points out to man. It bids us, "Consider the work of God; for who can make that straight which he hath made crooked" (Eccles. vii. 13)? It saith, "I behold all the work of God, that a man cannot find out all the work that is under the sun; yea, though a wise man think to know it, yet shall he not be able" (Eccles. viii. 17). It advises us thus: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (1 Cor. iii. 18); that is, let him renounce all dependence upon the principles of earthly wisdom as his guides: "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the righteous" (Prov. ii. 6, 7). This is that wisdom which is called a tree of life to all them that lay hold on her; whose ways are ways of pleasantness, and all her paths peace; which giveth subtlety to the simple; to the young man knowledge and discretion; and of which it is a fixed principle, that "a good understanding have all they who do God's commandments" (Ps. cxi. 10).

Having thus noticed some of the leading principles upon which education, to deserve the name, must be founded, let us turn,

II. To the church's duty in respect of education.

We have seen that the covenant of God

with his church has an explicit reference to the successive generations of mankind; and that the Lord's subsequent promise, to be with his church alway (with the pastors and with the flock committed to them), is in like manner coupled with a command to make disciples and baptize, and teach the baptized to observe his commands.

The church accordingly makes disciples of, and baptizes, the infant children of her members. This is the first part of her enjoined duty: the second is to teach them. In fulfilment of this second part, and for her own security, that the children may be taught, she requires sponsors; not for efficacy of baptism, for, in emergency, she permits private baptism without sponsors until the public baptism can be completed.

But is the appointment of sponsors a sufficient compliance with that great command of Christ, even if sponsors fulfil their utmost duties? and do they, at large, fulfil their utmost duties? Can we expect that the Spirit and the words of the Lord will be so fully with us as we are privileged to expect, if we do not carefully teach the disciples whom we have made to observe all things which Christ hath commanded us? When we are really so teaching them, that is, whilst we are, in fact, educating all the young who are baptized, then may we feel that the Lord is with us alway. But shall we say that we are doing so in the present state of national education? Surely we may not exonerate ourselves by leaving our duty to sponsors, nor even feel that we are fulfilling what is required of us, by bringing them to the regular services of God's house on Sundays, and to the more stated times of catechizing, however invaluable these ordinances may be. We want schools—universal schools—for all the young of the nation; schools in which all children may be taught to observe all things whatsoever Christ has commanded us.

Such instruction comprehends personal religion; that is, our faith, our duty to God, our way to heaven, our preparation for it—the spirit, in short, of the Lord's Prayer and the Creed wrought into our thoughts and habits. It also comprehends social religion; that is, our morals, our duty to our neighbour, to our sovereign and our country, to our fellowmen every where. Instruction and the formation of habits in these two branches comprehend all that the church of God is bound to teach the young; but they embrace a very wide field of education. Part of what they comprise, namely, our personal, and also a large division of our social, religion and duties, belongs alike to all classes of mankind; but another part, especially of our social duties, must vary according to the vocation and station in which it hath pleased God to place us.

This varying part of instruction, this branch which depends on our station in social life, is usually called secular education. The question is continually asked by one party, "Has the church a right to give secular education?" and by another party, "Ought not religious and secular education to be severed, and taught apart from each other?" There is a previous question to be settled: What has a Christian man to do with learning and education so strictly secular as to have no relation to, no connexion with, his present duty to his Maker and his preparation for a future state? What can be the social duty in which we are not called upon to have reference to God and the will of God? Hath not our Maker's word said, that "none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord: living, therefore, or dying, we are the Lord's; for to this end Christ both died and rose and revived again, that he might be Lord both of the dead and of the living" (Rom. xiv. 7-9)? Why did Solomon ask wisdom, and why was it given, but for the express purpose of fitting him to fulfil the duties of his station as king? When God in his providence placed Daniel and his companions in the Chaldean court, it is written that he gave them knowledge and skill in all learning and wisdom; so that, in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in his realm (Dan. i. 17, &c.). Surely it is the duty of the church to provide a child with that kind of education which will enable it, as it grows up, to serve God in that state of life in which his providence hath placed it; or, in the words of scripture, to "serve his own generation, by the will of God," before he falls asleep in death. Who so likely to do this as those who, like David, have hid God's word in their hearts, that they might not sin against him?

The church is bound to spread the principles of sound religion, like leaven, through every institution, public and private, wherever the opportunity is afforded her. She is called on to act in this evil world as the great antagonist of Satan; to war with him at every step; to strive against him not only in each individual heart throughout her range, but also in all public or national matters where his hand is traceable, his influence felt. The church of Christ hath always more or less done so. Even in her darkest periods, when overgrown with unseemly excrescences, when most deeply polluted, when least alive,

she still sought to grapple with Satan in the broad public evils of Christendom. When society was overspread with rapacity, with cruel, oppressive ferocity; when mutual rights were disregarded, and the broad principles of morality defied; then did the church endeavour to grasp the better principles of honour and feeling which feebly struggled in the human breast, and gave them a kind of religious sanction as a safeguard to the oppressed. She cherished learning, elsewhere despised: she encouraged self-denial and humility, and promoted liberality in the cause of religion. What though all these things were deeply corrupted by the disease which was then eating away her very vitals; what though the faint gleam of light which still remained to her, in spite of her neglect of scripture, scarce sufficed to show men how far she was right and how far she was wrong; what though Satan eventually turned everything to superstition and ungodliness; still, whatever of good was left in society, as broad principles of general action, was kept alive by the church of Christ, sickly and enfeebled as she was.

And at present, in our own days of glorious light, have we no master-artifice of Satan with which it behoves us to cope? In former times the blessed doctrine of the mediatorship and atonement of Christ was all but lost: in our times is it not sought to dethrone from his place the Lord God the Holy Ghost, as the only giver of wisdom, life, and light? What does it matter whether this be done by the avowed infidel (the socialist and neologist) or by the sectarian, who subetitutes individual human opinion for the collective wisdom of all scripture, or by the Romanist, who places tradition, and the opinions of a few good and often great men, as equal with God's holy word? And how shall the church cope with this subtle and quickly-spreading evil, except by the instilling of sound scripture principles of faith, of wisdom, and of practice, in the minds of the rising generation? Had this been done systematically and universally half a century ago, how much infidelity, division, and wickedness, and consequent misery, would have been spared to our country!

Let, then, the church of God arise, and exert herself. Nay, she is already doing so; but the emergency is great. Let her be watchful every where to introduce religion as the basis of education; yet let her, on the other hand, be careful to give an education suited to every grade of society, and such as will fit men for their duties in every station of life. She already has the universities and grammar schools for the upper classes of society: she has the national schools for the children of the poorer classes; though even now there are in the kingdom much above a million of poor children who have no schools of any kind within their reach. How much, therefore, remains for her to do in this department!

But there is another, a middle class of society, in England, that large body which ranges between the professions and more public departments on the one hand, and the labouring classes on the other; that class which is engaged in agriculture and in trade. What provision hath the church of England, as a church, made for their children? Hitherto none. She hath left their education to private persons, to private schools, under no uniform regulation or provision for a foundation of sound religion and scriptural principle, with its superstructure of solid and suitable instruction. They are wholly dependent upon the individual character, the individual opinions and views, good or bad, of those who, for their own speculation, and without being under ecclesiastical direction or responsibility, undertake to educate.

Ought it to be so? Are the classes who conduct the vast agriculture and trade of England so small a body that they need no universal system of schools for that peculiar standard of sound education which should belong to them, and which will fit them for their duties? Why does not the church come forward as a church, on this important point, establishing a system which may be spread over every diocese? Why does she not every where either found "middle schools," at which sound and suitable education could be given at a moderate expense, and also adopt already existing private schools, whose proprietors may be even now affording a good education, and may be willing to regulate their establishments under such general principles as shall be recognised and established by the authorities of the church? Such middle schools have already been tried, and generally with success, in many insulated spots of the kingdom; but there would be requisite several in every archdeaconry throughout England, perhaps one of moderate extent in almost every deanery. Surely the efforts of the clergy, which would not be wanting, and the co-operation of the middle classes themselves, which would follow as soon as they were convinced that the movement was really advantageous, would gradually suffice to fill up this gap which at present exists in the church's efforts for the education of her children. Thus would all stations be in the way of being provided with sound education; and thus would the church be using the proper and rational means of fulfilling the duty enjoined by her great Head,

when he commanded her to teach those whom she baptizes "to observe all things whatsoever he has commanded*."

* Many such schools will be found scattered throughout the kingdom; as, for instance, at Dunster and Portishead, in Somersetshire; at Warminster, in Wiltshire; at Rochford, in Essex; at Warrington, Lincoln, Lichfield, and other places. Information upon the subject will be found in the National School Society's Report for 1840, and in the Reports (since 1840) of the Diocesan Boards of Education for Canterbury, London, Lincoln, Salisbury, Chester, Lichfield, Bath and Wells, &c. The Lincoln Diocesan School, and the Metropolitan Commercial School Institution, have also published particular reports. Many efforts have already been made for this department of education; but there appears to be needed some general arousing of public attention, some connected system through the kingdom, some separate society or branch of the National Society; for the National Society at present professes to be for the education of the poor, and the classes now referred to are not of the poor.

SABBATH MEDITATIONS.

No. XXV.

DECEMBER 15.—THIRD SUNDAY IN ADVENT.

Morning Lessons: Isa. xxv.; Acts xv.
Evening Lessons: Isa. xxvi.; 1 Pet. ii.

MORNING.

"Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" —ACTS xv. 10.

Meditation.—"The things which have not God's written word for their authority may as easily be contemned as allowed" (St. Jerome). "St. Augustine complained in his time, that ceremonies were grown to such a number, that the estate of Christian people was in worse case, concerning that matter, than were the Jews.... But what would St. Augustine have said, if he had seen the number of ceremonies of late days used among us? Christ's gospel is not a ceremonial law (as much of Moses' law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification whereby he might be edified" (Of Ceremonies, C. P.)

Prayer.—Almighty Father, whose blessed Son was circumcised and obedient unto the law for our sake, grant to us the true circumcision of the Spirit, that our hearts and all our members may be mortified from all worldly and carnal lusts. Create in us new hearts and a new spirit: take away the stony heart, and give unto us a heart of flesh. Prevent us, O Lord, by thy Holy Spirit, so that we put no confidence in the flesh or in aught which thy grace may enable us to do, and deliver us not over to the delusion of Satan, as though by our own arm or by our own holiness we could stand before thee and be justified in thy sight, O most righteous and holy Lord God. Suffer us not to be brought into the yoke of bondage, which not even the most faithful of the fathers were able to bear.

Gracious Father, we beseech thee watch thou over us, lest our souls be ensnared and seduced from the truth by giving heed to unprofitable teachings, to devices and traditions of men, to meats and drinks, or to will-worship and voluntary humility, or fleshly mortifications; but may we place our whole trust and confidence, and rest all our hope and desire in the Lord Jesus Christ, stedfastly confessing and believing that, by his righteousness, and through his grace alone, we can be saved.

O Lord Jesu Christ, we, who were once sinners of the Gentiles, do give thee most humble and hearty thanks, that thou didst vouchsafe to break down the middle wall of partition, and unite Jew and Gentile, circumcision and uncircumcision, in one mystical body, that we, who lay in darkness and the shadow of death, should, by the mouth of thy holy apostles, hear the blessed word of the gospel, and, believing, be made wise unto salvation.

And we praise and magnify thee, O Lord and our merciful God, who knowest all hearts, that thou didst put no difference between us and Israel thy chosen, and didst freely give unto us thy Holy Spirit, the earnest of our adoption, that he might purify our hearts by turning them unto thy faith and fear and love.

O, let us rejoice evermore in the sweet comfort and consolation of the blessed truth, proclaimed by the apostles and elders, and all the company of the faithful, that whosoever believeth in thy Son, Jesus Christ, hath everlasting life, and shall not fall into condemnation. But, O Father, all have not yet come unto thee and believed: the dark places of the earth are still full of idols and pollutions and blood. O, stir up thy power, and come among us. Strengthen the hands of them that labour among all infidels and heathen: be thou a sure defence unto them that peril their lives, so that they may win souls unto the Lord Jesus. Visit the Gentiles, and take out of them a people for the praise and glory of thy great name. Known unto thee are all thy works from the beginning. O, hasten the time of thy coming. Build again the tabernacle of David, which is fallen down into the dust: O build again the ruins thereof, and set it up, that the whole earth may seek unto thee, their Lord and their God. Amen.

S. H.

EVENING.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—ISA. xxvi. 20-21.

Meditation.—"Sin made Christ our enemy; and it is the guilt of sin in the conscience which makes his coming to judgment terrible, and will make the eternal punishment of sin terrible indeed. Take away sin, and God is reconciled. Let the soul be cleansed from the pollution, and the conscience purged from the guilt of sin, and there will no fear remain of condemnation. The judge will then be the Saviour, and we shall have no dread of his judgment, having already received the blessings of his salvation. O, that you may find an entrance, and press forward with an holy violence, until you receive grace to prepare you to meet your God" (Romaine).

Prayer.—O Lord Jesu Christ, who didst leave with thy church the blessed promise that thou wouldst come again in like manner as thine apostles did see thee go up into heaven. We, thine expecting servants and children, wait for thee patiently in the way of thy judgments. The desire of our souls is to thy name and the remembrance of

Thou art our God: we long for thee. Thou ar God; and we will sing praises unto thee. O merciful Lord, we confess, with shame and asion of face, that other lords besides thee had dominion over us: we have served our lusts and pleasures, and have forgotten thee, God. In trouble and sorrow only have we ht unto thee, and poured out our prayer when chastening was upon us. Thou didst show us ar, yet learned we not righteousness: we pained and brought low, and full of anguish; vrought we no deliverance in the earth.

it now, O Lord, we praise thee and bless that broughtest us down even to the dust, and st us ashamed for the evil of our ways; for didst then speak comfortably to thy servants; thou causedst us to rejoice in thy word, that wroughtest all our works in us, and wouldest, uch mercy and pity, ordain peace for us for and ever. Verily, thou hast promised that wilt keep him in perfect peace whose heart ayed on thee: therefore our souls desire to in thee henceforth and for ever; for with thee, ord Jehovah, is everlasting strength. With whole soul do we desire thee in the night-hes; yea, with our spirit within us will we thee early.

God, and the Father of our Lord Jesus st, hasten thou the day when this song shall ng in Zion and the land of Judah: "We a strong city: salvation will God appoint valls and bulwarks." Pour out thy Spirit all flesh, and breathe upon thy dead ones, they may live, and stand up an exceeding army. Cause thy face to shine upon thy uary, which is desolate, and upon the people are called by thy name. O most Merciful, thy heavenly dew upon thine inheritance, cause thy church and people to arise from the that they may sing forth thy praise. In thy and compassion, Lord, look upon us; and er to thyself the sheep which are gone astray thy fold, lest they be destroyed at the bright-of thy coming.

d we meekly beseech thee, gracious Father, when thou shalt come forth out of thy place nish the proud-doers for their iniquity, thou dest of thy great mercy remember us among to whom thou hast promised to be a sanc-in the day of thy fierce wrath. As thou unto thy people Israel of old, even so do set thy mark upon us, and shut us up in the e thou hast provided. Sprinkle us, good , with the blood of the eternal covenant, and us under the shadow of thy wing until thine nation be overpast. And when thou, O ed Jesus, shalt be revealed from heaven, and isen and living saints shall meet thee, grant we also may rise to the life immortal, and be partakers of thy glorious kingdom. This sk in humble reliance upon thy gracious pro-that thou wilt do whatsoever we ask in thy , that thy Father may be glorified in thee. n, and amen.

E. L.

Poetry.

VERSES,

FOR THE OPENING OF ST. JOHN'S CHURCH, AT CINDERFORD, IN THE FOREST OF DEAN.

(For the Church of England Magazine.)

VOUCHSAFE, in this thy house, O Lord,
Which now is set apart for thee,
Thy gracious presence to afford,
That we may worship worthily.

Within an earthly temple now
No more thy glory will appear;
But, if our hearts we humbly bow,
We still by faith may find thee near.

Through ours, and through our children's days,
Here let united prayer arise;
Here let the breath of heartfelt praise
Be an accepted sacrifice.

So, when these shadows disappear,
And earthly things no more have place,
May all who truly sought thee here,
In heaven behold their Saviour's face!

D. P.

October, 1844.

ON THE ENGLISH CHURCH AT NICE, IN ITALY.

(For the Church of England Magazine.)

IF amid Afric's barren burning sands
A green and shady oasis appear,
Telling a cool and calm retreat is near
For the parch'd wilderness' tir'd travelling bands,
Who, far away from their own native lands,
Are drooping now upon the trackless wild,
With thoughts oft turning to the wife or child
Left in their widow'd homes—in strangers' hands
Too left, who them no pity give, or care—
How joyously on their delighted eyes,
Nerving with courage on their way to dare,
The rich fresh verdure and the fruitage rise,
Blessing their weary limbs with promise fair
Of sweet repose beneath those milder skies!

Such is this little church. O, there's around
A moral wilderness. A deadly blight
Has wither'd all the land, and thickest night
Seems settled, brooding down, as if spell-bound
Were man's best energies; for none are found
To break the papal charm cast o'er them all,
Which holds each mind in superstition's thrall.
Yet here is one bright spot of holy ground,
An oasis amid the moral waste,
Wherein the weary wanderer may rest,
And the pure waters of the gospel taste.
Our God hath here spread out for every guest,
Beneath the true vine's shade, a bounteous feast
Of faith, and hope, and love—the highest, holiest, best.

Then blessed be that gentle, saintlike mind,
Whose generous aid this temple to our God
So nobly raised; who, when affliction's rod
Bow'd down her widow'd head, when the rough wind

O'erthrew her earthly hopes, there left behind
All desolate by that lone foreign wave—
Her only joy, to sorrow o'er the grave—
Never once thought the bitter blast unkind,
But gathered up her energies, and bent
Her best and highest thoughts to honour him
Whose mercy then the chast'ning tempest sent.
Many, now singing 'mong the cherubim,
Praise the unrighteous Mammon wisely spent,
Ere yet her cheek grows pale, or eyes grow dim.

H. M. L.

Miscellaneous.

SHAWNEE SUPERSTITIONS.—Though the Shawnees consider the sun the type, if not the essence, of the great spirit, many also believe in an evil genius, who makes all sorts of bad things, to counterbalance those made by the good spirit. For instance, when the latter made a sheep, a rose, wholesome herbs, &c., the bad spirit matched them with a wolf, a thorn, poisonous plants, and the like. They also appear to think there is a kind of purgatory, in which the spirits of the wicked may be cleansed before entering into their elysium. The worship of all the aborigines seems to consist chiefly in feasting and dancing. A worthy missionary among the Shawnees related to me the following legendary tradition, as explanatory of their ideas of another world and the institution of their worship, which may serve as a fair sample of the traditions of many other tribes. In days of yore (say the Shawnees) there lived a pious brother and an affectionate sister, who were inordinately attached to each other. It came to pass that the sister sickened and died, and was carried to the world of spirits. The good brother was inconsolable, and for a while refused to eat or drink, or to partake of any kind of nourishment: he wished to follow his beloved sister. At length he resolved to set out in search of her; so he commenced his pilgrimage toward the setting sun. Steadily pursuing the same course for days and moons together, he at last came to where the sky and earth meet; and, finding an opening, he ascended into the upper regions. He now turned his course towards the rising sun, which he continued, above the sky, till he came to the abode of his grandfather—which seems but another name for one of the good spirits. This sage, knowing his errand, gave him "medicine" to transform him into a spirit, that he might pass through the celestial courts. He also gave him instructions how to proceed, and where he would find his sister. He said she would be at a dance; and, when she rose to join in the amusement, he must seize and ensconce her in the hollow of a reed with which he was furnished, and cover the orifice with the end of his finger. After an arduous peregrination through the land of spirits, the brother found and secured his sister as directed. He returned with his charge to the habitation of his grandfather, who gave another "medicine" to transform them both into material beings again, that they might revisit their brothers on earth. The sage also explained to them the mysteries of heaven and the sacred rites of worship, that they might instruct their tribe therein. When about to start back, the venerable spirit told them that the route by which the brother had come was very circuitous—there was a much nearer way; and, opening a trap-door through the sky, they beheld their native town just below them. So the good brother and sister descended; and, returning home, a great feast was celebrated, accompanied by a solemn dance, in accordance with the grandfather's instructions. Thus originated, as they say, the sacred dances and other religious ceremonies now in practice.

YOUNG OF SERPENTS.—The number of young which ophidians produce at a single deposition of eggs differs considerably in the different species. [From ten to forty appears to be the range.] The young, on leaving the egg, usually differ from their parents, besides their size, by a system of colouring more vivid and more contrasted, by a head more blunt and more rounded, by the largeness of the eyes, and by the less perfect state of the epidermis and its appendages. They are, however, provided with teeth perfectly resembling those of the adult, of which they are ready to make use; and the venomous kinds, instructed by instinct with the power of their weapons, alternately elevate and lower their fangs, and defend themselves against attacks with that fury which is innate in their race.... Shortly after their birth the young ophidians undergo their first moult. This operation is repeated in our climate, according to the observations of Lenz, five times in the year; viz., every month from the end of April to the beginning of September; whence it results that there is no casting of the skin during the hybernation. It would be very interesting to know how many moults serpents undergo in warm climates, where the state of sleep does not take place. A state of domesticity, a mode of life little natural to these animals, remarkably influences the functions of the skin, the epidermis of which does not renew itself in fixed and determinate periods: frequently this operation is very long, and so painful that the animal suffers much, or it is sometimes followed by death.... The changes which ophidians undergo before they have acquired their full growth have been as yet but little studied. Thus, sometimes the livery of the two sexes presents considerable varieties at different periods of life. The males have often a more thick and longer tail than the females..... The females, on the other hand, acquire a size greater than that of the male, and their trunk is then of a more considerable volume. We are entirely ignorant of the age to which the different races of snakes arrive, although it is generally supposed that they live long, as do all other reptiles. We are equally ignorant whether they have a stated period of growth, or what may be its duration. It is probable that they grow during the whole term of their lives; but my observations induce me to believe that this augmentation of volume takes place differently in the different periods of life, and that it is subject to the same laws which regulate the development of the greatest part of other vertebrate animals.—*Schlegel's Physiology of Serpents, translated by Dr. Trail.*

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 499.—DECEMBER 21, 1844.

THE CHURCH OF ST. JOHN, CIRENCESTER.

THE church of Cirencester, in the county of Gloucester, is a magnificent structure, in the decorated English style, erected in the fifteenth century, containing a nave, seventy-seven feet long and seventy-four broad, side aisles, chancel, and five chapels. A handsome embattled tower, 134 feet high, ornamented with statues and pinnacles, stands at the west end; and on the south side is a very curious, richly-ornamented porch, thirty-eight feet long and fifty high. It is richly decorated externally with grotesque figures, carved niches, canopies, &c., and internally by radiated tracery, and of a character not elsewhere to be found. Within the church are two rows of clustered columns, five in each, which, with two pilasters at each end, support the roof. The east and west windows contain some fine specimens of stained glass, collected from the others, and which had long lain in a mutilated state. The brasses with which this church abounds are rich and curious. "The merchants in wool, for which this and the surrounding districts were remarkable, traded, in the fifteenth century, with the manufacturers in Flanders, where these brasses were made and given in exchange."

The chapel of St. Catherine is regarded as the most curious, supposed to have been erected by Richard Osmund, of whom there is a stone effigy. There is also a fresco painting of the martyrdom of St. Catherine, 34 feet in length. In Trinity chapel are some remarkable brasses, representing William Prelatte, esq., and his two wives, bearing date 1462; a marble monument, with the busts of Allen, first earl Bathurst, and his lady; and another to the memory of lord chancellor Bathurst, his son, who died in 1794. The other chapels have all, more or less, objects worthy of examination.

Outside of the church, under the parapet of the north side of the nave, is a remarkable range of sculpture, of a series of figures, habited as minstrels, with various musical instruments, representing "a Whitsun ale." Under the parapet on the south side is another series of figures, illustrative of the serio-comic pastimes of the date when it was erected.

A fund bequeathed for keeping the church in repair now amounts annually to 267*l.* 9s. 4d.

Two other churches in Cirencester, one dedicated to St. Lawrence and the other to St. Cecilia, have long been in ruins.

There was formerly at Cirencester a rich abbey, founded in 1117, for Augustine monks, by Henry I., originating from a decayed college of prebendaries. The buildings were finished in 1131, and the church dedicated to St. Mary and St. John. It was built in the Saxon style. Many grants were made to it by successive monarchs, and, ultimately, on the twenty-first abbot, William Best, were conferred the mitre and pontificals by the pope. At the dissolution of the monasteries, the buildings were ordered, by royal mandate, to be destroyed. The spot where the church stood can now hardly be ascertained; and of the other portions only very few remnants are to be seen.

Cirencester is a place of great antiquity. It was the seat of a Roman colony; and many most curious and interesting relics have been, from time to time, discovered. Nor is it less conspicuous as a place of historical interest in modern times, more especially in the civil wars and during the commonwealth. The inhabitants adopted the cause of the parliament. It was plundered by the king's troops A.D. 1642. The town was recovered by the parliamentary forces A.D. 1643. Strange to say, the inhabitants were strong partizans of the Stuart cause at the revolution; and the first blood then shed was at Cirencester, where captain Lorange, of the county militia, attacked lord Lovelace, on his march to join the prince of Orange. The captain and his son were killed; but his men made Lovelace prisoner, and committed him to Gloucester gaol.

THE CHRISTMAS FESTIVAL.

By the Rev. P. H. Greenleaf,

Rector of St. John's, Charlestown, U. S.

To-day, the Christian world presents the sublime spectacle of one vast cloud of incense ascending from earth to heaven: men of every clime and every language and every tongue, men differing widely in opinion, in interest, in intellect and position, do homage to the Saviour. What but the power of the gospel and the energy of its life-giving principles could bring together so many discordant elements, and send up, at once, toward heaven the homage of the earth?

The incarnation of Jesus, and the glory of his kingdom, are still the wonderful themes into which "angels desire to look" (1 Pet. i. 12), and are not able. Redeeming love causes (Luke xv. 7) joy in heaven, as well as upon the earth; and no theme more stirs the deep fountains of gladness among all the servants of God. And therefore it is that we keep this festival season. We would give one day to its distinct and joyful remembrance. We would connect it with our holiest hopes, our best affections, our most endearing and time-honoured associations.

Let it not be supposed that we attach an undue importance to this festival, or are disposed to revive or continue its superstitious observance. Its antiquity might prove the piety of our fathers; but, unless we could show its practical utility, unless we had some important truth to commemorate, some salutary influences to be sent forth in its observance, we would not ask it to be preserved, nor could we expect it would retain such hold upon the public mind as to be of any real value in the subserving of truth.

We do not profess to be of those philosophers, who affect to despise "subsidiaries in religion" (as though men could go where these are not), and who would live independent of external influences. On the contrary, such is our nature, so are we constituted, as that we are incessantly acted upon by the men and things which surround us. Hence, from the time when the morning stars sang together for joy (Job xxxviii. 7), and angels chanted the glad tidings of salvation, music and voice have been employed to awaken devotional sentiment and enkindle piety. And not only eloquence and song, but painting and architecture have lent their aid to awaken pious feelings, and produce, as well as increase, devotional sentiment. Hearts, hard and perverse, insensible to argument and reason, are sometimes softened and swayed by the influence of sensible objects and sounds. And the power of these influences you cannot measure. They are not confined to a single spot, or a single mind. They spread on every side, like the undulations of the smitten water. They reach those who never saw or heard them. They extend their impressions, circle after circle, to distant generations, "as the small pebble stirs the peaceful lake."

To such influences we would give a direction: we would address the eye as well as the ear: we would employ these subsidiaries in the preservation of truth, and to promote and cultivate the practice of piety.

Our festival commemorates the incarnation of God for the salvation of men. Can an event be selected more wonderful than this—one fraught with richer blessings—one better deserving our commemoration?

Let us consider, for a moment, the condition of the world in the day when Christ was born. The remains of that age are the admiration of our own. Its marbles, its paintings, the magnificent fragments of its genius, its learning, its poetry and song, give proof of man's intellect and skill. And, however moderns may vaunt of their improvements in Christian philosophy, and their advance in the science of a God, much of both is older than Christianity, and too often is but a revival of pagan wisdom. Yet these monuments of antiquity are also monuments of man's ruin. Vestiges enough remain of his genius, his wisdom, his intellect, to show the impress of divinity; yet, disjointed and turned from the purposes of their creation, they betoken his fall. The whole world lay in moral ruin. The knowledge of a true God, his law and will, had almost faded from human tradition; and, though conscience still lingered in the soul, like a spirit of the departed, "unwilling to leave even the ruins of the palace which it once

occupied" (Wolfe), the mind was debased, the man was lost.

Under these circumstances, God at this time became "manifest in the flesh" (1 Tim. iii. 16): Jesus was born at Bethlehem. The angel, who sang at his birth, called him "a Saviour;" and he proved to be, as the holy Simeon said, "the light to lighten the gentiles, the glory of Israel" (Luke ii. 32). He came—the predicted Messiah, the Way of life (John xiv. 6)—to sanctify the soul (Heb. xiii. 12), to forgive the sins (Matt. ix. 6), and to save and bless mankind. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, in these last days spake unto men by his Son, whom he appointed heir of all things, by whom also he made the worlds, who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power" (Heb. i. 1-3), came to the earth for the redemption of men. The day, therefore, which ushered Jesus unto the world, was the birth-day of all those hopes of reconciliation with God, of restoration to purity, of happiness beyond the grave, which to us sinners are the chiefest and choicest blessings.

There are some objections made to the observance of this day as a religious festival, which, because they are current, and to some formidable, would seem to require particular notice. It is said that this institution, not being the subject of a divine command or express injunction, has no warrant from scripture, and no place in a religion which has abolished legal ordinances. To this it may be replied, that the fact commemorated, and its attendant doctrines and influences, sufficiently indicate the scriptural nature of the festival. There needs no express law to make its subject and theme interesting to the Christian mind. While men live who trust in a Saviour's cross, that which called forth angel-song should breathe in sacred harmonies on earth.

Nothing is commanded in the New Testament which is not of the essentials of Christianity. Belief and obedience, faith and repentance, the word and the sacraments—these were at the first enjoined. All else was left to apostolic direction; where the apostles left no direction, then to the decree of Christ's church; and, where neither the gospel nor its apostles nor its church directed, then to the individual judgment. Now, the keeping of Christmas is not an essential article of Christian doctrine. Like the ritual of the service, and the mode of worship, this institution is left to the discretion of the various branches of Christ's church. In the exercise of this discretion, that branch of the church catholic to which we belong has enacted its observance; and in that enactment we have the concurrence of the large majority of Christians, and, as we think, the warrant of primitive usage and common sense. Nevertheless, we prescribe it not for others, but for ourselves. And, though it is painful to know that any blame us for the observance of an institution which partakes of the nature of a domestic regulation, yet, as we base its observance only upon the expediencies and proprieties of the case, our rule is, here as elsewhere, "Let every man be fully persuaded in his own mind."

Another objection to this festival arises from another and a better source. Apprehensive of the increase of popery in our country, alarmed at every coincident between us and Rome, some fear to give currency or countenance to the observance of this day, because, from its origin and circumstances, they judge it has become identified with Roman superstition. In their apprehension and alarm we could well join, at every proof of the growth of this schismatical church, or the increase of its principles. But, if the simple fact of either reception or original at Rome is good cause for the rejection of a Christian institution, many things far from being objectionable would share its fate. We admit neither its Roman origin nor its identity with Roman superstition. It is identified neither with Rome nor Greece nor Syria, nor with any national church. We claim for it that it is catholic, apostolic, scriptural.

But, even if it had original at Rome*, is it good philosophy and sound argument to reject any thing because it flows through an imperfect conductor or an unsightly channel? May not the water be pure, though the pipe be leaden? May not the scriptures be God's word, though Jewish bigotry and Roman intolerance have been their keepers?

But the real question is, not whence it came, but why it is used; and, until its observance be shown to be unscriptural in its original or mischievous in its tendencies, I claim your judgment in its favour.

It is sometimes further objected to this festival, that the day we observe was not the true birth-day of Jesus, and therefore its observance should cease. I deny both the premises and the conclusion. Although we have no certain proof as to the time when this day was first observed in the Christian church, yet, because it was at a very early period kept as the true day† by those who, from their position, had ample opportunity for knowledge; because it was at so early a period generally thus observed‡, and because the church for so many centuries has agreed in this judgment, we affirm that it is the true day, and place the burden of proof to the contrary upon those who deny it. The time of the officiating by Zacharias in his course, and the conduct of Herod in the murder of the holy innocents, are strong collateral proofs; while the general tradition, and the absence of any other assumed day, strengthen our opinion.

But, admit that we are mistaken, does it therefore follow, that we should cease to observe it? We do not rest its expediency or propriety upon it as a birthday, but as a conventional period, generally designated for commemorating an important truth. Does it add nothing of interest to the day, that almost a world's population are sending up their anthems with ours? Does it form no reason for keeping this high festival, that it can,

* This we deny, although its observance was enacted by Julian, bishop of Rome, A.D. 345 (Giesel. i. 292). "It is found marked as such in a Roman calendar supposed to have been compiled in or before A.D. 354" (Pilk. Evang. Hist. 45. Introd.)

† Giesel. Eccl. Hist. i. 292.

‡ St. Chrysostom, tom. 5, hom. 33 (in 4th century) uses this language: "This day is of great antiquity and of long continuance, being famous and known in the church from the beginning." It cannot be denied, that the fathers of the church, in the days here called "the beginning," may have had as good ground for fixing upon that day, as men now have for celebrating the landing of the Plymouth colonists, on the twenty-second December; the direct evidence of which may be as much lost to posterity, as that of the day of the nativity would be to us, had we no other testimony. St Augustine, also, mentions the same fact (Sermon 18, de Nat. Ch. de Trinitate, lib. iv. c. 5. Quoted by Dr. Pilkington, Evang. Hist. Chron. Dissert. p. 46).

more than any other institution, unite the greatest number of souls in an act of religious homage? Surely, if so many Christians are agreed in this great act of annual thanksgiving to God for the blessing of a Saviour, it forms good cause for our union with them to consecrate this day to the nativity of Jesus.

But here, again, the force of our argument is evaded by an allegation, that there is not such an agreement of men in an act of religious homage, but only in an act of festivity, often riotous and unhallowed.

He must be a bold man who should review the thousands of Christian altars in the civilized world, where, to-day, prayer has been made, and gaze upon the kneeling millions who render, to-day, their thanksgivings, and say, "there is no homage there." The ancient prayers, the hallowed services, the anthems which peal from so many temples, and the "tables of the Lord" spread in so many lands, sufficiently indicate the intention of the assembly, and the agreement of Christian minds in an act of religious adoration. The truth is, however, that the fountain of human action sends forth even its purest streams more or less contaminated, and no tide of human feeling long flows uncorrupt. And, therefore, you can never secure man's best religious offerings from taint, or his best institutions from perversion and sin. The Christmas festival, like the thanksgiving-day of New England, is a human institution; and both are frequently perverted by unhallowed festivities. But would it be fair argument and good philosophy to say, that there were no grateful hearts in this commonwealth upon a thanksgiving-day, because so many persons desecrate it? Or would such perversion be considered as good cause for its abolition? Clearly not. Rather would we save it from being corrupted, and sanctify it by acts of piety and devotion.

Christians every where consecrate this sabbath as holy to the Lord. And thus would we ever commemorate the birth-time of our Redeemer*. We hallow it annually by the eucharistic sacrifice, the highest act of homage known to our religion. We devote it to religious festivities and grateful acknowledgments of the goodness of God. It is to us the day of the incarnation of Jesus. His marvellous birth, his holy office, his divine character—these are the themes of our thought. If he were only a man, we might turn over the remarkable circumstances of his birth to the page of history. If he were only a man, we should consider his virtue and his obedience but his bounden duty and reasonable service. If he were only a man, we should never dream it could be true that his blood could cleanse from sin (1 John i. 7); and truly, if he were only a man, the story of the angel-songs at his birth-time is but an embellishment of antiquity. But, when we consider him as divine, as the manifested God, the event we commemorate is at once invested with an august and sublime character. It was an event fitting to be a world's wonder, and worthy to be ushered in by "a multitude of the heavenly host singing and praising God" (Luke ii. 13). And, therefore, because we would, on this day, commemorate a manifested divinity, because we would annually trace the distinct outlines of this truth, and keep it in memory for ever, we set apart this day, and, by every endeared recollection and hallowed association, would consecrate it as the birth-time of our blessed Redeemer, and, therefore, as the beginning of that "mystery of godliness" by which the Word, on this day made flesh, gave us "the power to become the sons of God."

The Christian sabbath tells of the Christian's Saviour: it comes to us teeming with memorials and sacred recollections; yet, if it present any one fact in our Lord's history, or any one truth of his gospel, more prominent than another, it is the fact and truth of the resurrection.

The Christian "communion of the body and blood of the Lord" excites in the pious soul liveliest emotions of gratitude, and brings to "remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension;" and in the memorial we make, and which he has commanded, as often as we eat that bread and drink that cup, we do show the Lord's death till he come (1 Cor. xi. 26).

But, when we set apart a day as the memorial of his birth-time, we bring into strong relief the specific event we commemorate. Its distinct remembrance tends to perpetuate the recollection of its supernatural character. It draws close the attention to its remarkable circumstances. The day stands up as a memorial column in the year, inscribed with the fulfilled prophecies. We make it distinct testimony to the divine character of our Redeemer; and it becomes, therefore, a witness to us, and to our children's children, that the Word which was in the beginning with God, on this day "was made flesh, and dwelt among us" (John i. 14).

* "This festival is the most improper season (if there can be one more than another) for impiety and wickedness, and a most notorious aggravation of it, because contrary to the design of our Saviour's coming into the world, who 'was made manifest, that he might destroy the works of the devil'" (Comp. for Festivals, edit. 1715, p. 72).

SABBATH MEDITATIONS.

No. XXVI.

December 22.—Fourth Sunday in Advent.

Morning Lessons: Isa. xxx.; Acts xxii.
Evening Lessons: Isa. xxxii.; 1 John 2.

MORNING.

"Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him."—Isa. xxx. 18.

Meditation.—

"Lord! in these hours of sacred rest, when work-day cares no more molest,
When hushed awhile is this world's din, and calm without aids peace within,
Good Lord, our darkened spirits bless with the sweet grace of thankfulness.
For every word of truth that falls within thy church's hallowed walls;
For him who left to-day the tomb—our Saviour now, our Judge to come—
For all his merits, bought for men,—bless'd be the Lord. Amen, amen."

"What a starved condition must these poor souls of ours be in that shall never be afforded a meal! whereas now there is a constant diet provided for them: every Sunday, if we will conscionably employ it, may be a festival day to them, may bring them in such spiritual food as may nourish them to eternal life" (Author of the Whole Duty of Man).

Prayer.—"O Lord most high; O God eternal, all whose works are glorious, and whose thoughts are very deep; there can be no better thing than to praise thy name, and to declare thy loving-kindness in the morning, on thy holy and blessed Sabbath-day. For it is thy will and commandment that we should sanctify this day in thy service and praise, and in the thankful remembrance, as of the creation of the world by the power of thy word, so of the redemption of mankind by the death of thy Son. * * Therefore, O my God, I praise thy glorious name, that whereas I, a miserable sinner, having so many ways provoked thy Majesty to anger and displeasure, thou, notwithstanding, of thy favour and goodness, passing by my profaneness and infirmities, hast vouchsafed to add this Sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son, whose glorious resurrection thy whole church celebrateth this day, to pardon and forgive me all my sins and misdeeds. Especially, O Lord, cleanse my soul from all filthy sins with the blood of my most pure and undefiled 'Lamb, which taketh away the sins of the world.' And let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own image, to serve thee in newness of life and holiness of conversation. And as, of thy mercy, thou hast brought me to the beginning of this blessed day, so, do I beseech thee, make it a day of reconciliation betwixt my sinful soul and thy divine Majesty. Give me grace to make it a day of repentance unto thee, that thy goodness may seal it to be a day of pardon unto me; and that I may remember that the keeping holy of this day is a commandment which thine own finger hath written. * * *

"And when, anon, I shall, with the rest of the holy assembly, appear before thy presence in thy house, to offer unto thee my morning sacrifice of prayer and praise, and to hear what thy Spirit, by the preaching of thy word, shall speak unto thy servant, O, let not my sins stand as a cloud, to stop my prayers from ascending unto thee, or to keep back thy grace from descending by thy word into my heart. O, let it be like unto the good ground, that I may hear thy word with an honest and good heart, understand it and keep it, and bring forth fruit with patience in that measure that thy wisdom shall think meet for thy glory and mine everlasting comfort.

"Open likewise, I beseech thee, the door of utterance unto thy ministering servant, whom thou hast sent to open our eyes, that we may turn from darkness to light, and from the power of Satan unto thee; that we may receive forgiveness of sin, and an inheritance among them which are sanctified by faith in Christ. And give me grace to behave myself in the holy congregation with comeliness and reverence, as in thy presence, and in the sight of thy holy angels. Keep me from drowsiness, and from all wandering thoughts and worldly imaginations.

"O, that I may make this day, which godless and profane persons desecrate to their own lusts and pleasures, my chief delight, and consecrate it to thy honour and glory; not doing my own ways, nor seeking mine own will, nor speaking vain words; but that, ceasing from works of sin, as well as from the works of my ordinary calling, I may, through thy blessing, feel in my heart the beginning of that eternal sabbath which, through humble affiance in thy dear Son, I dare hope to celebrate in unspeakable joy and glory with saints and angels, to thy praise and worship, in thy heavenly kingdom for evermore. Amen" (Bp. Baily).

EVENING.

"Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."—1 JOHN ii. 5.

Meditation.—"It is our part to lead our life in godliness, to desire God with hearty and fervent prayers, that it may please him to make perfect that thing which he hath begun in us, to help and strengthen us, that by his grace we may be able to do those things which he hath commanded us, and that he will augment and increase our faith in us; for the prayer of the unfaithful is nothing worth before God, and 'without faith it is impossible to please God'" (Abp. Cranmer).

Prayer.—O blessed Spirit, by whose anointing and sanctification alone we can become the sons of God and joint-heirs with Christ, imprint, we beseech thee, his word and his statutes in our inmost hearts. Graciously lead and help us, that we may indeed follow our one Lord and Master as dear children, and, through his gracious advocacy and full and perfect propitiation, be enabled to cast away the spirit of bondage, and receive the Spirit of adoption, whereby we cry, "Abba, Father!" Let thy grace and strength dwell with us and in us, that we lapse not into wilful and presumptuous sin; and if, in the hour of our weakness, we be overcome of temptation, and our obedience wax faint and cold, so that we keep not his commandments, humble us, yea, overwhelm us with so unutterable a sense of our sinful backsliding, that we may be brought back, self-abased and self-condemned, to the foot of the cross, and be washed with the blood of sprinkling, which cleanseth from all sin, even the sin of the whole world.

And, O reconciled Father, give us, we earnestly pray thee, to know thy Son, Jesus Christ the righteous, whom truly to know is everlasting life. Give us to confess him, not with the understanding and the lip only, but in spirit and in truth; secretly, and before men, as well as in the great congregation; in our lives and actions, in our daily intercourse, and every dealing one with another; lest thou cast us without as liars. In much mercy, give us, diligently, watchfully, in all places, in every hour, and under every temptation, to cleave unto and keep thy word; for, if the truth be not in us, surely we fall from thee, and are overcome of the wicked one. With thy most gracious and ready help be thou pleased to help our helplessness, and make us firm, that we falter not under our infirmities. O, perfect thou thy love in our hearts! So shall thy Son dwell in us, and we abide in him: so shall we be enabled to press forward unto the mark of our high calling, meekly striving to walk as he walked, and doing righteousness, to bear witness that we are born of him.

We laud and magnify thy name, O Lord our God, that thou had vouchsafed to reveal unto us Jesus the Christ; that he hath overcome sin and eternal death for us, who were children of wrath; and that by his true light we are passed out of darkness, and enlightened with the bright and

saining glory of gospel truth and love. O thou God of all love, stir up our cold hearts to fervent charity: teach us to love our brother as ourselves; even to love him with the same love wherewith thou lovest every creature thou hast made; even to love him because thou first lovedst us, and gavest thy dear Son an offering, that our sins might be forgiven for his blessed name's sake.

Furthermore, we beseech thee, arm us against the pride and fleshly-mindedness of our own hearts: watch over us, lest our eyes be blinded by the world and the things that are in the world; and so preserve us unspotted from its deeds of darkness, that there be none occasion of stumbling found in us. And make us, O make us so strong in thee and in the power of thy might, that we may always do thy holy will, and abide in thee for ever! Amen. S. K. C.

Christmas Day.

Morning Lessons: Isa. ix. 1-8; Luke ii. 1-16.
Evening Lessons: Isa. vii. 10-17; Tit. iii. 4-9.

"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. vii. 14.

Meditation.—"The necessity of believing our Saviour thus to be born of the virgin Mary, will appear both in respect of her who was the mother, and of him who was the son. In respect of her, it was therefore necessary, that we might perpetually preserve an esteem of her person proportionable to so high a dignity. It was her own prediction, 'From henceforth all generations shall call me blessed' (Luke i. 48). If Elizabeth cried out with so loud a voice, 'Blessed art thou among women,' when Christ was but newly conceived in her womb, what expressions of honour and admiration can we think sufficient now that Christ is in heaven, and that mother with him? Far be it from any Christian to derogate from that special privilege granted her which is incommunicable to any other. We cannot bear too reverent a regard unto the 'mother of our Lord,' so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the primitive church: 'Let her be honoured and esteemed: let him be worshipped and adored.'" (Bp. Pearson).

Prayer.—"O holy and Almighty God! Father of mercies! Father of our Lord Jesus Christ, the Son of thy love and eternal mercies! I adore and praise and glorify thy infinite and unspeakable love and wisdom, who hast sent thy Son from the bosom of felicities, to take upon him our nature, our misery, and our guilt; and hast made him, the Son of God, to become the Son of man, that we might become the sons of God, and partakers of the divine nature. Since thou hast so exalted human nature, be pleased also to sanctify my soul and body, that, by a conformity to the humility and laws and sufferings of my most dear Saviour, I may be united to his Spirit, and be made all one with thy Christ.

"O holy and eternal Jesus, who didst pity mankind, lying in sin and misery, and didst choose our sadnesses and sorrows, that thou mightest make us to partake of thy felicities! Let thine eyes pity me, thy hands support me, thy holy feet tread down all the difficulties in my way to heaven. Let me dwell in thy heart, be instructed with thy wisdom, moved by thy affections, choose thy will, and be clothed with thy righteousness; that in the day of judgment I may be found having on thy garments, sealed with thy impression.

"O holy and ever blessed Spirit, who didst overshadow the holy virgin, mother of our Lord, and causedst her to conceive in a miraculous and mysterious manner! Be pleased to overshadow my soul, and enlighten my Spirit, that I may conceive the holy Jesus in my heart, and may bear him in my mind, and may grow up to the fulness of the stature of Christ, to be a perfect man in Christ Jesus." (Bp. J. Taylor).

"O God of mercy, most adorable, ever to be admired, ever to be loved! Help us to understand and revere, to contemplate, and with all diligence to walk worthy of this 'mystery of godliness,' the Son of God 'manifested in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.' To whom with thee, O Father, and thee, O Holy Ghost, be all praise, honour, and thanksgiving, now and for ever. Amen" (St. Augustine).

Innocents' Day.

Saturday 28th December.

Morning Lessons: Jer. xxxi. 1-18; Acts xxv.

"A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not."—Jer. xxxi. 15.

Meditation.—"What cursing of Herod! what wringing of hands! what condoling! what exclaiming was now in the streets of Bethlehem!.... He, for whose sake thou killedst so many, shall strike thee with death; and then, what wouldst thou not have given to have been as one of those infants whom thou murderedst? Thou smiledst to think how thou hadst defeated thy rival, and beguiled the star, and deluded the prophecy; while God in heaven, and his Son on earth, laugh thee to scorn, and make thy rage an occasion of further glory to him whom thou meanedst to suppress. He that could take away the lives of others cannot protract his own. Herod is now sent home" (Bp. Hall).

"Though God forbids us not, with acutest anguish, to bewail the ravages death makes in our families, inconsolable grief is sinful. Christians must never sorrow as if they had no hope, or as if their comforts were all bound up in a dying worm" (Haweis).

Prayer.—"O holy and eternal God, who didst suffer thy blessed Son to fly from the violence of an enraged prince, and didst chuse to defend him in the days of his infirmity by hiding himself, and by a voluntary exile, be thou a defence to all thy faithful people whenever persecutions arise against them: send them the ministry of angels to direct them into ways of security, and let thy holy Spirit guide them in the paths of sanctity, and thy providence keep them till the times of refreshment and the day of salvation shall return.

"O Lord! let the fruits of thy care and watchfulness over us be such, that thy deliverances may issue in holy obedience to thee, our heavenly Father in Christ Jesus, and all our preservations be, not to fleshy or sinful indulgences, but to spiritual and heavenly ends.

"Grant this for Jesu's sake, who suffered exiles and hard journeys, and all the miseries of an alien and a stranger in a foreign land; to whom, with thee and the eternal Spirit, be glory for ever, and blessing in all generations of the world, and for ever and ever. Amen" (Bp. J. Taylor and Bp. Sparke).

(Jarrow Church.)

JARROW ON THE TYNE.

THERE are many localities which, in themselves of little interest, derive no small portion from their connexion with some eminent individuals; and few persons of religious feeling and antiquarian taste will not feel anxious, if in the neighbourhood, to visit the ruins of the monastery of Jarrow, and its ancient church, so long the residence of the venerable Bede. The place was anciently called Gyrvy, the Saxon for a marsh or fen; and the inhabitants called Gyrvii, or fen-men.

Benedict Biscop, a Northumbrian nobleman, minister at the court of king Oswy, at the age of twenty-five resolved to embrace a religious life. He went to Rome about A.D. 663, and again a few years later; and, having studied for some time there, resided for two years as a novice in the monastery of Lerins, in the south of France. He then paid a third visit to Rome, just as Theodore was about to be sent as archbishop to England; whom he accompanied, bringing with him many books and manuscripts, and also relics. King Egfrid received him kindly, and gave him a large grant of land to build a monastery near the mouth of the Wear, where Monk Wearmouth now stands. Hither he brought skilful masons and artificers of glass from France; and, sparing nothing in cost or labour, soon completed the work.

"These were the first artificers of glass," says Bede, "known among the Saxons. They glazed the windows of the church and the lodgings of the monastery; and from them the English learnt the art, A.D. 678." "It is an art," continues Bede, "not to be despised for its use in furnishing lamps for cloisters, and many other kinds of vessels." It is most likely, however, that the Romans had taught the ancient Britons this art before, if they did not themselves know it; for the druids are said to have used glass rings for amulets or charms. And the glass used by Wilfrid at York minster was a few years earlier than this at Jarrow.

The church was, by the king's desire, dedicated to St. Peter.

Scarcely was the monastery reared, when Biscop paid a fourth visit to Rome, and returned with rich gifts and ornaments for the church, and another collection of books. He obtained a letter from pope Agatho, approving the regulations of the monastery, at the king's request; and brought with him a Roman abbot, very skilful in church-music. The monks at Wearmouth were thus instructed in the service as used in Rome. The king increased his grant of land; and Biscop raised a monastery near the other, which was dedicated to St. Paul, and was Bede's monastery of Jarrow, which had been anciently in the occupation of the Romans. The greater part of his time Biscop passed in travelling; and it was not till he had made five journeys to gather stores for his great foundation, that he returned to die at home.

The first abbot of Jarrow was Ceolfrid, under whose government and that of St. Benedict, nearly six hundred monks were collected in the two monasteries.

The monastery of Jarrow was twice burned by the Danes and once by the Normans.

Bishop Walcher, who was presented to the see by William the Conqueror, invited the monks Aldwic, Elfroy, and Renfrid, then living at Muncaster (Newcastle), to take up their abode at Jarrow. Little of the former splendour of the monastery remained. They were enabled, however, to rebuild it. The priory of Tinmouth was granted to the fraternity; and the remains of St. Oswin were removed thither.

Jarrow still continued, however, partially to flourish as a monastery, till it shared the same fate as other similar institutions at the dissolution.

"A stranger," says Mr. Howitt, "would now wonder what were those charms which bound Bede, through his whole life, to the monastery of Jarrow. The ruined walls of the monastery, and the church adjoining, stand on a green hill, on the banks of the Tyne, a mile or two from its mouth, and from South Shields in a direct line; rather they stand on the border of Jarrow Slake, a ruined haven half filled by the wash of sand and soil, which still receives the waters of the Tyne at flood, and is left dry at ebb. The site of the monastery is on a ridge descending swiftly to this bay. The scene around is one of unceasing bustle. The traffic on the river is immense, affording an utter contrast to those quiet days when the monks of Jarrow in solitude pursued their changeless routine of ceremonial worship, or devoted their hours to the illumination of manuscripts."

The ruins of the monastery are still visible, and in them is a curious chamber. A stone now in the arch of the old tower, between the chancel and the nave, bears evidence of the founder's work. This stone was formerly in the north wall of the chancel, and records the foundation in A. D.

685. The present nave was burnt A. D. 1783. The tower and chancel remain as at the dissolution. In the vestry is a tall-backed chair (of which a view is given), traditionally reported as having belonged to Bede.

Bede was born in the district belonging to this monastery (supposed at Monkton), and at the early age of seven was entrusted to the care of Biscop, at Monk Wearmouth, from which he removed to Jarrow. Near Monkton there still exists a well bearing his name, and which was long deemed sacred on account of its supposed sanatory virtues.

The remains of Bede were interred at Jarrow, in a porch built to his honour on the north side of the church; but they are said to have been carried off about A. D. 1022, by Elfrit, the sexton, to Durham, where they were deposited in or near the tomb of St. Cuthbert. They were enclosed in a splendid shrine of gold and silver by bishop Pudsey, but were afterwards removed to the Galilee.

(Galilee, Durham Cathedral, and Bede's Tomb.)

THE SIGHT OF THE SOVEREIGN:

A Sermon

(Preached on Sunday, Nov. 27, on occasion of the visit, to the City, of Queen Victoria, to open the New Royal Exchange),

BY THE REV. HENRY GEORGE WATKINS, M.A.,

Rector of St. Swithin's, London-stone.

ISAIAH xxxiii. 17.

"Thine eye shall see the king in his beauty."

THIS part of the prophecy begins with a voice from God to Sennacherib, the king of Assyria, who invaded Jerusalem in the days of good king Hezekiah. This invasion occasioned the pious monarch to cover himself with sackcloth, and to appear in the presence of his people in the habiliments of sorrow. The prophet Isaiah, foreseeing the evils that surrounded the nation, betakes himself to prayer; and so did king Hezekiah. This is the way to enjoy peace within, though many troubles may surround us. If we call upon God in our affliction, he condescends to say that he is honoured by it, and will hear and answer us. And, "if we know that he hears us, we know that we shall have the petitions that we have desired of him." And if God be for us, none can be against us. He can effectually say, "Peace, be still;" and the troubled breast will speedily become calm. "Blessed then is the man that trusteth in the Lord, and whose hope the Lord is."

Observe, in the 15th verse the prophet describes those who would be preserved in the siege: "He that walketh uprightly, and speaketh the truth; he that despiseth the gain of oppression, and that shaketh his hand from holding of bribes, he shall dwell on high: his defence shall be the munitions of rocks; and, (though living for his defence on an unfruitful rock), his bread shall be given, and his water shall be sure." That is, by the overruling providence of the God of heaven, Sennacherib shall be inclined to raise the siege; Jerusalem shall be delivered from his hand: the days of affliction shall be ended; the king shall put off his sackcloth, and gird himself with gladness; he will be seen arrayed in the splendour of royalty, a blessing to his people, and receiving from them the most sincere congratulations.

"Thine eye shall see the king in his beauty." Some hundreds of thousands will seek a laudable gratification on the morrow, attended with various modes and degrees of convenience and enjoyment, in witnessing the splendid pageant that is expected to be exhibited in our ancient city, and for which such great and rapid and suitable preparations have been made. Our justly-beloved sovereign, we all know, is expected to open, in due form, the magnificent building, of which her justly-esteemed consort, less than three years ago, laid, as it is called, the first stone. She is to open the building, that it may become a place of mutual communication for the merchants of all nations. The British queen, whose dominions are so extended, eastward and westward and northward and southward, that it is truly said that the sun is shining always upon some of them—the queen of these extensive and remote dominions comes to honour a newly-erected city-palace with her presence, for the commercial accommodation of her city princes; for, indeed, in these times "her merchants are princes." Although she is continually looking on magnificent structures and exquisitely wrought decorations, there will be occasion for her to say, when she approaches the new Exchange, as some of old exclaimed concerning the temple of Jerusalem, "Behold, what costly stones, and what a building is here!"

The words of dedication, or consecration, if I may so speak, are already engraven on its front; and they are taken, as it becomes a Christian nation they should be, from the holy scriptures. They recognise the power and benevolence, and the universal proprie-

tory and domination, of the blessed God. On a mart for the good things of all nations, the inscription contains a truth acknowledged, though with more or less of devotion, in one way or other, by the followers of Moses, Mahomet, and Confucius, and by Christians of all sorts. It is a most appropriate sentiment on the entablature of a building erected for such a purpose; a truth that ought to be always on our hearts, daily to excite our gratitude and to regulate our conduct toward each other; a truth which should lead our minds to a better acquaintance with the holy scriptures, the revealed will of him who has created us for an immortal existence, and who is willing that all men should be saved by coming to the knowledge of the truth, and who has commanded that the gospel of Jesus Christ shall be published for the benefit of all nations.

The sentiment I have alluded to is this: "The earth is the Lord's, and the fulness thereof." It is the first verse of the 24th psalm.

Let us fix our thoughts for a few moments on this text, so engraven in stone that all who enter the building may be taught a solemn truth. "The earth is the Lord's;" "the world, and they that dwell therein. For he hath founded it on the seas, and established it upon the floods."

Before time was numbered by days, as our time now is, the Lord God made the materials of all the forms and qualities that now exist. These elementary materials, for ought we can tell, might have been many ages previously moulded and formed to answer various good purposes, to us unknown, in the grand machinery of the universe, and for the habitation of animals, and the production of plants, whose remains are found embedded at various depths, and which show that they were different from those now in existence among us.

"In the beginning God created the" materials of the "heavens and the earth;" and in some succeeding point in duration, and through causes unknown to us, and not necessary to be known by us, these materials became without beauteous form, and void of living things; and the earth and the water was one intermingled mass. The almighty and most benevolent Creator again adjusted these elements that he had originally created, and from them formed the beauteous and well-peopled and well-furnished world in which we live. He formed the earth principally to be inhabited by creatures made "in his own image and likeness." Animals and plants and minerals are all provided for the use of the rational part of the family of God; and those are the materials of all our commercial dealings. And, as each of the several climates of the earth is adapted to grow and nourish and mature its own specific animal and vegetable and mineral commodities, so the waves and winds and the art of navigation enable mankind to carry on a system of universal barter, by conveying the productions of one country for sale or exchange in another; and hence each civilized nation partakes of the imported necessaries, conveniences, and luxuries produced in other countries. Thus, in an international view, we have all things in common; and the plenty of one country can always be consigned to supply the deficiency of another. Hence the importance of an edifice suited for the resort of the merchant, that there mutual exchanges may be continually making, so convenient and necessary and useful for all the nations of the earth.

We cannot be sufficiently thankful to the bountiful Creator for the "fulness," the variety, and the sufficiency for the necessary supply of all his creatures. It is only the sin of man, and the unnatural position in which he has placed himself, or is placed by his fellow-men, which occasion any thing like absolute destitution. God has created enough for all; but the vices of his rational creatures, and their moral departure from those holy and wise and benevolent arrangements and directions conveyed in the holy scriptures, have disturbed, if I may so say, God's order of distribution; and hence, in many respects, arises the grievous inequality in human condition. The earth is full of the goodness of the Lord: it is full of his mercy; and it is only the fault and sin of his creatures that this fulness of his goodness and mercy is not universally enjoyed.

Such an inscription as that we allude to is giving honour to whom all honour is due; to him who "giveth rain from heaven, and fruitful seasons, filling our hearts with food and gladness;" to him "whose are the cattle upon a thousand hills, and whose tender mercies are over all his works." God is the King of all the earth. May we "show forth his praise, by giving up ourselves to his service, and by walking before him in righteousness and true holiness all the days of our lives."

Nor ought we, upon this occasion, to omit to say that our beloved queen, and those who have advised with her, deserve the esteem of the whole world, and of all commercial persons in particular, for that friendly and personal intercourse which she has instituted among some of the other sovereigns of Europe; sovereigns whose countries send their commodities to our own, and receive ours in return. What king or queen, before queen Victoria, ever invited to England the king of the French, the king of Prussia, the king of

Saxony, the emperor of Russia, whose dominions extend from the Frozen ocean to the wall of China, and other continental monarchs? All things are in the hands of God, who is a lover of peace and concord: and we do hope and trust and expect that this friendly intercourse of reigning sovereigns will be the means of preserving peace among the nations, and prevent smaller political collisions from assuming warlike attitudes. Let us thank God, in whose hand are the hearts of kings and queens, for the long peace which this nation has enjoyed, and for the maintenance hitherto of our civil and religious liberties. And, certainly, we ought to pray in our family worship, more frequently than we do, for all that are in authority, that we may lead peaceable lives in all godliness and honesty.

It has been a subject of thankfulness to the God of providence, who holds our souls in life, that on former public occasions, like that anticipated on the morrow, so few distressing occurrences took place, compared with the number of persons that were congregated as agents and spectators, and considering the dangerous services performed, and the hazardous positions that were occupied, and the adventurous rashness of many. A few persons—and we hope they will be very few—may afterwards have to look back to the morrow with grief, on account of some afflictive casualty that may take place, either in the way of their duty or in the gratification of their curiosity. We hope that "God will give them patience under their troubles, and a happy issue out of their afflictions."

Thank God that our social comforts and enjoyments have no necessary connexion with the gratification of our curiosity; and that our bodily strength or energy of mind is not absolutely necessary to be put on the stretch to witness the splendid scenery of the morrow. Millions of the queen's affectionate subjects will never see her, although their loyalty may be as fervent, and their civil and religious liberties will be as large and as secure, as that of those who are continually near to her person.

Let us now turn our thoughts, as is most befitting the morning exercise of the sabbath, to the Prince of the kings of the earth, the King of kings and Lord of lords; to him who dwelleth in light inaccessible, whom no man hath seen, or can see, while in the body, but who yet may be seen by the eye of faith. The bright sunshine of his favour and love may be enjoyed by the Christian at all times and in all places, whatever may be his worldly condition. Turn your thoughts to him who will at the last day appear in the most solemn pomp, with all his holy angels. His glory fills the heavens; and his goodness spreads over all the corners of the earth. Through his overruling providence, seed-time and harvest do not fail. "By him all things were created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; for all things were created by him and for him." He is the great King over all the earth; and by him potentates reign and princes decree justice.

When this supreme Lord visited the earthly part of his universal empire, eighteen hundred years ago, the holy evangelists record his progress toward the metropolis of his peculiar nation, toward Jerusalem, the capital city of Judea; and the procession was such as the circumstances of the case, and the holy and merciful work in which he was engaged, befitted. When he drew near, all the city was moved, saying, "Who is this?" and the multitude said, "This is Jesus of Nazareth," "the king of the Jews." And many went out with palm-branches to meet him. Many cast their garments in the way; and others cut down branches from the trees, and strewed them in the way; and the multitude that went before and that followed hailed him as their king, and said, "Blessed is the king that cometh in the name of the Lord. Hosanna in the highest;" *i. e.*, "Save and bless in the highest degree this Son of David" (Matthew xxi. 8, 9).

Millions of his faithful disciples, who have been born since, have, of course, never enjoyed such an exciting opportunity as these Jews in the neighbourhood of Jerusalem did; but our heavenly King has said, for the comfort of all such, for the comfort of you and of me, "Blessed are they that have not seen, and yet have believed." God Almighty grant, who has the hearts of all in his hands, that we may be able truly to say, with the holy apostle Paul, "Whom, not having seen, we love: in whom, though now we see him not, yet, believing, we rejoice with joy unspeakable and full of glory; receiving the end of our faith, the salvation of our souls."

However many may be disappointed as to seeing the queen of England on the morrow, none will fail in due time of seeing the King and Lord of the church, when he comes with power and great glory. Each of us, whether we will or no, at the appointed day, will have an uninterrupted view of him, and he of us, when the trumpet shall sound and the dead will be raised. And, most probably, before this awful scenery open upon the world, our spirits, individually, will have a near view of the divine majesty. Death will be the bearer of the expected and

welcome invitation to some, and the undesired summoning-officer to others. Death, as it were, will say to your soul and mine, "Behold, the King cometh: go ye out to meet him." Then the unembodied spirit of the real Christian will depart to the state of other human spirits, separated for a season from their bodies, to be ever happy with the Lord; and the souls of the ungodly and irreligious will go to their own place, to mingle with their own society. How long our mortal bodies will remain in their tombs no one knows; but the day will come, the punctual moment will arrive, when all that are in their graves shall hear the voice of the archangel and the trump of God, and shall come forth. Then "every eye shall see him." Then will be gathered together, not only the inhabitants of one city, or one country, but all kindreds and peoples; and they will be marshalled and arranged, on the right hand and on the left, as every man's loyalty or rebellion has been; to the joy of all his beloved and faithful subjects, and to the confusion of all who, by their disobedience to his gospel, shewed that "they would not have him to reign over them."

Many have earnestly solicited and gladly received invitations to the splendid banquet that is provided; and they would be glad to eat and drink, if possible, in the presence of the queen and her nobles on the morrow. This is now all their desire and all their happiness, though the accomplishment, if it can be, will occasion some cost and inconvenience. But, O, how few of these very persons, on other occasions, give the least heed to the free and affectionate invitations of their ministers, the ambassadors of Christ, which are given from month to month, to all that are religiously and devoutly disposed, to partake of a feast "ordained by Christ himself, for the continual remembrance of the sacrifice of his death, and of the benefits which we receive thereby!" Our blessed Lord himself has thus commanded all who desire and hope to be interested in his death: "Do this in remembrance of me." How does it shew the corruption of man's nature that his tastes and propensities should run so eagerly on carnal and transient enjoyments, and to the total neglect of spiritual and heavenly and abiding benefits! O, this is a circumstance deplored by all that love our Lord Jesus Christ in sincerity. And, my dear brethren, these things ought not so to be with any of us.

He builds his hopes and enjoyments too low who builds them on perishing materials. To be truly happy, we need to make the things that are eternal the paramount objects of our delight; for the fashion of this world passeth away. While we are thankful for the accommodations and conveniences which God bestows upon us and upon our city and country, let us not, as professed Christians, merge all our thoughts and cares and profits and pleasures in evanescent and perishing things. We are born for eternity: may our highest pleasure be in a due preparation for it; so that, when we leave those worldly objects that may, in their season, have justly excited our delight, our spirits may join the blessed assembly where all is wonder, love, and praise.

Time is the consumer of all things, and a season will come when, either by a gradual mouldering or some terrific catastrophe, the massy and elegant structures, which we now so justly admire, will be ruinated. This has twice happened to two former Exchanges. Where are Tyre and Sidon and Carthage and Babylon and Nineveh? The very extensive sites on which they stood cannot, with complete accuracy, be ascertained. Who built, and when were built, and when were they destroyed, those towers and temples and palaces in far distant deserts? For they are only known to have ever existed by the very few, though most magnificent, fragments of them that remain. A time will come when all mercantile accounts will close, and merchandizes and exchanges will be no more; and then the merchant and the artizan and the noble and the peasant, the oppressor and the oppressed, will each be required to give an account of himself to him who made the earth, and provided the fulness thereof. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless," at his appearing, and in his kingdom (2 Pet. iii. 10-14).

Think prospectively, my dear brethren, of the holy and heavenly triumph, which will be closely connected with the world's dissolution, and of which we shall, every one, be most deeply interested spectators. It is thus prophesied of by our Saviour himself: "The Son of man shall come in the glory of his

Father, with all his holy angels; and then shall he sit on the throne of his glory; and before him shall be gathered all nations" (Matt. xxv. 31, 32). Then will holy Job's prediction come to pass: "I know that my Redeemer liveth, and that in my flesh I shall see God; whom I shall see for myself, and mine eyes shall behold him." And we may say to every real, right-hearted Christian, the loyal subject of the King of kings, "Thine eyes shall see the King in his beauty." You will see him, and nigh: you will behold him, and not afar off; you will see him in the very beauty of holiness, in the lustre in which he appears on his throne of glory: you will eat and drink of heavenly viands in his more immediate presence, and be associated with king David and Solomon and Hezekiah and Josiah, and all that have departed this life in God's faith and fear. You will see him as he is, and, in your measure, be made like him. You will see him without inconvenience or fatigue or danger, see him to your everlasting joy. Blessed are they that shall eat bread in the kingdom of God. Then will be fully answered the intercessory prayer, which the King of the Jews offered for his universal church: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, the glory that I had with thee before the foundation of the world."

Now unto the King eternal, immortal, invisible, be honour and glory and might and majesty and dominion and power, for ever and ever. Amen.

ONE CHRISTMAS DAY.

It was many a Christmas-day since we had been together; for our homes were now far apart. We had met in sorrow and in joy. We had seen the earliest daffodil and the earliest blue hyacinth together; and marked when the tender foliage of the lofty lime-trees looked like soft moss on the roofs of the houses behind them. We had seen the red hawthorn drop on the ground its shell-like petals; and we had enjoyed together the fruits and flowers of the glowing summer. Autumn, too, had seen us together: when the beautiful garlands of the hops were to be gathered in, and when the corn called for the sickle, and when the juicy mulberries were ripe, we had been together. At last we met, in winter; and we both felt that it was a sunshiny day that saw us meet; and great was the pleasure to spend Christmas together, though the days of childhood and of youth pressed upon the remembrance—the Christmas fare and the holly-bough of long-past years; and the smiles, O the smiles of those whom the grave hath hidden for ever from our view. "For ever," did I say? Yes, for ever in this world; but the "for ever" of this world, how short!

It is said—

> "Thy gifts my days with gladness crown;"

and I would dwell upon the thought. What are the gifts of God? Health and wealth and earthly friends—these, in general, are to be spoken of as only lent, to be recalled when he pleases; but what are his gifts? In one word, his only Son. An old writer has observed, "God gives us nothing to have and to hold but his Christ." True; but in him, and with him, he gives us also eternal life. "God hath given to us eternal life; and this life is in his Son." He gives us faith to believe in him, and grace to serve him. And our Christian friends, what shall we say of them? Are they given, or only lent? Only lent, as it concerns this world: here to-day, and, it may be, gone to-morrow; but gifts, as it concerns eternity. Are they and we the purchase of one blood, the partakers of one grace, the heirs of one glory? Then are these blessings lent to us in time, but given to us for eternity.

> "One family, we dwell in him;
> One church, above, beneath;
> Though now divided by the stream,
> The narrow stream of death.
>
> "One army of the living God,
> To his commands we bow:
> Part of the host have crossed the flood,
> And part are crossing now."

On this Christmas-day the ground was white with snow; but the snow, having been on the ground ten days, was now in many parts trodden in. In one field much snow remained; and, where the snow was worn away, every blade of grass was covered with frost. The frozen snow provided a good firm footing; and we walked on, admiring the beauties of the wintry scene. The sun shone brightly, and the sky was of a calm and beautiful blue; and, as the eye rested on the fir-trees at a distance, we might have fancied we were far away northward.

> "The hoar frost was chill
> Upon moorland and hill,
> And was fringing the forest-bough."

We were on our way to a little country church. I cannot cheer you with an account of a crowded congregation. How it might be in general I do not know; for I was but a stranger-guest. A few weeks since, the incumbent had died; and it might be that the congregation were unsettled and scattered, till another should regularly minister among them as his own people.

Some texts were inscribed on the walls. In one part of the church the eye rested on the invitation, "O, worship the Lord in the beauty of holiness:" on another tablet was inscribed the text, "God is a Spirit; and they that worship him must worship him in spirit and in truth." The large heavy font, placed appropriately at the entrance of the church, bore the date 1591; and the whole edifice appeared ancient. A screen carved with Gothic work separated the chancel from the body of the church. I loved to look on the evergreens which at this season "beautified the house of God's sanctuary." The sun shone powerfully through the windows, and produced an effect like that of leaf-gold on the laurels just before me.

I said we were but a small company: I was glad we were not still fewer in number. A youth who was with us had much desired on that day to pay a visit to the Roman catholic chapel near at hand, and had left home with the intention of separating from us when we entered our church, and going on alone a little further; but, though

I would not have him disappointed in anything that could do him good or give him innocent pleasure, I could not but rejoice when I heard him say, "He found there would be no service at the chapel;" and so he turned in with us, where his father ministered and his mother knelt among the worshippers.

My fellow protestants, shrink not from your name, even though you may be called ultra-protestants. What! can we protest too strongly, too frequently, against the reposing in outward forms, against the worshipping of our fellow-beings? "We know whom we worship;" and on this Christmas-day we worshipped not the virgin-mother, but the Son of that blessed virgin.

"O most mighty, O most holy,
Far above the seraph's thought!
Art thou, then, so meek and lowly
As unheeded prophets taught?

"O, the magnitude of meekness,
Worth from worth immortal sprung!
O, the strength of infant weakness,
If eternal is so young!"

There was no sermon, it being the custom in this neighbourhood to omit the sermon at the times when the Lord's supper is administered. It was a blessed and holy season: we drew near in faith, and took that holy sacrament to our comfort.

In the afternoon we had another church to visit, and hymns to join in; beautiful hymns—but I will give only one verse:

"O, for this love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
Their joyful praises speak."

"This love!" the love that led the Redeemer to lay aside his glory. The more we think of it, the more wonderful does this love appear. The very simplicity of the theme is its glory. We read the simple tale, the story of one born in a stable, wrapped in swaddling-clothes, lying in a manger; but who, O, who is this? Revelation alone can answer: "To us a child is born, to us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

What shall I say of the sermon? The very text, my reader, is it true if we address the words to you? "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be made rich." Do you, indeed, know this grace? St. Paul tells his Corinthian converts that they knew it. Do we know it? He who knows most of it, while on earth, confesses that he knows but very little; yet he who knows but little of this love knows what the Holy Spirit alone can teach him. "Ye know the grace." Yes, there is not a Christian upon earth but knows something of this grace; and he who begins to know shall go on to know more, yet still confessing that he knows what passeth knowledge.

Another scene of that Christmas-day took place in a city charity-school. Sometimes it is difficult, even in a wealthy neighbourhood, to procure exactly the place that might be preferred in which to hold a charity-school. It is pleasant, indeed, to see a nice room devoted exclusively to the purpose, with a pretty outlet or garden, such as I have seen where the smooth grass-plat and the narrow border of flowers enforced the lesson of neatness taught within the walls of the school. The room to which we adjourned when the church service was ended was the best that could be obtained here. From a narrow lane we entered a door leading to a steep flight of stairs: this led us to a large room filled with furniture of various descriptions: another flight of steps to ascend, and then pass through a room leading to the school-room. I think the children loved the appearance of danger when they felt there was not the reality; for I observed that always, in this passage-room, it was their delight to tread as heavily as they could on a trap-door which shook beneath their feet, and showed through wide cracks the room below. But we are, at last, in the school-room, nicely warmed with a stove, teachers and children all looking pleased and happy. How delightful it was to see so many teachers engaged in the good work; ladies in the bloom of youth giving their time and energies to this blessed work! But they seek not praise, and I give it not to them, but to that grace which has, I trust, taught them their need of a Saviour, and taught them to feel for others. And O, if a word of encouragement would be welcome from one who, though a stranger, was permitted, now and then, to be a fellow-teacher in that school, she would say, "Be not weary in well-doing; for in due season you shall reap if you faint not." Be content to say the same things, to propose the same questions many times. Remember how patiently your divine teacher has borne with you; and, dear friends, ask for more and more of the influences of the Holy Spirit. You need great things; therefore, ask great things for yourselves and for the poor children.

On this occasion many visitors, and the minister of the parish, and his beloved family, were present. Of that dear lady to whom all eyes turned as to "the foundress of the feast" I will say but little. This much I will say: she has a kind word and a kind smile for rich and poor, for young and old: she is a help meet for him whom God hath called here to the ministry of the everlasting gospel. Often has she brought to my mind the command she so well obeys: "See that ye love one another with a pure heart fervently."

Now all the children are arranged in order, and ready, just before they receive their Christmas cake, to sing their Christmas hymn, a simple, easy one. How soon they have learnt it, and how lively and appropriate is the tune! We must commend their singing, though, indeed, they have every advantage, when we consider who teaches, and who leads the singing.

"Little children, can you say
Why you're glad on Christmas-day?
Little children, can you tell
Why you hear the sweet church-bell?
Can you tell me who was born
Early on the Christmas morn?

"Now you will at once reply,
'We are glad, and we know why:
'Tis a joyful day on earth,
Joyful for our Saviour's birth:
Angels came from heaven to say,
Christ was born on Christmas-day.

"'Tis the birth-day of our King;
We our little offerings bring.
'Tis our pleasant holiday;
Therefore we are glad and gay,
Sing and pray and hear his word,
Keep the birth-day of our Lord.'

"Children—think before you speak—
When you come your Lord to seek,
Have you any gold to throw
At his feet who loved you so?
Have you frankincense and myrrh?
Sweetest spice, you know, they were.

"Children, you have nought, you say,
At your Saviour's feet to lay.
Ask him, then, your souls to take,
And to save for his name's sake.
Jesus, Saviour, take each heart:
Make it holy as thou art."

IMPORTANCE OF CHRISTIAN CONCORD*.

THERE is nothing more melancholy and dispiriting than to see the divisions and confusion which prevail amongst professing Christians. The progress of Christianity is hereby lamentably impeded, both at home and abroad. It is distressing to think that the children of this vain world should continually prove themselves "wiser in their generation than the children of light." When a carnal warfare is waged, are not discipline and union observed; past experience having shown that division produces weakness, disorder, defeat? Ah, how painful, how heart-rending, that in the spiritual warfare all such wisdom is forgotten, all such experience despised, that "Manasseh should persist in opposing Ephraim, and Ephraim Manasseh, and they unite against Judah!" It must, therefore, be the hearty wish of every good man that such fatal disorder should be removed; and that the strongholds of sin and dominions of Satan should be vigorously attacked by the united disciplined hosts of the people of God, and not by small detachments and scattered forces, which are too often apt to waste their strength, exhaust their zeal, and expend their resources, in angry disputes and unbecoming contentions. Do we not, then, again see where a door appears set open before us, to establish concord and promote union? May we not, at least, be allowed quietly and unobtrusively to aim at such a glorious consummation, though it appears so unpromising and hopeless? "We walk by faith," remember, "not by sight." At all events, be it far from us to impede its progress by internal discord and division; because, if not united within, we can hardly be surprised that others should be divided without; and it would be presumption, madness, to have union on our banners, with division in our ranks—concord for our precept, but discord for our practice. "By this shall all men know that ye are my disciples, if ye have love one to another," says our blessed Lord. And again: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are:" "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Seeking to obey the injunctions and walk in the footsteps of the Author and Finisher of our faith, how beautifully, how fervently, does the church, in her incomparable liturgy, teach us to pray for and aim at this heavenly concord and union! "More especially, we pray for the good estate of the catholic church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." Such a desire and such an endeavour breathe no unchristian spirit, assume no undue exaltation, exhibit no haughty demeanour, pronounce no unholy anathemas, employ no carnal weapons. There is a steady, calm, unflinching, consistent, peaceful course, looking neither to the right nor to the left, but manfully and indefatigably advancing, cultivating and cherishing union within, striving to remove prejudices, excite confidence, and awaken attachment; "in all things approving ourselves as the ministers of God, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left."

Is this the door which is set open before us? Then how precious does our beloved church appear! How eager do we feel to adorn her doctrines, treasure her liturgy, guard her sanctuaries, protect her children, regain her deserters, rivet her wanderers, silence if not convert her enemies! God forbid that her pillars should be shaken through the treachery of professing friends. God forbid that her foundations should be weakened through the subtlety of uniting foes. With what burning zeal and holy ardour must we seek to further all her bright and brilliant schemes for purifying the people, exalting the nation, enlightening the world! If constant to the church we love, if true to the Master we serve, if faithful to the God we trust, if clothed with his armour and strengthened by his power, we need fear no opposition, waver before no difficulties, stagger at no obstacles, care for no revilings, tremble before no enemy. Our zeal may be questioned, our motives maligned, our intentions purposely misunderstood, and our actions basely misrepresented; but we know and feel that we are steadily pursuing our course as in the presence of him "to whom all hearts are open, all desires known, and from whom no secrets are hid:" we hope, yea, believe, that "he that is holy, he that is true, he that openeth and no man shutteth, and shutteth and no man openeth, hath set before us an open door, and no man can shut it;" therefore are we supported in trouble, guided through difficulty, soothed in sorrow, and confirmed in well-doing.

* From a Sermon, preached at the Visitation of the Archdeacon of Cleveland, July 5, 1844, by the rev. G. J. Morehead, rector of Easington-cum-Liverton.

The Cabinet.

"YE ARE THE LIGHT OF THE WORLD" (MATT. v. 14).—Such are the words of our blessed Lord, who yet in many passages of holy writ declares himself to be that light. Thus (in John viii. 12), he says: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Again, in chap. xii. of the same evangelist, he says, alluding to his approaching departure: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth:" "While ye have light, believe in the light, that ye may be the children of light:" "I am come a light into the world, that whosoever believeth on

ıould not abide in darkness." In these and instances we find it asserted that Christ is the of the world; and yet in the verse before us saith distinctly that his disciples—his weak, , though sincere disciples—occupy that exalted ın. Thus must we explain this seeming con- tion: so long as the Lord of Glory remained on he was necessarily "the Light of the world;" hen he ascended to be the Light of heaven, even ı mantle of Elijah fell upon Elisha, even so the of the Lord was breathed on his disciples. xx. 22).

"Christ, our light and life divine,
Ere he ceased on earth to shine,
Breathed on his disciples dear:
Hence a light to all they are."

ver, "when the day of Pentecost was fully they were all with one accord in one place: ddenly there came a sound from heaven as of a g mighty wind." It was the Comforter, who ded on the apostles in the form of tongues of hereby their bodies became the temples of the God, and themselves the appointed instruments ading light throughout this world. Light is, , a glorious thing—the ruler of all, both in ı and earth. In vain would fall the rain and w if the sun did not shine upon their labour: nder seedling would rot and die, bringing no o perfection. So, in spiritual matters, though ow and Apollos water, unless God—who is and in whom is no darkness—unless God bless ork, no increase followeth. "Ye are the light world." Truly hath the Lord God said, "They ɔnour me, I will honour" (1 Sam. ii. 30). When e hath appointed those who love him among ıd to be the light of this world, even as he Light of the world to come, yet doth it give no for pride, but rather for deep humility, when sider how faint our light is; nay, is it not to be that with some who did run well light hath darkness? and, O, if our light be darkness, reat is that darkness! "Ye are the light of ɔrld. A city that is set on an hill cannot be The ministers of Christ are in a more especial r thus set on a hill, and unto them do men O, may God enlighten them, and cause them to ıeir trust faithfully; for, if the shepherd be not l, then will the flock be scattered; and, "if the ead the blind, both shall fall into the ditch." ı then recall the exhortation of the apostle: manner of persons ought ye to be in all holy sation and godliness?" (2 Peter iii. 11); and rejoice with trembling, rejoice in that it is per- to man to light his brother; tremble lest rivilege be not accorded to us, or lest, after preached to others, we ourselves should be vay. "Ye are the light of the world," and e the temple" of that God who is himself the of the new Jerusalem, the eternal city: as the l apostle says, when making known his vision: I saw no temple therein; for the Lord God ıty and the Lamb are the temple of it. And r had no need of the sun, neither of the moon, ıe in it; for the glory of God did lighten it, Lamb is the light thereof" (Rev. xxi. 22, 23). Lord grant unto us to walk as children of light, so that the "day of our death may be our birth-day into life."—REFLECTOR.

OFFICE OF SPONSORS.—Doubt not but that, if undertaken in dependence on the Saviour's aid, the office you hold is acceptable in his sight, that he will enable you to discharge it faithfully, and at length abundantly reward your work and labour of love. The prayers of every true Christian in the congregation would, we trust, ascend with yours for a blessing from the gracious Saviour of infants upon the ordinance of his own appointment, and, through this, upon the object of your pious solicitude; and Jesus heareth prayer. The Book of Common Prayer very properly requires that baptism should be administered in the presence of the congregation during morning and evening service.—*Rev. J. N. G. Armytage.*

* From a "Sermon on the Office and Duties of Sponsors," appended to his "Baptismal Regeneration Discussed." Seeley and Burnside. 1843.

Poetry.

THE DEATH OF STEPHEN.

(Acts vii. 55-60).

FOR ST. STEPHEN'S DAY.

BY THE REV. J. S. BROAD, M.A.

(For the Church of England Magazine.)

"I SEE him in his glory there,
The Son of man at God's right hand:
I see my Saviour passing fair,
In radiance clad, in triumph stand."

'Twas thus the blessed Stephen spake,
Full of the Spirit of his God,
And strong in faith; for Jesus' sake
Prepared to tread the path he trod.

Undaunted by the frown of man,
Nor priest nor ruler makes him quail:
He hears unmoved their furious ban—
He looks above, and cannot fail.

A glow of heaven is on his cheek,
A light of heaven is in his eye:
Far more than words those tokens speak
The faithful martyr, meek to die.

Yet heed they not his angel mien *,
They cannot bear his looks so blest;
Fierce scowling on each brow is seen,
And bitter hatred fills each breast.

Away to death! they raise the cry:
Beneath a shower of stones he falls;
Yet, dying, lifts his voice on high,
And meekly on his Saviour calls.

"Receive my Spirit, gracious Lord!"
Sweetly those words his faith proclaim:
He seeks in Christ a rich reward,
He conquers in his Saviour's name.

What but the faith of Christ could bear
The sufferer through the pains of death?

* "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel."—ACTS vi. 15.

What but his love could prompt the prayer
That flows with his expiring breath?

Like him upon the cross, he cries
For mercy on his guilty foes:
Love triumphs o'er his agonies—
He sleeps in peace from all his woes.

First of a "noble army" thou,
Who fought and won the painful fight:
Immortal glory hails thee now—
A crown of life, a robe of light.

Long may thy faithful spirit cheer
The saints and servants of our God:
Unwearied, may they never fear
To follow in thy track of blood.

Though bitter suffering mark the path
That leads them onward to the blest,
A high reward awaits their faith—
The martyr's crown, the martyr's rest.

Newcastle-under-Lyme.

Miscellaneous.

TRAVELLING IN CANADA.—Mr. Guerout took me, on the 11th, to proceed by St. Elizabeth, where we slept, and Kildare to Rawdon, which, with its dependencies, is the mission of Mr. Bourne. A thaw had now continued for some days, accompanied by occasional heavy rain and very extraordinary at this season of the year, so that the roads were most intolerably bad, and we were repeatedly upset. In the tract of country in which we were now travelling, which is more or less rude and unfrequented, and in which the winter track, as is often the case in Canada East, was in many places carried through the fields, away from the summer road, we encountered brooks and ditches which had broken their confinement, and were so swollen with continual augmentations from the melting snow, as to offer some obstruction to our passage across them. The driver of the sleigh which followed us would here go forward with a pole to sound the depth; but when it was ascertained that we could pass, which we did in every instance but one, when a circuit of some miles became necessary, it was a matter of very nice management to prevent upsetting, the bottom being very unequal and broken up. In some places the driver only could go, it being necessary that he should stand up and balance the vehicle in its passage. Here the rest of the party crossed on foot, upon rails, which the country people had laid together for the purpose, taken from the fences; or we had recourse to the fences themselves as a foot-bridge, holding on by the upper rail, and moving our feet along a lower one. In one place, Mr. Guerot's little low runnered cariole, called a Verlina, was floating. These scenes brought forcibly to mind that passage in 147th Psalm, when, after describing the intensity of frost, the psalmist says, "He sendeth out his word and melteth them: he causeth his wind to blow, and the waters flow." The roughnesses which I did encounter here or elsewhere in the journey are such as are constantly familiar to the missionaries, and I could by no means call them severe; but I had deep cause for thankfulness to God for being able, such as they were, to go through them without any sort of injury or extreme fatigue, when I remembered that, at the same time last year, I was in a condition which caused my friends to augur that, if spared, I should be disabled for life.—*Diary of a young Missionary.*

YUCATAN RELIGIOUS CEREMONIES.—While we were working at the ruins, the people in the village were losing no time. On the eleventh began the fiesta of Corpus Alma, a festival of nine days' observance in honour of Santo Cristo del Amor. Its opening was announced by the ringing of church bells and firing of rockets, which, fortunately, as we were away at the ruins, we avoided hearing; but in the evening came the procession and the baile, to which we were formally invited by a committee, consisting of the padrecito, the alcalde, and a much more important person than either, styled el patron del santo, or the patron of the saint. I have mentioned that Nohcacab was the most backward and thoroughly Indian of any village we had visited. With this strongly marked Indian character, its church government is somewhat peculiar, and differs, I believe, from that of all the other villages. Besides smaller saints, the favourites of individuals, it has nine principal ones, who have been selected as special objects of veneration: San Mateo, the patron, and Santa Barbara the patroness of the village; Nuestra Senora de la Concepcion; Nuestra Senora del Rosario; El Senor del Transfigùracion; El Senor de Misericordia; San Antonio, the patron of souls; and El Santo Cristo del Amor. Each of these saints, while acting as patron in general, is also under the special care of a patron in particular. The process of putting a saint under patronage is peculiar. Among the images distributed around the walls of the church, whenever one is observed to attract particular attention, as, for instance, if Indians are found frequently kneeling before it, and making offerings, the padre requires of the cacique twelve Indians to serve and take care of the saint, who are called mayolcs. These are furnished according to the requisition, and they elect a head, but not from their own number, who is called the patron; and to them is entrusted the guardianship of the saint. The padre, in his robes of office, administers an oath, which is sanctified by sprinkling them with holy water. The patron is sworn to watch over the interests of the saint, to take care of all the candles and other offerings presented to him, and to see that his *fête* is properly observed; and the mayoles are sworn to obey the orders of the patron in all things touching the custody and service of the saint. One of these saints, to whom a patron had been assigned, was called El Santo Cristo del Amor—the addition having reference to the love of the Saviour in laying down his life for man. The circumstance of the Saviour being reverenced as a saint was as new to us as that of a saint having a patron. It was the fiesta of this saint which was now celebrated, and to which we were formally invited.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 500.—DECEMBER 28, 1844.

THE BELL ROCK*.

WHATEVER tends to promote the safety of his fellow-creatures will necessarily be an object of interest to the true Christian. Such descriptions, therefore, as that contained in this paper, cannot be irrelevant to the general tone of this work. Many, indeed, are the perils of those "who go down to the sea in ships, and do business in the great waters; who there see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof." Quietly secure in his own comfortable dwelling, the reader may little think of those who, at the moment his eyes are glancing over these pages, "mount up to the heavens: they go down again to the depths: their soul is melted because of trouble." There is, probably, no sight in nature more majestically and awfully grand than a storm at sea, when the glorious God, who maketh the thunder, and rides upon the wings of the wind, manifests the omnipotence of his power, the stupendousness of his majesty.

The Bell rock was long the terror of those seamen whose course lay off the eastern coast of Scotland, for many a gallant ship has been lost on the fatal reef; and even now the reef is spoken of with shuddering horror by hundreds who can tell of kindred who there found for their resting place, until the sea shall give up its dead.

The rock or reef, originally the Scape or the Inchcape, derives its present designation from the tradition that an abbot of Arbroath attached a bell to it, tolled by the action of the waves, which was wantonly cut by a Sir Ralph the Rover, who, in the following year, reaped the fruit of his worse

* See, among other works, "Cumming's Forfarshire Illustrated." Dundee: 1843. 8vo., pp. 140. A very elegant volume, and richly illustrated.

than wanton folly, having perished with his crew on the same reef.

The Bell rock is situated 14 miles from Red Head, the furthest point east of the county of Forfar; in N. lat. 56° 29′, and 2° 22′ W. long.

In A.D. 1796, a lighthouse board was appointed for Scotland; and about A.D. 1800, the commissioners contemplated the erection of a lighthouse here. In 1806, an act of parliament passed, and next year operations were commenced, under the direction and superintendence of Robert Stevenson, esq., engineer to the board. The building occupied about four years, and was completed at a nett cost of 61,331*l.* 9s. 2d., towards which government contributed by a loan of 30,000*l.*

The difficulties encountered in the erection were great. The progress was slow, three hours being the whole time available, and that only at the recession of the water at spring-tides. On the 17th of Aug., 1807, the operations commenced; on the 10th of July, 1808, the foundation-stone was laid; and by the end of Sept. the building was closed for the season. The stones were prepared on shore with great accuracy, being numbered and piled up in the position they were to occupy in the building. A vast stock of granite, from Rubieslaw and other quarries in Aberdeenshire, for the outside casing to the height of 30 feet, and sandstone from Mylnefield, near Dundee, and Craigleith, near Edinburgh*, for the other parts, being procured, ensured a constant supply of materials. Mr. Stevenson had the satisfaction of leaving it 31 feet 6 inches, being the solid part, above the rock, at the end of the building season in August, 1809. Early in the spring of 1810, the operations were resumed; and, as the winter had done no damage to the works, they were prosecuted with such vigour that the engineer laid the last stone of the building, being the upper step of the stair, 2nd Sept., and got everything into its proper place by the following January. The interior being subsequently finished, the light was exhibited on the evening of Friday, 1st February, 1811. During the whole arduous proceedings from the commencement to their completion, only two casualities involving loss of life occurred. One man was lost by a fall from a rope ladder, and another by the upsetting of a boat at the mooring-buoys.

The foundation is nearly on a level with low-water of ordinary spring-tides, the lower part of the building being about 15 feet immersed when the tide has flowed to its usual height at full and new moon; but, during the progress of the building, the spray has been observed to rise 70 feet upon the tower, and upon one occasion so high as 104, and another to 105 feet. The tower is circular, 42 feet in diameter at the base, which gradually diminishes to 13 at the top, where the light-room rests; including which, the whole elevation is 115 feet. The base, to the height of more than 30 feet, is solid, excepting a drop-hole of 10 inches diameter, for the weight of the machinery which moves the reflectors; the whole blocks being locked and dovetailed into each other, besides being otherwise strongly secured. Above this, the tower to the top is divided, by stone floors, into several apartments for the keepers and necessary stores. Round the balcony of the light-room is a curiously wrought cast-iron rail of network, resting on bats of brass. This room is 12 feet in diameter, and 15 in height, made chiefly of cast-iron, with a roof of copper. The windows are glazed with plates of polished glass, a quarter of an inch thick, and measuring each 2 feet 6 by 2 feet 3 inches. The light is from oil, with Argand burners placed before the reflectors, which, to distinguish this from the other lighthouses on the coast, revolve horizontally once in three minutes, presenting two lights, one of which is intensely bright, and the other tinged by means of a red shade. In clear weather, these lights are seen at a great distance. The reflectors, which measure two feet over the lips, are of copper coated with silver, and formed into a parabolic curve. Two large bells are tolled by machinery in foggy weather, the sound of which is heard at a considerable distance.

When these works were begun, it was said that no one would be found hardy enough to live in the lighthouse; but the applications were so numerous, that the difficulty was, not to find keepers, but to select proper ones. Mr. John Reid, who previously had charge of the floating light, was appointed principal light-keeper, with three assistants. One of the keepers has leave of absence from the rock two weeks at a time. The pay is about 50*l.* per annum, with provisions when on duty at the rock; but when on shore each provides for himself. Near the south-west side of the harbour of Arbroath, suitable buildings were erected and completed in 1813, in which each keeper has apartments for his family; and, in addition, the board purchased a pew of fourteen sittings in the parish church of Arbroath, for their use, at a cost of 52*l.* 10s. Connected with these buildings there is a very handsome circular signal-tower, 50 feet in height, in which an excellent achromatic telescopic is kept, and also a code of signals arranged for communicating with the people at the rock, and for the attending vessel. This yacht, the Pharos, attends also the Isle of May and Inchkeith lighthouses.

In Mr. Stevenson's plan of the rock, showing the position of the tower, railways, and other works, there is a spot marked "Craw's Horse." James Craw, a labourer at Arbroath, was principal carter, and engaged at the workyard during the whole time the works were in progress. His horse, a powerful animal about sixteen hands high, is supposed to have drawn the entire materials of the building, exceeding 2,000 tons, not less than three times over: first, he drew the blocks from the vessels which brought them to the workyard; from thence to the platform on which they were arranged; and again to the harbour, to be conveyed to the rock. Craw, with his horse and cart, embarked in the Smeaton, one of the attending vessels, and proceeded to Leith, to which port his horse drew the Craigleth quota of materials for shipment. In the trip to Leith the Smeaton got involved in a dense fog, and edged so near the rock that the first indication of danger to those on board was their hearing the smith at work on the reef. This is supposed to have suggested to Mr. Stevenson the use of bells. Craw's horse died of old age at Inchkeith, in 1813, to which island he was sent, by the kindness of the board, to graze at

* Of the immense quantity of stones used, 35,962 cubic feet were brought from Mylnefield quarry, 13,964 from Rubieslaw and others, and 1,700 from Craigleith; in all, about 2,076 tons after being dressed. These numbers amount to 51,616 cubic feet, which appears were reduced to 26,630 by dressing.

large after his services in their employment were completed. Dr. John Barclay, an eminent anatomist in Edinburgh, collected his bones, and arranged them in his museum; so that, as Mr. Stevenson writes, "the bones of the Bell Rock horse, to use the doctor's own language, 'will be seen and admired as a useful skeleton and a source of instruction, when those of his employers lie mingled with the dust.'"

Reader, while this night you are on your knees before a throne of grace, neglect not to pray for those who travel by land and by water. Perhaps, while you are thus engaged, many are crying unto the Lord in their trouble. May you and they be enabled joyfully to testify, for life is indeed a tempestuous ocean, "He saved them out of their distresses."

THE INCHCAPE ROCK.

No stir in the air, no stir in the sea:
The ship was still as she could be:
Her sails from heaven received no motion,
Her keel was steady in the ocean.

Without either sign or sound of their shock,
The waves flow'd over the Inchcape rock:
So little they rose, so little they fell,
They did not move the Inchcape bell.

The abbot of Aberbrothok,
Had placed that bell on the Inchcape rock:
On a buoy in the storm it floated and swung,
And over the waves its warning rung.

When the rock was hid by the surge's swell,
The mariners heard the warning bell;
And then they knew the perilous rock,
And bless'd the abbot of Aberbrothok.

The sun in heaven was shining gay;
All things were joyful on that day:
The sea-birds scream'd as they wheel'd round,
And there was a joyaunce in their sound.

The buoy of the Inchcape bell was seen,
A darker speck on the ocean green:
Sir Ralph the rover walk'd his deck,
And he fix'd his eye on the darker speck.

He felt the cheering power of spring:
It made him whistle, it made him sing:
His heart was mirthful to excess;
But the rover's mirth was wickedness.

His eye was on the Inchcape float:
Quoth he, "My men, put out the boat,
And row me to the Inchcape rock,
And I'll plague the abbot of Aberbrothok."

The boat is lower'd, the boatmen row,
And to the Inchcape rock they go:
Sir Ralph bent over from the boat,
And he cut the bell from the Inchcape float.

Down sunk the bell with a gurgling sound:
The bubbles rose and burst around.
Quoth sir Ralph, "The next who comes to the rock
Won't bless the abbot of Aberbrothok."

Sir Ralph the rover sail'd away:
He scour'd the seas for many a day;
And now grown rich with plunder'd store,
He steers his course for Scotland's shore.

So thick a haze o'erspreads the sky,
They cannot see the sun on high:
The wind hath blown a gale all day;
At evening it hath died away.

On the deck the rover takes his stand:
So dark it is they see no land.
Quoth sir Ralph, "It will be lighter soon,
For there is the dawn of the rising moon."

"Canst hear," said one, "the breakers roar?
For methinks we should be near the shore."
"Now where we are I cannot tell,
But I wish we could hear the Inchcape bell."

They hear no sound, the swell is strong:
Though the wind hath fallen, they drift along,
Till the vessel strikes with a shiv'ring shock—
"It is, it is the Inchcape rock!"

Sir Ralph the rover tore his hair;
He cursed himself in his despair:
The waves rush in on every side;
The ship is sinking beneath the tide.

But, even in his dying fear,
One dreadful sound could the rover hear;
A sound as if, with the Inchcape bell,
The devil below was ringing his knell.

SOUTHEY.

PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

No. VII.

(With suitable Collects.)

DEATH.

"Search the scriptures; for in them ye think ye have eternal life" (John v. 39).

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen."—*Collect for the Second Sunday in Advent.*

I. The first threat of death:

"Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17).

II. The sentence of death pronounced:

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust thou shalt return" (Gen. iii. 19).

III. The first execution of the sentence:

"And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen. iv. 8).

IV. Different kinds of death:

1. Temporal or natural death. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season" (Job v. 26). "And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead" (1 Chron. xxix. 28).

2. Spiritual death. "And you hath he quickened, who were dead in trespasses and sins" (Eph. ii. 1).

3. Eternal death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

4. Death unto sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11).

5. Death to the law. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. vii. 4).

V. Temporal death:

1. The cause of death—sin. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12).

2. The sting of death—sin. "The sting of death is sin; and the strength of sin is the law" (1 Cor. xv. 56).

3. Christ died for the ungodly. "When we were yet without strength, in due time Christ died for the ungodly" (Rom. v. 6). Additional—Rom. v. 7, 8.

4. Christ died that he might be Lord of all. "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. xiv. 9).

5. Christ died that we should not live unto ourselves. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. v. 15).

6. Christ dieth no more. "Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. vi. 9).

7. Christ is the first begotten of the dead. "Jesus Christ (who) is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth" (Rev. i. 5). Additional—Col. i. 18.

8. We are baptized into Christ's death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. vi. 3)?

9. It was prophesied that Christ should swallow up death in victory. "He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it" (Isa. xxv. 8). Additional—1 Cor. xv. 54.

10. Christ through death destroyed him that had the power of death. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. ii. 14).

11. Christ delivers from fear of death. "And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 15).

12. Death turned to a blessing through Christ. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

13. God raised Christ from the dead. "We are found false witnesses of God; because we have testified of God that he raised up Christ" (1 Cor. xv. 15).

14. Comfort in death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me" (Ps. xxiii. 4).

15. The righteous hath hope in his death. "The wicked is driven away in his wickedness; but the righteous hath hope in his death" (Prov. xiv. 32).

16. The two persons who escaped death. "And Enoch walked with God; and he was not; for God took him" (Gen. v. 24). "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings ii. 11).

17. Death cannot separate us from the love of God. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

18. Whether we live or die, we are the Lord's. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. xiv. 8).

19. Many were raised from the dead:
Jairus's daughter (Matt. ix.).
Lazarus (John xi.).
The widow of Nain's son (Luke vii.).
The Shunamite's son (2 King's iv.).
The widow of Zarephath's son (1 Kings xvii.).
Dorcas (Acts ix.).
Eutychus (Acts xx.).

20. After death comes judgment. "It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). Additional—Rev. xx. 13, 14.

21. The wise die as well as fools. "He seeth that wise men dieth, likewise the fool and the brutish person perish, and leave their wealth to others" (Ps. xlix. 10). "There is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool" (Eccles. ii. 16). Additional—Job. iv. 21.

22. Our life and death are wholly in the hand of God. "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust" (Ps. civ. 29). Additional—Job xxxiv. 14, 15.

23. Death passed upon all men. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). Additional—Eccles. iii. 19, 20; Ps. lxxxix. 48.

24. The dead have no more to do with the world. "The living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (Eccles. ix. 5, 6). "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers: they shall never see light" (Ps. xlix. 16-20).

25. We are to be faithful unto death. "Be thou faithful unto death; and I will give thee a crown of life" (Rev. ii. 10).

26. The dead praise not God. "The dead praise not the Lord, neither any that go down into silence" (Ps. cxv. 17). "The grave cannot praise thee: death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (Isa. xxxviii. 18). Additional—Ps. lxxxviii. 10-12; Ps. vi. 5.

27. The dead shall rise again. "Thy dead men shall live, together with my dead body shall they arise. Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead" (Isa. xxvi. 19).

VI. Spiritual death:

1. As Christ was raised from the dead, we should rise to newness of life. "We are buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). Additional—Rom. vi. 13.

2. They who live in pleasure are spiritually dead. "She who liveth in pleasure is dead while she liveth" (1 Tim. v. 6).

3. To be carnally-minded is death. "To be carnally-minded is death; but to be spiritually-minded is life and peace" (Rom. viii. 6).

4. Exhortation to rise from the dead. "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light" (Eph. v. 14).

5. God quickens the dead in sin. "And you hath he quickened, who were dead in trespasses and sins" (Eph. ii. 1). Additional—Rom. viii. 11; Eph. ii. 4, 5.

6. A test whether we have passed from death unto life. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John iii. 14).

7. St. Paul's exclamation concerning spiritual death. "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death" (Rom. vii. 22-24)?

8. Awful description of the spiritually dead, and their merciful deliverance. "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour; they fell down and there was none to help. Then they cried unto the Lord in their trouble; and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder" (Ps. cvii. 10-15). Additional—Ps. cvii. 17-21.

VII. Eternal death:

1. The choice set before us of life or death. "See, I have set before thee this day life and good, death and evil" (Deut. xxx. 15). "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that thou and thy seed may live" (Deut. xxx. 19).

2. If we live after the flesh, we shall die. "If ye live after the flesh, ye shall die; but, if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii. 13).

3. Sin brings forth fruit unto death. "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death" (Rom. vii. 5).

4. God has no pleasure in the death of the wicked. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. xxxiii. 11).

5. The fear of the Lord is the way to escape death. "The fear of the Lord is a fountian of life, to depart from the snares of death" (Prov. xiv. 27). Additional—Prov. xii. 28.

6. He that overcometh shall escape death. "He that overcometh shall not be hurt of the second death" (Rev. ii. 11).

7. He that hateth reproof shall die. "Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die" (Prov. xv. 10).

8. Christ has the keys of hell and death. "I am he that liveth and was dead; and, behold, I am alive for evermore, amen, and have the keys of hell and death" (Rev. i. 18).

VIII. Death unto sin:

1. Those who are dead unto sin cannot live in it. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein" (Rom. vi. 1, 2)?

2. Christ being dead in us makes us dead to sin. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. vii. 10).

IX. Death to the law:

"I through the law am dead to the law, that I might live unto God" (Gal. ii. 19).

X. Comparisons, showing the shortness of life and the nearness of death. Life compared to—

1. Grass. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Ps. ciii. 15, 16). "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet. i. 24). Additional—Ps. cii. 11, xc. 5; Isa. xl. 6-8; James i. 9-11.

2. A flower. "Man that is born of a woman

is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job. xiv. 1, 2).

3. A shadow. "We are but of yesterday, and know nothing; because our days upon earth are a shadow" (Job. viii. 9). "Man is like to vanity: his days are as a shadow that passeth away" (Ps. cxliv. 4). Additional—Ps. cii. 11.

4. The waters dried up. "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job. xiv. 11, 12).

5. A tale that is told. "All our days are passed away in thy wrath: we spend our years as a tale that is told" (Ps. xc. 9).

6. A vapour. "Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James iv. 14).

7. A dream. "He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night" (Job. xx. 8).

8. A sleep. "Thou carriest them away as with a flood: they are as a sleep: in the morning they are like grass which groweth up" (Ps. xc. 5).

XI. Meditations on the subject of death:

"There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he" (Job. xiv. 7-11)? "When a few years are come, then I shall go the way whence I shall not return" (Job. xvi. 22.) "One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them" (Job xxi. 23-26). "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together: they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job. iii. 17-19). "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more: he shall return no more to his house, neither shall his place know him any more" (Job. vii. 9, 10).

XII. An important question satisfactorily answered:

"If a man die, shall he live again" (Job xiv. 14)? "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22).

XIII. God remonstrates with us on this subject.

"Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. xxxiii. 11)?

XIV. Exhortations:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccles. xii. 17). "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, wither thou goest" (Eccles. ix. 10).

XV. Prayers suggested by the foregoing considerations:

1. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am" (Ps. xxxix. 4).

2. "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. xc. 12).

3. "Let me die the death of the righteous, and let my last end be like his" (Numb. xxiii. 10).

SUITABLE COLLECTS.

Good Friday: third Coll. Easter Sunday. Collect in the burial service.

LINES ON DEATH.

Death! silent, gloomy, melancholy death,
That chills the warm heart's blood and stops the breath,
That lays alike the young and aged low,
Culls the sweet bud ere it has time to blow,
While o'er our lov'd ones yew and cypress wave,
Their bodies mouldering in the silent grave;
Death, spare thy hand, let us awhile enjoy
The good this world affords, without alloy;
Let us forget thine awful form so near,
And pass through life without corroding fear.

Mortal! my part I do—that part assigned
By him who orders thee to be resigned.
What though your sweetest buds I cull with care,
I bear them straight to heaven to blossom there:
What though the yew and cypress o'er them wave,
Their bodies mouldering in the silent grave,
Their soul, their better part, is risen on high,
To shine as bright as stars beyond the sky;
And you shall see them when you also rise,
See them with love and reverence in their eyes,
Singing his praises round their Father's throne,
Their thanks for bringing them so early home.
Then think me not a melancholy thing:
Fear not the tidings which to you I bring:
I'm but a messenger from God's own hand,
To bring you also to that happy land.
Be watchful then, but tarry patiently,
And neither long to live nor fear to die.

KNOWLEDGE OF GOD FROM NATURE*.

When we withdraw our thoughts from the objects of sense by which we are surrounded, and raise them to those truths which claim our attention as immortal beings, the first and the most important are those which refer to the perfections of God, and our relation to him as the creatures of his hand and the subjects of his moral government. These perfections of his character he has clearly revealed to us in his works and in his word. In regard to his works, he has endowed us with powers qualified to deduce from them such a knowledge of himself as leaves every man without excuse, who allows his mind to go astray from the impressions he may there receive of the divine character, and to fail of those emotions of the heart which these impressions ought to produce.

Let us, then, consider in what manner we ought to contemplate the works of God, and what feelings or emotions of the heart towards him should arise from such contemplation. We cannot survey the structure of our own bodies without perceiving manifold evidence of the power and wisdom of him who made us. When we descend in the scale of being, and trace the same principles of life, sensation, and motion, and the complex apparatus with which they are connected, in the insect that flutters in the sunbeam, or the animalcule whose existence we learn only from powerful microscopes, we perceive, even in these parts of creation, new and wondrous evidence of that wisdom and that power.

But let us leave such objects as these, and rise to the contemplation of those mighty orbs which put even our arithmetic to the test when we endeavour to trace their dimensions and their movements. The earth which we inhabit is a body 8,000 miles in diameter; and its motion round the sun is at the rate of 68,000 miles in an hour, or 19 miles in a second. The planet Jupiter is equal to the magnitude of 1,400 earths, and pursues its way with a velocity of nearly 30,000 miles in an hour; and the velocity of the planet Mercury is estimated at upwards of 109,000. The motion of some comets has been estimated so high as 900,000 miles in an hour, or 200 miles during one beat of the pulse; and, pursuing their way with this inconceivable speed, these remarkable bodies may dart off into regions remote and unknown, and not return for a century, yet return at their appointed and expected periods with the utmost regularity and precision. Such movements defy every power of the mind in the attempt to conceive them; and we cannot forget that with such velocity have these bodies been pursuing their wondrous way since the command of the Eternal One first called them into being.

The distance of the earth from the sun you know to be 96,000,000 miles. That of the planet Uranus is estimated at nearly twenty times this distance, or upwards of 1,800,000,000 of miles. But this is within the system of worlds that revolve around our own sun; and such distances come to be absolute trifles when we extend our view into that wondrous field in which thousands and thousands of other systems revolve around thousands and thousands of other suns. The fixed stars we have every reason to consider as suns, each having its system of worlds revolving around it, many of them, probably, much more extensive than ours. The bright star in the constellation Lyra has been believed to be the nearest to us: its diameter is supposed to be equal to that of the earth's orbit, and its distance is estimated at twenty millions of millions of miles. And this is the nearest; but the nearest of what? Of the thousands upon thousands which even the naked eye discovers, removed from each other by similar distances, yet all performing their wondrous course with undeviating precision. "The distance of the stars," says sir John Herschel, "cannot be so small as 4,800,000,000 radii of the earth, or 19,200,000,000,000 miles: how much larger it may be we know not." Of such distances we can form no conception, except in a very slight degree, by the following computation:—Light is known to travel at the rate of 192,000 miles in a second. Now light, to reach us from the nearest of the fixed stars, would require three years, at the lowest computation: some say, six. And it is supposed that, among the countless multitudes discovered by the telescope, there are many whose light would not reach the earth in less than a thousand years; "so that, when we observe their places, and note their changes, we are, in fact, reading only their history of a thousand years' date, thus wonderfully recorded*." In regard to the number of these bodies, again, we are equally lost. It is supposed that from fifteen to twenty thousand may be seen by the naked eye; but the numbers discovered by good telescopes are beyond all calculation. In particular, there are appearances called clusters of stars, many of which must contain from ten to twenty thousand in a round space whose diameter does not exceed eight or nine minutes; that is, an area not greater than a tenth part of the space covered by the moon. Sir William Herschel calculated that fifty thousand have passed under his view, during one hour's observation, in a zone two degrees in breadth; and it has been computed that the number to be seen by the telescope, were they explored, might amount to 100,000,000.

We have thus advanced only so far as our actual assisted vision conducts us; but have we any reason to believe that this carries us to the confines of creation? Far from it. Were we conveyed to the utmost limit of the inconceivable space which is thus spread before us, we cannot doubt that there would open before us new fields

* Sir John Herschel.

* From "Elements of Sacred Truth for the Young." By John Abercrombie, M.D., fellow of the Royal College of Physicians of Edinburgh, &c. Part I. Edinburgh: William Whyte and Co. London: Longmans. 12mo, 1844. Pp 97. This, as may be supposed, is a very valuable small volume, to which we would direct our readers' attention. "It is meant to be the first of a series intended for the young. The desire of the author, in entering upon this undertaking, is to bring together, in a simple and connected form, the leading truths of natural and revealed religion, with an outline of Christian evidence, taken in connexion with the leading doctrines of the Christian faith."

"Since these lines were sent to the press, the much and justly respected author suddenly died at Edinburgh, on the 14th of November. He stood in the very highest rank of his profession; but he was not more distinguished as a physician than as a devoted and a decided Christian. Besides his professional works, he published, in 1830 and 1833, treatises 'On the Intellectual Powers, and the Investigation of Truth,' and 'On the Philosophy of Moral Feeling.' He was the author of the 'Moral Condition of the Lower Orders in Edinburgh,' and also of some minor works designed for the religious instruction of the young. He was at one period elected lord rector of Marischal college and university of Aberdeen. The university of Oxford conferred on him, in 1834, the honorary degree of doctor of medicine."

of suns and of system; these succeeded by other suns and other systems still, till the mind shrinks from every attempt to follow them; all proclaiming, in sublime, stupendous silence, the perfections of him of whom they witness. And is it possible that a mind, in any degree disciplined to reflection, can contemplate such a scene of wonders without deriving from it some devout impressions of the all-wise and all-powerful Creator. Upon every principle of the philosophy of the mind, it is impossible; and, when this result does not follow, there is a radical error in the mind itself. It has been well and most truly said, "The undevout astronomer is mad;" that is, he who can contemplate the facts which astronomy displays to him, without corresponding sentiments of devotion towards God, can be likened only to a man who has lost entirely his powers of reasoning and of judging.

"THE EARTH IS THE LORD'S, AND THE FULNESS THEREOF:"

A Sermon,

By the Rev. Henry Clissold, M.A.,

Minister of Stockwell, Lambeth.

Psalm xxiv. 1.

"The earth is the Lord's, and the fulness thereof."

In considering these words of the psalmist we would observe—

I. That, although the truth of God's providence is generally acknowledged in principle, it is generally departed from in practice. The tradesman sells his various commodities, and makes his profit upon them, without much thought of him who is the Author and Giver of all good things. The manufacturer exercises his ingenuity on the materials of gold and silver, iron and brass, silk, cotton, and wool, with scarcely a reflection on the divine benevolence by which they were provided. The merchant sends the stately bark laden with the produce of his country, to receive in exchange from distant climes whatever varied productions may conduce to the enrichment of himself and the comfort of others, and in that act seldom regards him who is the Creator and Disposer of all things. The professional man engages in the science of his profession, labours in its practice, and receives the emolument of his services, without looking up so much as he ought to him who has endowed him with faculties to be useful, and furnishes those things which are the sole means of his usefulness. The labouring man engages in his toil from morn to setting sun, without directing his eyes upward to him who giveth to him his daily bread. Nor are the tradesman, the manufacturer, the merchant, the professional man, and the labourer, the only persons who overlook the providence of God. The purchasers and consumers eat the food, put on the raiment, and enjoy a thousand other benefits every day of their lives, with only an occasional and a mere transient thought on the never-ceasing care and kindness of divine Providence. Great are the evils arising from this thoughtless conduct; for there are but few steps between habitual insensibility to the divine benevolence and practical infidelity. Multitudes there are who devote their whole lives to the acquisition of wealth, which, when obtained, becomes the undivided object of their adoration. This was the accusation against Israel in Hosea ii. 8—"For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." It was this worship of the creature instead of the Creator, from which Job sought to be preserved, when he said, "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the Judge; for I should have denied the God that is above' (Job xxxi. 24-28).

In contrast with the thoughtlessness and infidelity of worldly minds, let us consider—

II. That all the children of God have, in successive ages, proclaimed and deeply felt the truth of the providence of God.

The most ancient of historians begins his work by attributing all to him: "In the beginning God created the heaven and the earth." Light and darkness, day and night, the firmament on high, the ocean and dry land, the grasses, herbs, and trees, the sun, the moon and stars, all living creatures—whether the cattle on a thousand hills, the birds that wheel aloft their flight, the tiniest insect, and the monster whale, or, last of all, man himself, in God's own image—are all set forth as springing from God's all-powerful word and his all-bountiful goodness. The most ancient of historians, in the first chapter of the bible, thus virtually pronounces the truth, that "the earth is the Lord's, and the fulness thereof." As they were created by his all-powerful word, they are his by right of creation. But they are his; because he alone sustains them. He not only created the heaven and the earth, but he upholdeth all things by the power of his word. He can either continue them in their present order and usefulness, or he can suspend their powers so as to bring on a guilty people desolation and woe. What does God say by

Moses to proud Pharaoh? "I will send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth" (Exod. ix. 14). And again, we read that "Moses spread out his hands towards heaven, and the thunder and hail ceased, that Pharaoh might know that the earth is the Lord's" (Exod. ix. 29). God's power and providence, his right of possession and disposal, were used as an argument for obedience, when it was said by God himself, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for the earth is mine" (Exod. xix. 5).

I might adduce many instances from the lives and declarations of the patriarchs to prove that, whether in prosperity or adversity, the sense of God's providence was ever present, and his right of possession and disposal ever uppermost in their minds. But I pass on to select more especially the noble declaration of David, respecting this important doctrine. Not only does he affirm it generally, in the simple and sublime words of the text, but more particularly, when collecting the varied and costly materials with which the temple might be built by his son and successor. Lest those engaged in it should be puffed up by pride and vanity, he ascribes the formation of and property in those materials to God alone, and, for the same purpose, mournfully contrasts his majesty with man's frailty. David says: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." And then, from the frailty of man, he returns to his former subject: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own" (1 Chron. xxix. 11-16). Time would fail me were I to adduce more scripture proofs of the deep impression made on the saints of old by evidences of God's power and providence, and his right of property in all created things. They all felt as with one heart and perceived as with one mind, that "the earth is the Lord's, and the fulness thereof."

Seeing, therefore, how great is the practical neglect of this leading truth by worldly men, whether among our tradesmen, merchants, manufacturers, professional men, and labourers, or among our people in general, as contrasted with the deep sense of God's providence, right of possession and disposal of all created things, which ever dwelt in the minds of the saints of old, the religious world hailed with approbation those words of scripture engraven on the lofty entablature of a great public building, recently raised and devoted to trade and commerce: "The earth is the Lord's, and the fulness thereof."

Here we are led to consider—

III. What are the practical reflections which these words suggest.

I. These words of scripture were inscribed on a public building, to remind the multitude of every nation, kindred, people, and tongue, who therein would assemble from every clime, of an important truth, which they especially would otherwise be too apt to forget. The business of commercial life, its hopes and fears, with its engrossing interests, tend very much to corrupt the mind and affections, to withdraw them from the Creator, and to concentrate them on the creature. While the senses are being employed in investigating the nature and qualities of the various productions, the mind itself becomes so absorbed in them, and the heart so devoted to them, as to forget God, the Maker of them. And even the same unfailing supplies which roll in constant succession on the sons of men from plentiful harvests, teeming mines, and the thousand other sources of production, are at last looked upon as the spontaneous offerings of nature, rather than as the bounteous provision of nature's Lord and Master. This practical infidelity takes away the feeling of dependence on God, stifles the voice of prayer and praise, and extinguishes all love to him in whom we live and move and have our being. And, as there is nothing more deadening than this practical infidelity, so there is nothing which throws a more healthy life into all our pursuits than an abiding sense of God's presence and providence. Read Psalm civ. David's interest in all that he observed was heightened when, standing amid the numerous evidences of God's providential goodness, he saw, acknowledged, and felt God in every thing around. Read the entire of Psalm civ.; but especially study the 24th and following verses: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable,

both small and great beasts. There go the ships" — for the sea is the great highway for the commerce of all nations, and therefore a noble act of divine wisdom and goodness — "there go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good." And, again: "The glory of the Lord shall endure for ever: I will sing unto the Lord as long as I live" (Psalm civ. 31, 33). A keeping of divine Providence in remembrance, and an acknowledgment of him in all our ways, is not only a duty, but an impelling motive to love, prayer, and praise, a fruitful source of intellectual enjoyment, and a great persuasive to obedience.

The second lesson we learn from the words, "The earth is the Lord's, and the fulness thereof," is the duty of gratitude for all those blessings which out of that fulness he has showered on this nation in general, and on us as individuals in particular. Of Great Britain, it may truly be said, God hath not dealt so with any other nation. An island, small in population, and little in extent, compared with the rest of the world, has been appointed to triumph over formidable foes by land, to obtain the sovereignty of the ocean, and to send forth her twenty-five thousand merchant ships to every port under heaven. To her mild government have been consigned one seventh of the whole human race. She has been entrusted with the most extensive colonies, abounding with every variety of produce. She is blessed with an unrivalled constitution, with laws and institutions which are the admiration of the world, and with a sovereign who lives in the hearts of the people. And, notwithstanding our multitudinous interests in every part of the globe, Great Britain has for several years been permitted to enjoy peace with all the world; so that her subjects now may sit "each under his own fig-tree, none making them afraid." Above all, she is favoured with an established church, so evangelical and apostolical in her doctrines, and so distinguished for moderation, piety, and usefulness in her practice, as to afford the best model to other Christian communities, whether at home or abroad. All these are favours conferred upon her by the King of kings and Lord of lords, of whom it is said in the text, "The earth is the Lord's, and the fulness thereof;" for from his good providence descend the blessings of the moral no less than of the material world. For these and all his blessings we can never be too grateful. And this duty of gratitude and praise would be brought more home to our own hearts did we reflect as we ought on the innumerable domestic comforts we enjoy, and on the means of support which we daily receive. When we see the tens of thousands in our crowded streets, we wonder how they live; nor can we account for the miracle without directing our thoughts upwards to him whose is the earth and the fulness thereof, and whose mercy is over all his works.

The third lesson we learn from the text is this, that, since the world and its fulness is God's, not ours; as he can give, so he can take away. This consideration teaches us that there is no room for pride, none for vain glory: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth. Thou hidest thy face, they are troubled: thou takest away their breath; they die, and return to the dust." The sovereign Disposer of all things may withhold the fertilizing showers from your native vales, hills, and plains; or he may commission the sun to scorch the land of yon eastern climes; and, by tornadoes and earthquakes, he may desolate your fairest possessions of yon western climes; or, by permitting disaffection in your armies abroad, and in your manufacturing population at home, he may send ruin as a swift arrow into the vitals of the nation, let out the life-blood of her credit and commerce, and spread the paleness of poverty, wretchedness, and woe over the whole face of society. A serious reflection on these things should induce a reverential fear lest the Sovereign of the universe thus execute his threat: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day."

The fourth inference we draw from the text is, that as all the earth is God's, in proportion as he hath distributed to us some part of its fulness, so for the use or abuse of whatever is put in trust with us we are responsible to him. The things which are consigned to our care are not our own, but God's. We are only stewards, and we shall have to give an account of what has been lent to us. At best, we are only tenants for life, say rather tenants at will. "Occupy till I come." When the lease of life is expired, or perhaps before, we are ejected from our fancied possession. Severe will be the trial: "Give an account of thy stewardship. I have lent thee one, five, or ten talents. How hast thou employed them? What interest hast thou gained? Has thy wealth been wasted on luxuries sinful pleasures and riotous living, and things which profit not in the day of wrath? Or has it been devoted to feeding the hungry, clothing the naked, founding schools and churches at home, or in aiding the kingdom of Christ

abroad?" A consideration that we live as they that must give account, should induce us to be true and just in all our dealings in getting wealth, and to make friends of the mammon of unrighteousness in so expending it, as that wealth, which ruins so many souls, may be employed in such a way as to win the divine approbation in that welcome, "Come, ye blessed children of my Father, receive the kingdom prepared for you."

Lastly, the verse out of which the text is taken declares not only that "the earth is the Lord's, and the fulness thereof," but also "they that dwell therein." "All souls are mine," saith the Lord: "your faculties of mind and body, your thoughts, words, and actions, should therefore be devoted to my service." If, then, "the earth is the Lord's, the fulness thereof, and they that dwell therein," and if he has blessed you with a goodly portion of that fulness, pray that your soul may not rest in earthly things which perish in the using, but let them lead you forward to the seeking of those spiritual blessings which, unlike those that are temporal, shall endure to and in eternity. With eternity in view, earnestly seek redemption by Jesus Christ: "For what shall it profit a man if he gain the whole world and lose his own soul?" A well-founded hope of salvation by Jesus Christ will banish fear in adversity, sweeten every toil, and brighten every hope: "My God shall supply all your need out of his riches in glory by Jesus Christ." "Man's life consisteth not in the abundance of things which he possesseth." "Lay not up for yourself treasures upon earth where moth doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven." Do not barter away your souls to Mammon for the baubles of the world, or you will surpass the folly of the poor savages of New Zealand, who for a worthless string of glass beads have been known to exchange vast districts of fertile land in perpetuity. Do not sell your birthright for a mess of pottage. Doubtless it is your duty to labour with industry and integrity in your several callings; but remember that "this is not your rest, that here you have no abiding city." As you cannot serve two masters, take care that Mammon may never supplant God your Saviour in your affections. Let Christ reign supreme in your soul; in him are hid all the treasures of wisdom and knowledge and sanctification and redemption. If to the disposal of divine Providence belong this world and its fulness, then remember that in Christ "dwelleth all the fulness of the Godhead bodily," and that Christ is the channel of all the blessings of redemption and justification. No longer bow down to gold as your idol, but esteem the riches of Christ greater gain than the riches of Egypt. May the Author and Giver of all good grant that you may "use the things of this world as not abusing them," and that you may "so pass through things temporal, as, finally, not to lose the things which are eternal."

A NEW USE OF THE LORD'S PRAYER.

INTENDED FOR NON-COMMUNICANTS.

THE scriptures abound with plain and decisive declarations of the utter worthlessness of all sacred services, without a heart cleansed from unrighteousness and submitted to God. Therefore, when the heart is not given to the Lord, the act of worship is hypocrisy, and is so far from procuring reconciliation and favour, that it does but increase the evil condition in which the sinner is living. "Behold," said Samuel to Saul, "to obey is better than sacrifice, and to hearken than the fat of rams." Yet there are many who imagine themselves to be walking satisfactorily in the way of duty, when at the same time they are proceeding in the grievous neglect of one of the clearest injunctions of him whom they call their Lord and master. We are required to celebrate and keep the sacrament of the Lord's supper, because it is the institution of the Lord for all his followers, because it is the means appointed to every disciple for showing the Lord's death until he come, of maintaining a holy and perfect communion with him; and we must obey him in this ordinance as well as in every other.

It is my present purpose to show such inconsiderate and mistaken persons, who omit this duty, that they cannot repeat even the Lord's Prayer, nay, not even any single petition of it, in such a manner that it will reach the throne of grace, and that God will accept the offering. They hear this inimitable form in our liturgy; and great would be their indignation, perhaps, at any insinuation that it was not daily faithfully offered up in their private devotions; but their insincerity and inconsistency will, it is to be hoped, appear from the following brief examination, little as they may imagine the charge to be well-founded.

"Our Father which art in heaven." Christians are not only God's children by creation, but also by redemption. "Why call ye me, Lord, Lord," said our Saviour during his ministry on earth, "and do not the things which I say?" "Why call ye me, your heavenly Father," will God say to us from heaven, "and feel not towards me as sons ought to feel?" It is true God is the Father of all, evil as well as good; but a father may have rebellious children, and he will disown all those who disobey, forget, or neglect him. They will find that they have forfeited their inheritance; that they will be banished from his presence, and never taste the joys prepared for his dutiful children. We must feel towards the Almighty as children, and behave to him as such, that we may not lose the blessedness which Christ has purchased at so great a price. "Ye are my friends," he says, "if ye do whatever I command you:" so that all who are not striving to do what is pleasing in his sight do in fact deprive themselves of the right and happiness of calling him Father.

Might he not remonstrate, in the words of Malachi, with those who turn their backs upon the holy table? "A son honoureth his father, and a servant his master. If, then, I be a father, where is mine honour? and if I be a master, where is my fear?" Here they are stopped upon the very threshold; and still the first clause presents another stumbling-block.

"Hallowed be thy name." To hallow anything signifies to pay becoming reverence to it, to consider or treat a thing or person as being holy; and the name of God means all that belongs to him. We here pray that all men may live in the true fear of the Lord, performing that honour to the divine majesty that their subjection to him calls for, by ordering their lives according to the doctrine and example of his Son Jesus Christ, and as becomes the children of so holy a Father. We mean, may God be praised, worshipped, and glorified in the hearts and lives of all men. Can this, however, be the wish of those "who wilfully abstain from the Lord's table, and separate from their brethren who come to feed on the banquet of that most heavenly food?"

"Thy kingdom come." In one sense we pray that all men may both more clearly know, and more worthily obey, the true and only God, the Lord of heaven and earth; that the blessed gospel may be spread abroad in all the world; that his spiritual kingdom may extend still more and more to the glory of his name, and to the salvation of our fellow creatures. But there is another sense in which these words may as justly be received: we pray also that his kingdom of grace may come into our hearts; that every thought may be brought into captivity to the obedience of Christ; and that, his kingdom being formed within us, we may have "righteousness and peace and joy in the Holy Ghost." If, therefore, we would seek it in earnest, we must seek it in the only way by which it can be found; we must employ the means that Christ has appointed; we must pray that God's Holy Spirit may take possession of our hearts, there to set up his kingdom, and reign over all our corruptions, that so we may be truly and entirely his subjects. Is it consistent, then, or respectful to tell your Saviour that, though you have been repeatedly warned to prepare for the sacrament of his holy supper, you have not chosen to think seriously upon the subject, but have cast it aside as a thing that may be safely delayed? Your Saviour says, "Come unto me;" but you answer, "I will not come." Can any one say that he has the honour of his Redeemer at heart, that he is prepared to take up his cross and to follow him who rejects this invitation of his heavenly Master?

"Thy will be done on earth, as it is in heaven." These words include the very essence of all prayer and all religion; for to do the will of God completes the Christian character. It is therefore very expedient that we should be most fervent in this petition, because it is by our advancement in this duty that we approach the nearer to the example of our Lord and Saviour Jesus Christ, who in all things sought the will of his heavenly Father, "who came down from heaven not to do his own will, but the will of his Father who sent him." By the expression God's will we understand, in a general sense, whatever he has made known to us in his word respecting it; whatever he communicates to us, through the dictates of our own conscience, as agreeable to him; or whatever appears, in the order of his providence, to be his good pleasure; so that, in this petition, we pray that we and all mankind may both submit to and cheerfully obey whatever God sees fit to appoint or command.

Our Saviour instituted this sacrament the night before he suffered, and left his dying directions to all his followers to observe the sacred rite in memory of what he had done for them. Can we suppose that, when he said, "Do this in remembrance of me," he meant to make it a matter of indifference whether we should obey him or not? They who draw back from the holy table disobey the positive command of God; and, whilst in this respect they are regardless of his will, it is mere mockery to repeat with their lips "Thy will be done."

"Give us this day our daily bread." This petition also contains a spiritual meaning. It is not only bodily food and comforts, but likewise the nourishment which God daily ministers to our souls, that we must solicit at his hands; since our Saviour tells the tempter that "men do not live by bread alone, but by every word that proceedeth out of the mouth of God:" it is the bread which nourisheth to eternal life, the participation of that bread that came down from heaven, of which, if we do not partake, we have no life in us. The soul stands in need of food no less than the body, and must perish without it; and, accordingly, our Lord directs us to "labour for the meat which endureth unto everlasting life"—that spiritual food by which the soul is supported, strengthened, and refreshed. Is it, therefore, possible that we can utter this request in its full and obvious sense, that we can be really desirous of obtaining the assistance of the Holy Spirit, that we can indeed be hungering and thirsting after righteousnes, while we persist in the refusal of the principal means of grace?

"Forgive us our trespasses, as we forgive them that trespass against us." The pardon of sin may be regarded as the grand benefit which the gospel promises to man. Whatever means, then, be proposed for our attainment of this blessing, whatever conditions it may have pleased God to attach to it, with those means and conditions it must be our full determination and our unceasing endeavour to comply. We cannot live without the blessing; we cannot acquire it except in the Lord's own way; and therefore, if we are sincere in our belief and profession, we shall take heed that there is nothing in our conduct which shall exclude us from the divine forgiveness.

St. Matthew uses the word "debts" for "trespasses;" for by every failure of service, every unrepented iniquity, we contract a debt.

Without taking into consideration other transgressions, call to mind how often, since the time of confirmation, you have missed the opportunity of partaking of the holy communion, "although so lovingly called and bidden by God himself;" how repeatedly you have turned a deaf ear to the public notice and your pastor's exhortations, walked out of the church before the completion of the service, or altogether at such times kept away, slunk from the sick chamber, and thus resisted the convictions of conscience. What a vast amount of debt is here incurred!

But, if we proceed to the entire clause, we shall

still find an argument applicable to some at least of the offenders in question; for it is by no means an uncommon excuse alleged by non-communicants, that they have had a quarrel with a neighbour. Most true it is that they should leave their enmity behind them; but, as long as they indulge this feeling, can they even use the Lord's prayer? If we pardon not the little offences of one another, there is no hope for us of pardon from God. This is the only passage on which our Lord gave a comment; and no doubt he gave it because he saw the perverseness and malice of the human temper, because men were looking for pardon and acceptance with God while their hearts were swelling with hatred and uncharitableness; and on this account Jesus calls their attention strongly to that clause in the prayer which bears on this point, in which we ask forgiveness of God only according as we forgive; and thus, if we forgive not, we are in effect praying against ourselves.

"Lead us not into temptation, but deliver us from evil." We are continually exposed to the evil suggestions of a deceitful heart within, and to the temptations of a wicked world without. We live in the midst of enemies who are ever plotting to destroy our souls: we have the prince of darkness always "going about as a roaring lion, seeking whom he may devour;" and there are snares laid for us on every side in our worldly occupations, in all the walks of public and private life, even in our spiritual exercises of meditation and prayer. Seeing, then, that we are thus encompassed with temptations, and that "we have no power in ourselves to help ourselves," we pray that God will grant us such strength and protection "as may support us in all dangers, and carry us through all temptations." To secure this divine help we must follow the rules our Lord himself has presented to us; and it is the height of absurdity to imagine that we can, with any truth or propriety, request God not to lead us into temptation, while we are slighting the most effectual means of obtaining his aid.

"For thine is the kingdom, the power, and the glory, for ever and ever. Amen." We here affirm expressly what indeed has been implied throughout the prayer, that his is the kingdom, or the rightful authority and supreme dominion over all; his the power by which all that is just and good is brought to pass; his the glory of whatever his creatures do or enjoy or hope for; and, as all dignity, might, or honour are his, so they are his from everlasting to everlasting. When we say that his is the glory, we should remember to seek his glory in all things, that he may be honoured and glorified by us, not only with our lips, but in our lives. Yet, who that delays this serious business to a dying hour can in any sense adopt our Saviour's words: "I have glorified thee on earth, I have finished the work which thou gavest me to do?" The word "amen" impresses both wish and approbation—"so be it," or "thus may it happen"—and signifies our assent to that which went before, with an earnest desire of its accomplishment.

It has now, I trust, been satisfactorily proved that no portion of this admirable prayer can be uttered, in spirit and in truth, by those who are guilty of this omission, and that they stand convicted of false and treacherous dealing. Many of my remarks of course apply with equal force to those who attend unworthily; but it is not against such that my remonstrances are now directed. This is a universal maxim: no man can be accepted in wilful disobedience. There can be no greater delusion than to imagine that we can live in the practice of evil, and yet be walking with God; that we can be rendering obedience while cherishing a spirit of opposition. And yet this is a deceit which holds those vast multitudes who, with some pretensions, are living in this positive and palpable neglect.

May the eyes of such as read this exhortation be opened to see the matter in a different light, so that they may henceforth be induced to "draw near with faith, and take this holy sacrament to their comfort," "with a humble, lowly, penitent, and obedient heart." There must be a right spirit in the heart which offers prayer; otherwise "let no man think that he shall receive anything of the Lord." Our reason and our conscience must subscribe to the just declaration of the psalmist: "If I regard iniquity in my heart, the Lord will not hear me." There may be much remaining corruption; but there must be no iniquity reigning and prevailing, no habitual omission of any plain duty, or constant disobedience of any command. No self-righteousness, no affected humility, no good intention of man, can justify opposition to the will of his Creator—can ever be admitted as an an excuse for departing from the divine law. If we would offer up the sacrifice of prayer and praise, so as to obtain the favour of God, we must strive to obey his will and word honestly, truly, and without reserve: if not, if there be any wilful disobedience in the heart, then all our supplications will be but as "sounding brass and a tinkling cymbal."

SABBATH MEDITATIONS.

No. XXVII.

December 29.—Sunday after Christmas Day.

Morning Lessons: Isa. xxxvii.; Acts xxvi.
Evening Lessons: Isa. xxxviii.; 2 John.

MORNING.

"And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth."—Isa. xxxvii. 1.

Meditation.—

"O, there is never sorrow of heart
That shall lack a timely end,
If but to God we turn and pray
And ask him to be our friend."

Wordsworth.

"When any affliction cometh, say to yourself, How shall I respect it? with what countenance shall I receive it? Shall I entertain it with a frowning brow and an angry eye, with a disquieted look, and a heavy aspect? No: I will welcome it gracefully; with an humble but a cheerful spirit. I will embrace it as a friend, and then be confident it will not be mine enemy. I will ask it what it comes for, and desire it to deal plainly with me. I will tell it that I am its disciple, and am ready to sit at its feet, to learn whatsoever it will teach me. Surely then I shall be the better for it, and we shall part with a more pleasant countenance than we met" (Bp. Patrick).

Prayer.—O Father of mercy, thou God of compassion and tender pity, hear me, I beseech

thee, in the day of my trouble and rebuke, when thou bringest down my heart with labour, and I fall down, and there is none to help: hear me when, for the greatness of my sin and the multitude of my transgressions, the day of darkness overshadoweth me, and I lie me down in sorrow; and, of thine infinite loving-kindness, lead me, by thy Holy Spirit, humbled and penitent, with trembling knee but a full heart of faith, lead me unto him who cureth iniquity, that all my corruptions and offences may be washed out in the fountain of his atoning blood. Thou God that hearest prayer, unto thee will I lift up the voice of my supplication; for thou art faithful, and wilt not suffer me to be tempted above that I am able to bear. For his sake, in whom I seek refuge in the time of my distress, thou wilt regard my misery and hear my cry, and thou wilt save me out of my sore vexation: even as thou dealedst with Hezekiah, be thou pleased, gracious Father, to deal with thy contrite one. And though, in thy good pleasure, thou shouldest delay to answer and receive me, and thy terrors should grow darker and fiercer around me; though all things be against me, and the light be short because of darkness; yet, gathering strength from the experience of thy merciful dealings, will I abide in meekness and patience while thine indignation is poured out; and I will again take unto me words, and spread out my confessions and my repentance before thee. With weeping and strong cries will I approach unto thy throne of never-ceasing grace, O Lord God, that dwellest between the cherubims. And thou wilt incline thine ear unto me: yea, thou hast torn, and thou wilt heal me; thou hast smitten, and thou wilt bind me up. Did Christ the righteous, the alone just and sinless, did he, thine Anointed, the eternal Son of thy love, bear our griefs and carry our sorrows; was he stricken, and smitten, and afflicted; and shall I, a sinful worm of the dust, not be content to endure thy fatherly correction? Did Hezekiah, thy chosen servant, rend his clothes and cover himself with sackcloth, and go up again and again to thy house, imploring deliverance at thy hands, and shall I, suffering under the rod of thy just displeasure, murmur and rebel against thee, and trample upon mine own mercies, when thou callest me to sow in tears, that I may reap in joy? when thou judgest and chastenest me, that I may not be condemned with the evil world?

Endue me, O, endue me with thy grace and strength, thou Saviour of men, my only rock and defence! Endue me with the spirit of thy divine resignation and meekness, that I may discern in this, thy heavenly Father's dispensation, how very tenderly he dealeth with me, yea, even as with a son. O, make me to know that he visiteth me for my profit; to the end that, purified and sanctified by thee, I may be partaker of his holiness. And grant, sweet Jesus, thou who art love itself, that, although this his present providence seemeth not joyous but grievous, I may at the last taste the peaceable fruit of righteousness, and be glad also with exceeding joy when thy glory shall be revealed. And this I beg, my Lord and my God, not for mine own afflictions' sake only, but in behalf of all who mourn and are discomforted within them; for the poor and the needy; for those that hope in thee, as well as such as have no hope; in fine, for all that sit in darkness, and in the shadow of death. O, let thy rod and thy staff comfort them! S. K. C.

EVENING.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." "Love one another."—2 JOHN 7, 5.

Meditation.—"We have no Lord but Jesus, no doctrine but the gospel, no teacher but his apostles....I do not marvel that any man, bearing the name of a servant, of the servants of Jesus Christ, will go about to draw us from our allegiance. We are his sworn subjects: it is not lawful for us to hear the things that are not told us by his apostles.... Saith Hilary, 'Those things that are not written in the book of the law we ought not so much as to be acquainted with them'" (Hooker).

"Let God himself, that made me—let not man, that knoweth not himself—be my instructor concerning heavenly mysteries" (St. Augustine).

"Charity is the love of God for himself, and the love of man for the love of God....No man loves God who doth not love his neighbour; nor can any man love his neighbour truly who does not first love his God" (Elench. Mat. Theolog.)

Prayer.—O Son of God, who alone art the way and the truth and the life, and camest in the flesh, to pay the penalty for our rebelliousness, and to redeem us from the wiles of him that was a liar from the beginning, anoint us, we pray thee, with the Spirit of wisdom and understanding, that we may not be tossed about with various blasts of doctrine, nor ensnared and lost for ever by the false reasonings of those deceivers who confess not thee. But grant that, taught of thy good Spirit, we may make the holy scriptures the alone anchor and rule of our faith, thou thyself being the chief corner-stone. O, make our souls to rejoice in their glorious light, and our whole lives to reflect the purity and beauty of its brightness. Above all, we would worship and adore thee, the Incarnate and the Crucified; and trust in thee, our Lord and our God, Emmanuel, the Son of man!

Keep us, O divine Master, stedfast in thy faith and love; nor, in the presumptuousness of our proud and fleshly hearts, suffer us to lose those things which thou hast wrought for us, by a vain and soul-destroying conceit of our own judgments, or the excellency of man's wisdom. O, what need have we, weak and frail creatures, for stedfastness, when even the beloved and elect lady with her children were exhorted to walk after thy commandments and in thy truth, lest they should lose the recompence of the reward!

Didst thou not, O Christ Jesus, graciously establish thy church by the mouth of thy apostles, especially of thy beloved disciple, at what time pernicious heresies and lying wonders and delusions were first brought in to corrupt its doctrine? O let the same thy watchful providence be its constant shield and defence, that it never go astray: cast thy bright beam of light upon it, that it being enlightened by the doctrine of thy blessed apostle and evangelist, St. John, may so walk in the light of thy truth that it may attain to the light of everlasting life.

And do thou, O merciful Lord God, who art good and doest good to all; do thou, who extendest thy loving kindness to all thy creatures, the works of thine hand, yea, even to the unthankful and the evil; yea, do thou who wouldest that we love one another even as thou, O Father

of the eternal Son, hast loved us, stablish and uphold our hearts in this love, that so, keeping this holy commandment with all diligence and constancy, we may be adopted as thy children, and be in charity with all men.

Thus taught, thus settled, and thus living, shall grace, mercy, and peace from thee, O God the Father, and thee, the Lord Jesus Christ, be with us, and remain with us, now and for ever. Amen. F. H.

The Cabinet.

God's overruling Providence.—Many persons live and feel and act as if God had nothing to do with the government of the world. They seem to shut him out altogether. He comes to his own in the daily blessings of his providence and grace; but his own receive him not. I do not mean that they deny the general superintendence of his providence over the greater affairs of the world, as, for instance, the succession of the seasons, the rise and fall of empires and kingdoms; but I mean that they forget that God overrules all the little concerns of every individual of his creatures; that every worm that creeps upon the ground and every flower that blooms on earth does so by his special interference, that every hair of our heads is numbered, and not a sparrow falleth to the ground without his special permission. These are the points which the Christian ever bears in mind, but which others, if they do not deny, at least forget: these are the points in which he acknowledges God. He knows that every pulse that beats within his veins, and, above all, every pulse of spiritual life of which he is sensible, beats at his command; so that there is not a single event of all his life, whether as regards his body or his soul, in which a Christian does not in this way acknowledge God. Every mercy and every comfort which he enjoys he traces up to this source; and to see the hand of Omnipotence and love in all these things is his delight and his privilege.—*Sermons by the rev. R. Sankey, at Farnham, Surrey.*

Holiness a Crown of Glory.—The highest honour which the Romans bestowed upon their greatest captains was to grant them a day of triumph, and, in that, permission to wear a crown of grass or leaves, which withered the day following; but the triumph of the just shall be eternal, and their never fading crown is God himself. O most happy diadem! O most precious garland of the saints, which is of as great worth and value as is God himself! Sapores, king of the Persians, was most ambitious of honour, and would therefore be called "The brother of the sun and moon, and friend to the planets." This vain prince erected a most glorious throne, which he placed on high, and thereon sat in great majesty, having under his feet a globe of glass, whereon were artificially represented the motions of the sun, the moon, and stars; and to sit crowned above this fantastical heaven he esteemed as a great honour. What shall be, then, the honour of the just, who shall truly and really sit above the sun, the moon, and the firmament, crowned by the hand of God himself, and that with a crown of gold, graven with the seal of holiness and the glory of honour? And this honour arrives at that height, that Christ himself tells us, "He who shall overcome, I will give him to sit with me in my throne; even as I have overcome, and have sat with the Father in his throne."—*Bp. Taylor.*

The Chastenings of the Lord.—We see in a jeweller's shop, that, as there are pearls and diamonds and other precious stones, so there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the workhouse they are continual neighbours to them, and often come under them. The church is God's jewellery, his workhouse, where his jewels are polishing for his palace and house; and those which he especially esteems and means to make most resplendent, he hath oftenest his tools upon.—*Archbp. Leighton.*

Poetry.

REST IN HEAVEN.

By Mrs. H. W. Richter.

(*For the Church of England Magazine*).

"This is not your rest."—Micah ii. 10.

Not here, not here. Pursue the onward way:
This wilderness no resting place can be.
The home that will endure is far away:
Immortal being, it was won for thee.
Beyond the shore of time your Canaan lies:
Linger not on the way: awake, arise!

Thou of the bitter stream hast tasted here:
By Meribah almost the murmur rose—
Dark desert earth, where many a sigh and tear
The pilgrim on his weary journey knows.
Wide spreads the howling wastes, where dangers be;
But thy Deliverer guards—the rock is cleft for thee.

Yet by the palm's sweet shade calm hours have past;
By Elim's wave has thy worn soul been cheer'd
In some brief season, all too bright to last,
By social joys and loving hearts endear'd;
But change destroyed the moments once so blest,
And a voice whispered "This is not your rest."

To this world's idols thou hast inly turned,
Worshipping fame, or earthly love, or gold;
While on thy path the fiery pillar burned,
The mercy-seat of thy Redeemer told,
And round thy Sinai storm and darkness dwelt,
And thou alone in contrite sorrow knelt.

But clearer, brighter grows the living light
O'er the dark mountains, shining from afar.
Lift, mourner, to that ray thy drooping sight:
On Jordan shines the bright and morning star:
Beyond, that heritage enduring, best.
Arise, depart, for there will be thy rest.

FAITH*.

On winter's leafless trees
The joyous birds will sing,
And with unbidden melodies
Anticipate the spring:

* From "The Sacred History of Man," with other poems, by the rev. Alfred Spalding, B.A., Trinity college, Cambridge. London: Painter. 1844. pp. 131.

Where ruin marks the fall
Of ancient keep and tower,
There, on the gray and crumbling wall,
Fresh blooms the fragrant flower:

On Afric's desert sand
The green oases rise,
Where plenty with her bounteous hand
The pilgrims' wants supplies.

So, in the desert wild
Of sorrow and despair,
Faith, like a happy trustful child,
Views flowers sweet and fair:

When joy's soft voice is mute
'Mid ruin and decay,
She tunes her hope-inspiring lute
To heaven's own soothing lay.

While ever on the sky
Her eagle gaze she turns,
And things unseen by outward eye
Instinctively discerns;

Till on her vision bright
The eternal glories beam,
Where, lost, absorbed, faith yields to sight,
And love reigns all supreme.

Miscellaneous.

THE LABOURING CLASSES*.—Of course, the principles which should regulate the conduct of masters and mistresses towards their servants are the same as those which should regulate the employers of labour generally; but there are some peculiar circumstances which need to be noticed in the application of these principles. That in this case the employers and the employed are members of one family, is a circumstance which *intensifies!* the relation. It is a sad thing for a man to pass the working part of his day with an exacting, unkind master; but still, if the workman returns at evening to a home that is his own, there is a sense of coming joy and freedom which may support him throughout the weary hours of labour. But think what it must be to share one's home with one's oppressor; to have no recurring time when one is certain to be free from those harsh words and unjust censures which are almost more than blows—ay, even to those natures we are apt to fancy so hardened to rebuke. Imagine the deadness of heart that must prevail in that poor wretch who never hears the sweet words of praise or encouragement. Many masters of families, men living in the rapid current of the world, who are subject to a variety of impressions which, in their busy minds, are made and effaced even in the course of a single day, can with difficulty estimate the force of unkind words upon those whose monotonous life leaves few opportunities of effacing any unwelcome impression. There is nothing in which the aid of imagination, that handmaid of charity, may be more advantageously employed, than in considering the condition of domestic servants. Let a man endeavour to realize it to himself: let him think of its narrow sphere, of its unvarying nature, and he will be careful not to throw in, unnecessarily, the trouble even of a single harsh word, which may make so large a disturbance in the shallow current of a domestic's hopes and joys. How often, on the contrary, do you find that masters seem to have no apprehension of the feelings of those under them, no idea of any duties on their side beyond "cash payment!" whereas the good old patriarchal feeling towards your household is one which the mere introduction of money wages has not by any means superseded, and which cannot, in fact, be superseded. You would bear with lenity from a child many things, for which in a servant you can find nothing but the harshest names. Yet how often are these poor uneducated creatures little better than children! You talk, too, of ingratitude from them, when, if you reflected a little, you would see that they do not understand your benefits. It is hard enough sometimes to make benefits sink into men's hearts, even when your good offices are illustrated by much kindness of words and manner; but to expect that servants should at once appreciate your care for them, is surely most unreasonable, especially if it is not accompanied by a manifest regard and sympathy.

SUPERSTITION OF THE MOORISH JEWS.—I will just mention some of their most sinful superstitions, in order that the Jews in England and elsewhere may acknowledge, that, if they are not so superstitious, it is owing to their living among Christians, especially protestant Christians; for, though these superstitions are contrary to the word of God, they are not contrary to the spirit and precepts of the Talmud. About a mile distant from Mogadore there is a large building in which a Moorish saint, named Sidi Magdol, is buried. At the same place there is a Moorish burying-ground for the rich, and a separate one for the poor. The Jews, however, say that this saint was a Jew, and they call him Sidi Abraham El Migdoli. The Moors do not allow the Jews to go near the place, but they do not object to the Jews claiming him as their saint. The latter send oil and candles to be burned at the grave; and once a-year, sometimes oftener, they send sheep to be offered up to him, and the Moors accept the offerings. When a Jew is ill, and every means has been taken for his recovery, and failed, as a last resort they send for a Moorish priest, lest the person be afflicted by an evil spirit, that he may cast it out. Even the chief rabbi, Joseph Ben Melech, sent for the priest when his wife was dying, and she expired while he was rebuking the evil spirit. How truly does the prophet say, "O, my people, thy leaders cause thee to err!" Again, when a woman is confined, the walls of the room in which she lies are every night drawn over with a knife, which is afterwards deposited under her head, or laid at the side of the babe. This is done because, say they, iron keeps off evil spirits. A woman watches all night at the bed-side of the lying-in woman, and beats two knives one against the other, to keep off evil spirits from her. These facts are sufficient to show you in what darkness and ignorance the Jews are sunk.—*A. Levi. Jewish Intelligencer, Sept.*

* From "The Claims of Labour: an Essay on the Duties of the Employers to the Employed." 12mo, pp. 174. London: W. Pickering. A really valuable work, well worthy of the serious perusal of all who are placed in situations over others. The subject is a most important one, but too often neglected, even by those who profess to be influenced by Christian motives.

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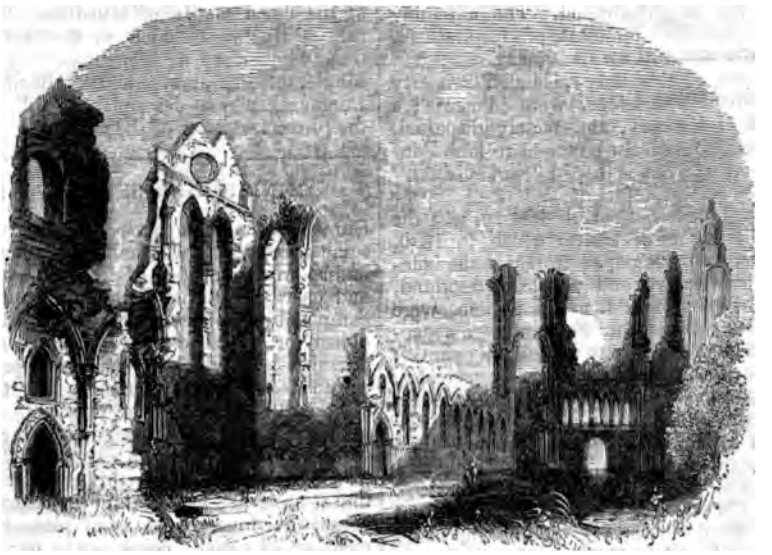
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 501.—DECEMBER 31, 1844.



ABBEY OF ARBROATH.

THE abbey of Arbroath, the ancient Abrinca, was founded about A.D. 1178, by William I., and dedicated to Thomas à Becket. It was filled with Tyronensian monks, or Benedictines, from Kelso, the superior declaring them, with Reginald their abbot, free from his authority. The ruins, delightfully situated, were enclosed by a strong wall. In the south-west angle there was, until lately, a small tower, used as a belfry to the parish church; and at the south-east a private postern, the darn, or secret gate; above which was an apartment where catechumens are supposed to have been examined, but probably it was the residence of the hostiarius, or gate-keeper.

On the north side of the area stood the abbey church, a cruciform building. The two grand eastern and western divisions were formed of a middle and two side aisles each, by a double row of clustered columns which supported the roof. The inside length of the whole church from east to west was 270 feet.

There were originally two square towers, about 100 feet in height, on each side of the entrance. One of these fell in January, 1789; a side of the south one in 1771; and on the night of the 31st Oct., 1799, about twenty-five feet of the other.

On the left of the site, where the high altar stood, is the chapter-house; the ground floor of which, entering from the church, forms a vault. To the west of the church is the principal entrance to the abbey, which cardinal Beaton is said to have lowered from sixteen feet in height and eighteen and a-half in width, to eleven in height and nine and a-half in width, and secured with a wooden door and iron portcullis, from which the seal of the burgh derives its origin. To the west of the gate is a large square tower with double vaults, formerly the castle and regality prison.

At the abolition of the heritable jurisdictions, John, earl of Airlie, heritable bailie of the abbey-regality, claimed 2,000*l.* as the value; but the sum awarded by the court of session was 1,120*l.*: John and James Smith, clerks of the regality court for life, received for their life-rent clerkships 41*l.* 14s. 4d. sterling each.

Within the abbey-gate the abbot's house is still inhabited. Not long ago it was decorated by curious ancient carvings in oak. The lower floor, which is vaulted, contained the kitchen and offices. In the middle of the kitchen is a strong stone pillar, with arches extending to the side walls.

The ruins consist of solid dilapidated towers, columns thrown down and broken, splendid windows, staircases, &c. Various apartments are occupied as warehouses, storehouses, &c. A portion of the precincts adjoining the abbey gate is called "Humly-green," a corruption of Hamilton-green, a member of which family was the first secular lord of the abbey. A large enclosed field, adjoining the abbey church, is called the "Keven-kirkyard," a corruption of Convent-churchyard. At Hospitalfield, about a mile to the west, was the abbey hospital; which, while it accommodated the sick brethren, was also an infirmary for the neighbourhood. The adjoining lands, which now form the estate of Hospitalfield, were originally assigned for its support.

The revenues of this abbey, landed property and ecclesiastical possessions, were immense; a large extent of territory, and widely dispersed, being still charged with the payment to lord Panmure, superior, of what is called "abbey-dues," both in money and in kind.

The abbey, noted in Scottish history, was the seat of that assembly of estates which, in 1320, addressed a letter to the pope; in which the independence of the crown and people of Scotland, and the right of Robert I. to the throne, were asserted with a noble spirit. Favours were henceforth granted to the abbots by the reigning pontiff. They were entitled to wear the mitre, ring, crosier, and other episcopal ornaments, and exempted from attending yearly synods. As a spiritual lord the abbot sat in parliament. The abbots were often the most eminent churchmen, and not unfrequently this abbey was the reward of public services. Bernard de Linton, abbot in the reign of John Baliol, was the only man in Scotland who dared to tender to Edward I. Baliol's renunciation of his authority over the kingdom. He was elevated to the see of the Isles by Robert I., and he was sometime lord chancellor of the kingdom. In 1214 Hugh de Sigillo, one of the monks, was elevated to the see of Dunkeld; as was Peter Ramsay, another, to that of Aberdeen in 1247; in which he succeeded Randolph, who, previous to his elevation to the episcopate, was abbot here. Cardinal Beaton was abbot when he filled the primacy of St. Andrews, and aleviated a very large part of the estates*.

In A.D. 1815, from a grant by the barons of the exchequer, the abbey underwent considerable repairs. Several fragments of statues, sculptured stones, and other relics, were found, and carefully deposited in the chapter-house. Among these was a large stone bearing a figure arrayed in long flowing robes, in very bold relief. The drapery appeared as if part had been gilded. The head of the figure was wanting; and, as the stone, when entire, would have covered a grave, it was supposed to have lain over the tomb of the founder, believed to have been interred before the high altar. The place where formerly stood the high altar, was long choked up with rubbish, and used as the cemetery of the family of Ouchterlony, of Guynd.

In A.D. 1835, further exertions were made to clear out the ruins; but, except human bones, and specimens of ancient architectural skill, little was discovered. A small skeleton, supposed to be that of a lady of rank, wrapt in leather, and in good preservation, was dug up, and placed beside the other relics in the chapter-house.

After the secularization of the monasteries, the abbey was bestowed on lord Claude Hamilton*, a son of the duke of Chatelherault, and ancestor of the marquis of Abercorn, who forfeited it for his adherence to queen Mary. It was erected into a temporal lordship in favour of James, marquis of Hamilton. Lord Arbroath is thus one of the titles of the ducal family of Hamilton. The temporalities afterwards came to the earl of Dysart, from whom they were purchased by sir Patrick Maule, of Panmure, knight, afterwards earl of Panmure, whose descendant, lord Panmure, is the present superior of the abbey.

* Some idea will be obtained of the ancient hospitality of the abbey from the yearly provision for the establishment in the year 1530; in which year an order was issued for purchasing 800 weddirs, 180 oxen, 11 barrels of salmon, 1,200 dried cod-fish, 68 chalders of malt, 30 of wheat, and 40 of meal; all which were additional to the rent in kind paid by the abbey tenants.

* See account of "Abbey of Paisley" in the Church of England Magazine.

MINISTERIAL SELF-DEVOTION†.

SELF-DEVOTION towards our parishes will assume this form: we shall so lay out our plan, and so order our mode of living, that all the time and energy, both physical and mental, which we can possibly produce, may be devoted to that one object for which we have relinquished all other pursuits, and which by our very profession we acknowledge to be supreme. For this system, order and firmness will be requisite. There must be first a well-formed design, and then a resolute and unwavering effort to carry out the same into its practical details. In this endeavour we shall find it necessary to maintain a constant resistance against our love of ease or of pleasure, of retirement or of society, according to our disposition. We shall often be called upon to abridge allowable relaxation; to restrict our indulgence of social intercourse, to economise our time and spirits, and to retire to the loneliness of our study when friends invite us to their company. We may be required to give up many a favourite pursuit, though not itself objectionable; and to restrain from improper intrusion our taste for science, or the arts, or agriculture. We shall even have to watch over our literary pursuits, and take heed that we do not secularize our minds by familiarity with subjects which have not affinity with our

† From "Self-Devotion:" a Sermon, preached at the Triennial Visitation of the Right Rev. the Lord Bishop of Chester, in the Cathedral Church of Chester, on Thursday, May 30, 1844, by the rev. Charles Augustus Thurlow, M.A., hon. canon of Chester cathedral, rural dean, rector of Malpas, and chaplain to his grace the archbishop of York. London: J. Rivington; Hatchards. Chester: Seacome and Prichard. This is one of many most excellent sermons preached at visitations, during the present year, which have been forwarded to us.—ED.

sacred calling; or it may be, have a tendency to alienate our feelings and habits from the severe and dull and painful realities of the pastoral care.

It is, of course, assumed that there is an active attention to parochial duties, and a willingness to engage in such other services as God may providentially require. It is assumed that the minister of Christ has so far recognised his responsibility as to relinquish those pastimes which, though tolerated by the thoughtless, are by all persons of correct judgment admitted to be utterly incompatible with the sacred office. But, in addition to these plain demands of admitted obligation, self-devotion will induce us to secure all the abilities with which we are entrusted for the service of our Master; and it may be to relinquish a favourite indulgence, though itself not criminal, lest we injure religion by conformity to the world, and negative professional teaching by personal practice.

And thus our conduct will be in some measure conformable to the injunction delivered to each of us by the bishop at our ordination: "Seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy scripture, and with a life agreeable to the same, consider how studious you ought to be in reading and learning the scriptures, and in training the manners both of yourselves and of them that specially pertain to you, according to the rule of the same scriptures; and, for this self-same cause, how ye ought to forsake and set aside (as much as you can) all worldly cares and studies. We have good hope that ye have well weighed and pondered these things with yourselves, long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost."

And this address is sanctioned by inspired authority: "Be thou," says the apostle to Timothy, "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine: continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. iv. 12-16).

Again, acting on a principle of enlightened self-devotion, our attention will be awakened to many minute circumstances of our own conduct, which might perhaps be accounted otherwise almost immaterial. The power of example is very great. We are "as lights which cannot be hid." Moral influence is a talent of real worth, when wisely and piously used; and a serious responsibility rests upon us that we cast not away, but diligently improve, so valuable a faculty. And, therefore, we should not consider as beneath our notice the smaller particulars of behaviour and external deportment; but, on the contrary, we may justly conclude that the impression received of our general character will be an aggregate of these very details. We may then feel called upon to forbear, when the subject of our self-denial might almost appear trifling, and we may seem to be too guarded and exact in matters which the inattentive may deem unimportant, but which really involve many serious consequences. "Avoid even the appearance of evil," is a precept of most practical wisdom. As pastors and teachers, we are obliged to consider the difficulties and prejudices of other minds. We ought, as far as can be, to throw ourselves into the position of our disciples, and, as it were, think and act for them; and often we may have to modify our course, in reference to their reasonable, or sometimes their unreasonable, prejudices. Thus there are usages, otherwise perhaps harmless, which on this principle must be relinquished, because they are ambiguous, because they cause offence, because they detract from that high estimation which should ever attach to the clerical character, and therefore impede our usefulness and impair the efficacy of our ministrations. How fervent the apostle's appeal! "Through thy knowledge shall the weak brother perish, for whom Christ died? But, when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." How noble his consequent resolution! "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii. 11-13).

For instance, the divine authority and perpetual obligation of the Lord's day we gratefully acknowledge. And it has often been forced upon our attention, that the due observance of this sacred period of time is the surest pledge of general obedience, and the measure of the prevalence of true religion; while transgression of the fourth commandment is evidently associated with all the moral evil which impedes the progress of truth and righteousness. Therefore, while exhorting others scrupulously to preserve the integrity and sanctity of this day, and to resist the importunity both of business and of pleasure, we shall feel it our duty to exhibit a prominent example of cheerful submission to this gracious appointment. We shall not consider it beneath our notice to make very particular arrangements in our household, so that as much time as possible may be reserved exclusively for religious duties. And we may find it requisite to repress many an interruption, which would seem almost immaterial, because the intrusion of irrelevant subjects has a disturbing influence, and prevents that fixed attention and that composure of mind which are desirable for every worshipper, and essential for him on whom the solemn office has devolved of tending "the church of God, which he hath purchased with his own blood." In such matters of minute obedience we shall often have occasion to recall that word of wise advice, "Let not your good be evil spoken of." A harsh or repulsive manner may utterly prevent the benefit we intend; while consistency of conduct may be invested with extraordinary influence, where the apparent severity of practice is modified by that persuasive sympathy of temper thus beautifully expressed by the apostle, when he says: "To the weak became I

as weak, that I might gain the weak: I am made all things to all men, that I might save some." "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. ix. 2; x. 32). In this spirit we shall feel obliged to proceed to a region of conduct more delicate and difficult than such as we have already traversed; for thus, we may often consider it our duty to mix with persons whose society we should not voluntarily choose, and for a time it may be to bear with practices which we cannot approve, in the hope of ultimately improving the one and removing the other. In all this how much wisdom and faith will be requisite! What need will there be for watchfulness against the intrusions of self! And how anxiously careful should we be that we indulge no prejudices of our own, but simply endeavour to promote the real welfare of those whom the Lord has committed to our guidance; and that hereby we may exhibit some faint resemblance of the "mind which was in Christ Jesus."

Again: our self-devotion will often be seriously exercised while we are acting as teachers of religion and pastors of the parish. We shall continually be called upon, if faithful, to utter very unwelcome truths both in public and in private; often be required to rebuke, when our natural temper would prompt us to be silent; and be obliged to remove the false foundation of a baseless hope, when our heart's desire is, that it were indeed substantial, scriptural, enduring. We may be commanded to act towards our parishioners, or even our relations, in a manner which they may think too scrupulous or even severe; and this imputation we must bear, though all the while our own inward struggle is to stand firm to our principle; and our temptation is not to do harsh things, but rather to yield for the sake of peace, and to save our feelings by a compromise of duty. And thus we may often be obliged to urge upon others truths which at the time are neither appreciated nor understood; and we shall be constrained to pursue our fixed course of duty, though we are conscious that our motives are misapprehended or belied. And more: we must persevere in the very difficult attempt to do good to others while they know not what we mean, and sometimes continue to confer benefits, which are even rejected and despised. We must not remit our labour, though there may be little or no prospect of return; but must work, often in the dark, and when we seem casting away both time and effort. Much patience and much faith may be called into exercise and severely tried. But we are acting in a spirit of self-devotion. It is all right: it is what we should have expected, when counting the cost of the Christian ministry. And thus there may be discerned in us some feeble traces of that "mind which was in Christ Jesus."

Again: we must beware lest the very sentiment of devotion to those with whose welfare we are so closely connected should degenerate into a species of refined selfishness. We must be careful that we do not so identify our own comfort and success with the condition of our own parishes, as to render us comparatively indifferent to the more extended interests of the diocese, or of the church at large. It is true we have, as pastors, received a special charge; and our peculiar sphere of duty has been defined and prescribed. But, surely, this wise provision fails, if it render us indifferent to the general welfare of the body of which we are individual members. The parish or the district is constituted to secure a cultivated enclosure, that, by the division of labour, a more extensive harvest may be ultimately in-gathered.

But, as the principle of the gospel is expansive, our feelings and our efforts will necessarily burst this narrow boundary, and we shall be moved, not only to go forward into a wider field of usefulness ourselves, but we must also take our congregations with us. We shall therefore feel obliged, at proper intervals and on suitable occasions, to bring before our people the various charitable institutions which render their efficient aid to individual benevolence. We must often continue to draw attention to subjects, respecting which there may be a chilling indifference, and try to move compassion on behalf of those whose remoteness has hitherto excluded them from sympathy.

We must urge the equitable claims of the degraded and destitute, both children and adults, citizens of our most wealthy country. We must ask consideration for the inhabitants of our populous and distant colonies. We must plead the cause of the unconverted heathen. And especially we must remind the disciples of Christ, that their elder brethren, the children of Israel, are yet banished from their home, and outcasts from the divine favour. And, urging for our argument the highest interests of the whole family of man, we may make this irresistible appeal: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. xi. 15). Thus may we prove the simplicity of our faith, and sincerity of our affection to the Lord, rendering succour to those who can give nothing in return, and whom we may never see until we meet them and our "recompense at the resurrection of the just."

GUSTAVUS ADOLPHUS SOCIETY FOR THE ASSISTANCE OF POOR PROTESTANT CONGREGATIONS*.

At a time when the agents of popery are making such mighty efforts, at home and abroad, to restore the doctrines and the dominion of Rome, it is particularly gratifying to know that the protestant churches of Germany are exhibiting the symptoms of returning life, not only in the rejection of the deadening system of rationalism, but in their love of the brethren. The ages of oppression and persecution are not yet over. Wherever the Roman church has the supreme power, religious liberty is unknown. And hence, in the papal states — Sardinia, Bavaria, Austria, Bohemia, Moravia, Hungary, the Tyrol, &c.—protestants have to endure either open hostility or every species of vexation that malice can devise and power inflict. The case of the Zillerthaler exiles gave the British public some insight into the ways and means of suppressing gospel truth in the nineteenth century. But that is far from being a single instance. Falsehood, force, and fraud are still the prominent characteristics of that

* We are greatly obliged to the rev. friend who has supplied us with this paper; to which and to succeeding ones we invite our reader's special attention.—Ed.

church to which men, some demented and others given over to a reprobate mind, both incapable of discerning between truth and falsehood, would now persuade us to return. Modern lovers of antiquity seem to forget the history of the past. The events of the present, however, still convey the same warning. A petition of the protestants of Hungary, presented to the late emperor of Austria, in 1819, contains a fearful account of wrongs which, it is still more fearful to think, have never yet been redressed. The emperor, in the year 1793, had granted to the inhabitants of the valley of Puchow free exercise of their religion. But the Roman church knew how to contravene the kind intentions of the civil governor; and, therefore, the petitioners, twenty-four years afterwards, still complain in these words: "Nevertheless, many, from fear of persecution, hide themselves in woods, deprived of all the consolations of religion; and, in this enlightened century, in the midst of their own native country, and under the mild paternal government of your majesty, are, through the intolerance of their fellow-citizens, compelled to live as exiles. To this it is to be ascribed, that the children of Stephen Vrabek, in the village of Laaz, have both fallen a prey to death. The one, to escape from the hands of the heiduk, who attempted to carry it off from the bosom of its parents, ran away and hid in the woods; and there, from extreme terror, fell into convulsions, and expired. The other, torn away by force from its unhappy parents, and delivered over to the diocesan, died of grief at being compelled to violate its conscience. Thus, also, Daniel Ziram weeps over the grave of his son, who, torn half-naked from his father's arms, soon sank under terror and privation, and in the bosom of the earth alone was able to find a secure resting-place. Hence it is that Eva Stulko was seized during her pregnancy by the corporal of heiduks, severely tied, and so ill-used that she miscarried. Hence it is that John Skrmann, lately in the year 1817, who from his earliest childhood had grown up in the protestant doctrine, and is now forty years of age, was, on his own farm, where he was quietly ploughing, beaten by the county heiduk until the stick broke; but was sentenced again, by the deputation before which he was cited, to twenty-four blows of a stick: That several persons, who did not choose to consent to have the marriage ceremony performed a second time, a thing unknown to our laws, and introduced only for the purpose of undermining the legitimacy of children, were driven into the church with blows to be married over again: That, as soon as the county deputation had dispersed, an official of the county authorities caused John Dandulik and John Strbann to be tied, deprived of all food for two days, and then to be beaten, the first with twenty-four blows of a stick, his wife with thirty-three blows, and Andrew Shutreik with thirty lashes of a whip: That, when this county official himself had left the place, the parish priest thought fit, by means of his schoolmaster, to continue this tragic scene, becoming only an age of the rudest barbarism, and for this purpose had the bolted doors forcibly broken open by night, and filled the quiet streets with terror and wild uproar: That, in the year 1818, in the month of April, the county-jurat, Baros, with two heiduks, and the schoolmaster of the place at the head, suddenly fell upon the sleeping inhabitants of Laaz, at midnight, tore the poor weeping children from the beds and arms of their parents, and by this inhuman conduct, filled the place with groans and cries and riot: That the above-named schoolmaster forcibly broke into the house of John Pakholik; and, when the daughter, fearing to be separated from her mother, had thrown her arms around her neck, he tore the mother out of bed by the hair, dragged her about on the floor, and trod upon her head, which he fractured in three places."

The petition proceeds with other cases of similar persecution; but these are sufficient to give the reader an idea of the present dealings of the Roman church in Hungary and some other portions of the Austrian dominions. This is not, however, the only species of vexation to which these poor people are subject. If there be not 500 protestants in one place, in the German and Bohemian provinces of Austria, they are not allowed to form a congregation, nor to build school or chapel. Where they do amount to 500, their house of prayer must have neither tower nor bell, nor porch towards the street; and the surplice fees must be paid to the Roman priest. Before 1829 the protestant clergy were not allowed to keep registers of marriages, baptisms, and deaths: they were kept by the priests: even now their church books are not acknowledged as legal evidence unless attested by the priest; and, finally, protestant congregations are subject to the jurisdiction of the Roman catholic bishops*.

And yet, happy they who, even under such conditions, can find the means to build a church, and provide for a minister and schoolmaster. But, alas! in many places the persecution of more than two centuries has frightened the rich into the Roman church, and left only the poor—tradespeople, journeymen, labourers—as the faithful conservators of the truth once delivered to the saints; and thus some who had churches, unable to maintain them, have seen them fall to ruin from want of means. Others have been deprived of pastors and schools; and the wonder is that they have preserved the truth and that love to it which has overcome so many vexations and difficulties. The protestant clergy themselves have, of course, suffered with their flocks, and present a noble instance of self-sacrifice for the spiritual welfare of those committed to their charge. In some cases the salaries have not exceeded 100 florins (about 9*l.* 1s. 8d.) a-year; and in others, the pastors have received nothing but the few gifts of produce which the poor people could give them; and, where the potato harvest has failed, have with their families almost perished from hunger. To relieve such heart-rending cases of destitution, and thus preserve the truth amidst those who have held it fast under such trials, the Gustavus Adolphus Society has been formed, of which an account shall be given in a following number.

* "Sketches in Austria" (Leipsic, 1844), p. 186.

Poetry.

THE DESPAIRING SINNER COMFORTED*.

RIGHTEOUS art thou, O God, and just;
And may I then presume to trust
To thy forgiving love?
Alas, my sins, of blackest dye,
Countless and aggravated, cry
For vengeance from above.

Ah, no! 'tis all in vain to plead:
My reckless crimes do far exceed
The bounds of grace divine.
Repentance finds nor time nor space:
Rivers of tears would ne'er efface
Transgressions deep as mine.

E'en now I hear the thunder's roll:
The pains of hell affright my soul,
With conscious guilt oppress.
But see! the angry lightnings cease;
And all is calm, and all is peace
Within my tranquil breast.

From fiendish forms that round me gleam,
I turn me to the healing stream
Which flows from Calvary;
The stream from whose exhaustless springs
Fair faith her precious ransom brings,
And sets the captive free.

THE VOICE OF CREATION.

BY MRS. H. W. RICHTER.

(*For the Church of England Magazine.*)

"All thy works praise thee, O Lord."—Ps. cxlv. x.

THERE is a voice through all creation reigning:
Faith to that sound still bends her listening ear,
To "nature's God" each thought for ever gaining,
Telling to sorrowing hearts that he is near.

'Tis heard within the forest's depth of shade:
All through that leafy wilderness it swells:
Low anthems rise from every lonely glade,
To tell that ever present there he dwells.

And on the mountain hoar, where winds are sweeping,
In the dark majesty of storm and cloud,
That hymn is heard, in measure all unsleeping,
Blent with the rising tempest, full and loud.

And on thy rocky shore, O mighty ocean,
Deep unto deep in hollow tones reply;
But faith, in the dark billow's wild commotion,
A promise hears, that God is ever nigh.

In calm domestic haunts, where flowers are springing,
In some fair garden, that like Eden seems,
The bee's low hum, the bird's shrill song is bringing
Nature's sweet voice to contemplation's dreams.

The varying clouds, the morn and evening star,
The "seasons and their change," alike proclaim
To us, thy children, Lord, thy bounties are—
In mercy how exhaustless!—still the same.

* From "The Death of Athaliah," a scriptural drama, founded on the "Athalie" of Racine; to which are added a few fugitive pieces of sacred poetry, by the rev. W. Trollope, M.A., of Pembroke college, Cambridge, &c. Second edition. London: Wix. 1844. 8vo, pp. 118.

Miscellaneous.

MARKING OF SERVANTS.—"And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. xiii. 16, 17). The image or representation of "the beast" here designed is, most probably, the pope. He is properly the idol of the church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without authority, till the two-horned beast, or the corrupted clergy, by choosing him pope, "give life unto him," and enable him to speak, and to utter his decrees, and to persecute even to death as many as refuse to submit to him and to worship him. It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general; and those who were devoted to any particular deity, of that deity to whom they were devoted. These marks were usually impressed "on their right hand, or on their foreheads." It is in allusion to this ancient custom that the symbol and profession of faith in the church of Rome, as ministering to superstition, idolatry, and tyranny, is called the mark or character of the beast; which character is said to be received "in their foreheads" when they make open and public profession of their faith, and "in their right hand" when they live and act in conformity to it. If any dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and, in consequence, are no longer permitted to "buy or sell:" they are interdicted from traffic and commerce, and all the benefits of civil society. It has been observed by interpreters, that criminals among the Romans had an inscription of their crimes carried before them. Mr. Daubuz observes that this inscription denotes a public profession of what is signified by it, or a public patronage of idolatrous doctrines and worship. Mr. Waple thinks this inscription is rather an allusion to the known inscription on the forehead of the high priest, "Holiness to the Lord;" whereby is intimated that this idolatrous persecuting government was an anti-Christian church, of a temper and spirit quite contrary to the true worship of the one true God. Many learned men have thought these expressions relate to the manner in which Ptolemy Philopater persecuted the Jews. He prohibited any of them from entering his palace who did not sacrifice to the gods he worshipped; whereby he excluded the Jews from all access to him, either to sue to him for justice, or to obtain his protection should they stand in need of it. He ordered, by another decree, that all of the Jewish nation that lived in Alexandria should be degraded from the rank of citizens, of which they had always hitherto been from the first founding of the city, and be enrolled in the third rank among the common people of Egypt; and that all of them should come thus to be enrolled, and at the time of this enrolment have the mark of an ivy leaf, the badge of the god Bacchus, by a hot iron impressed upon them; and that all those who should refuse to be thus enrolled, and to be stigmatized with this mark, should be slaves; and that, if any of them should stand out against this decree, they should be put to death.

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REGISTER

Ecclesiastical Intelligence.

JULY, 1844.

Ordinations.

ɪDINATIONS APPOINTED.

coln, Sept. 22.
rwich, Aug. 25.
erborough, Sept. 22.
ion, Sept. 22.
rcester, July 28.

ORDAINED

of CANTERBURY, *at Lambeth Palace Chapel, June 2.*

PRIESTS.

ord.—M. J. T. Boys, B.A., Wad.; B.A., Brasen.
abridge.—B. Cobb, B.A., C.C.C.; t, B.A., Trin.; S. Cumming, B.A., . Lawford, B.A., A. W. Mason, ; M. P. Sparrow, B.A., Clare.

DEACONS.

ford.—J. H. Gale, B.A., Wad.; dgson, B.A., Ball.; A. W. Warde, r Inn H.
bridge.—W. H. Johnstone, B.A., y, B.A., St. John's.

ɪP. *of* CHICHESTER, *June 2.*

PRIESTS.

ord.—J. W. Miller, B.A., Exet.
bridge.—C. G. Flint, B.A., Magd.; tott, B.A., Trin.; R. Prat, B.A., . A. Smelt, B.A., Caius; T. White- ., Sid.

DEACONS.

ford.—H. Malim, B.A. St. John's.
bridge.—H. A. Barrett, B.A., St. . H. Cox, B.A., R. M. Frost, B.A., . A. Oldham, B.A., Trin.; G. C. B.A., C.C.C.; G. C. Shiffner, B.A.,

f CORK, CLOYNE, *and* ROSS, *at . Mary's, Finbar, May 5.*

PRIESTS.

blin.—W. Agar, B.A., for Cloyne; nders, B.A. (*lett. dim. abp. of* for Dublin; W. Stewart, B.A., ; H. W. Taylor, B.A., for Cork; ss, B.A., for Cloyne.

DEACONS.

blin.—C. Allen, B.A. (*lett. dim. ublin*); M. H. Becher, B.A., for F. Chater, B.A. (*lett. dim. abp. of* F. A. Hall, B.A., for Cork; R. A. (*lett. dim. bp. of Killaloe*); .A., (*lett. dim. bp. of Derry*).

f ELY, *at St. George's Church, ver Square, London, June 9.*

PRIESTS.

bridge.—M. Bright, M.A., Magd.; ke, M.A., Jesus; P. Frost, M.A., s; H. Goodwin, M.A., Caius; H. . LL.B. Trin. H. (*lett. dim. abp. bury*); W. T. Kingsley, M.A., Sid.; ainson, M.A., Christ's; R. Watt, n.; H. G. Williams, M.A., Emm.

DEACONS.

ford.—H. B. Rashleigh, B.A.,

bridge.—H. B. Blake, B.A., Trin.; ultbee, M.A., St. John's; S. R. .A., Emm.; F. W. Harper, M.A., combe, B.A., R. Joynes, B.A., St. . W. King, M.A., H. A. Marsh, . W. Newbold, B.A., Trin.; R. , B.A., Christ's; T. Tanqueray, nb.; F. E. Tower, B.A. (*lett. dim. hichester*), B. Williams, M.A., W. , M.A., St. John's; J. H. Young, .C.

By BP. *of* EXETER, *at Exeter Cath., June 2.*

PRIESTS.

Of Oxford.—J. W. Distin, B.A., Pemb.; S. C. Hooley, A. A. Hunt, M.A., A. N. C. Maclachlen, B.A., Exet.
Of Cambridge.—W. M. W. Call, B.A., St. John's; C. E. Parry, B.A., Christ's; J. Stewart, M.A., Caius; J. R. Woolford, B.A., Pemb. (*lett. dim. bp. of Gloucester and Bristol*).

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Of Cambridge.—R. P. Carew, B.A., Down.; S. T. W. C. Homfray, B.A., Cath.; M. L. Lee, B.A., Magd.; T. C. Yarranton, B.A., Sid.

By BP. *of* HEREFORD. *at All-Saints' Church, Hereford, June 2.*

PRIESTS.

Of Oxford.—T. H. Sheppard, M.A., Oriel; J. H. Warneford, B.A., Worc.
Of Cambridge.—J. Gawen, B.A., Trin. H.; D. P. Lewis, B.A. (*lett. dim. bp. of Gloucester and Bristol*), R. Towers, B.A., S. H. L. Warner, B.A., St. John's.

DEACONS.

Of Oxford.—B. S. V. Blacker, B.A., Ch. Ch. (*lett. dim. bp. of Norwich*); W. Poole, B.A., Oriel; W. J. Williams, B.A., St. John's (*lett. dim. bp. of St. David's*).
Of Cambridge.—J. C. Battersley, B.A., J. C. James, B.A., St. John's; A. Pardoe, B.A., Jesus; W. Sandford, B.A., Clare.
Lits.—G. I. Davies. E. Evans (*lett. dim. bp. of Llandaff*).

By BP. *of* LINCOLN, *at Lincoln Cath., June 2.*

PRIEST'.

Of Oxford.—B. Burgess, B.A., Exet.; R. P. Smith, M.A., Pemb.
Of Cambridge.—J. N. Andrews, B.A., Clare; T. H. Bullock, B.A., King's; W. Duncombe, B.A., A. E. Fowler, B.A., Queens'; R. K. Longden, LL.B., Trin. H.; Z. Nash, B.A., Cath.; E. Owen, B.A., Sid.; W. Theed, B.A., Clare; E. B. Wroth, B.A., St. John's.
Of Dublin.—A. R. Auchinleck, B.A. (*lett. dim. bp. of Clogher*); R. P. Blakeney, B.A.

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Of Dublin.—T. B. Langley, B.A., T. Ovens, B.A.

By BP. *of London, at St. Paul's Cath., June 2.*

PRIESTS.

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Lit.—A. M. Myers.

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Of Cambridge.—W. Penny, B.A., St. John's; W. Wright.

DEACONS.

Of Oxford.—W. Burton, B.A., Exet.; J. C. Hilliard, B.A., St. John's; T. Jones, M.A., Magd. H.; G. H. Turner, B.A., Ball.
Of Cambridge.—O. Fisher, M.A., Jes— G. D. Green, B.A., Queens'; G. T. B B.A., St. John's.

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Bolton, P.	Kilnaboy (R.), Clare		Bp. of Killaloe	
Booth, R. B.	Kilskeer (R.), Meath	4537	The Crown	*425
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Cooper, H. J.	Ewhurst (R.), Surrey	915	Lord Chanc.	*462
Evans, E.	Llanegwad (V.), Carmathen	2113	Bp. of St. David's	259
Evans, J.	Whixhall (P. C.), Salop	978	Vic. of Prees	152
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Meanington, G.	Bitterwell (V.), Leic.	485	Haberdashers' comp. & gov. of Ch. hosp. alternately	*428
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Raines, C. A.	St. Peter's (P. C.), Newcastle-on-Tyne		Vic. of Newcastle	
Rees, J.	Llangranog cum Llandysilio Gogo (V.), Cardigan	921	Bp. of St. David's	166
Robbins, J. F.	Monsea (R. & V.), Tipperary	1753	Bp. of Killaloe	*415
Robinson, T.	Muncaster (P. C.), Cumberland	602	Lady Muncaster	97
Shelley, F.	Beerferris(R.), Devon	2142	Earl Mt. Edgcumbe	*700
Sorsby, —	Arksey (V.), near Doncaster, York	1056	Rev. — Dodgson	*113
Taylor, F. I.	West Ogwell (R.), Devon			
Thompson, E. H.	Lyneham (P. C.), Wilts.	51 248	T. W. Taylor G. H. W. Heneage	*105
Townsend, J. S.	Coleridge (V.), Devon	677	Bp. of Exeter	*142
Walker, T.	Ballingarry (U.),Tipp.	1707	Bp. of Killaloe	208
Weight, G.	Wolverton (P. C.), Buckinghamshire		Bp. of Lincoln	
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Taylor, I., mast. Evesham gram. sch.
Woolley, J., prof. moral philosophy and theology, Queen's coll., Birmingham.

Clergymen Deceased.

Buckoll, J., vic. Great Limber, Linc. (pat. ld. chanc.)
Cook, J., vic. Chatton and Shilbottle, North. (pat. duke of Northumberland), 85.
Elliott, H., vic. Sowerby, Cumb., 45.
Fox, M. M., vic. Galtrim, Meath (pat. T. Hussey).
Garnett, W., St. Helier's, Jersey, late of Barbadoes (pat. lord chanc.), 85.
Laffer, A., p. c. St. Juliot, near Camelford, Cornwall (pats. sir W. Molesworth and W. Rawle), 64.
Lawrence, J. A., rec. Marnham, Notts (pat. earl Brownlow).
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Lloyd, W., rec. Llanfaethlu, Anglesea (pat. bp. of Bangor), 73.
McGregor, J., inc. Mellor, near Blackburn (pat. vic. of Blackburn), 38.
Moffet, p. c. Forgney and Nogheval, Longford and Westmeath (pat. crown).
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Williams, J., vic. North Leverton, Notts (pat. preb.), South Stoke, Oxfords. (pat. Ch. Ch., Oxford), 77.

University Intelligence.

OXFORD.

May 25.—At the last hebdomadal board, it was unanimously agreed that candidates for the degree of B.D. shall, in future, be called on to perform the statutable *pro formâ* disputations; thus returning to the ancient practice of the university, in accordance with the statutes.

THE CLASS LIST.—EASTER TERM, 1843.

CLASSICAL.

Class 1.—G. F. Bowen, Trin.; G. G. Bradley, Univ.; E. H. Plumptre, Univ.; E. Post, Oriel.

Class 2.—G. A. Alston, Wad.; J. C. Andrew, Univ.; G. C. Cherry, Ch. Ch.; C. T. Coote, Queen's; J. Godley, Exet.; W. W. Hull, St. Mary H.; W. B. T. Jones, Trin.; J. W. Knott, Magd. H.; H. S. Milman, Mert.; H. R. Nevill, Univ.; A. Pott, Magd.; T. P. Rogers, Ch. Ch.; J. C. Shairp, Ball.; J. H. Slessor, Univ.; H. B. Tristram, Linc.

Class 3.—H. B. Bowlby, Wad.; A. Child, Exet.; C. G. Curtis, Mert.; R. Easum, Linc.; W. H. Fitz Hugh, Ch. Ch.; C. S. Hardinge, Ch. ch.; C. S. Lock, Ball.; J. Mackie, Oriel; J. Rigaud, Magd.; R. M. Rodwell, Exet.; W. P. Stirling, Trin.; M. E. C. Walcott, Exet.

Class 4.—*F. Bagot, Ch. Ch.; C. H. Christie, Queen's; *W. Farrar, New Inn. H.; D. H. James, Magd. H.; *W. L. Lowndes, Oriel; E. F. Percival, Brasen; *H. C. Pigou, Univ.; *S. G. Selwyn, New; C. E. Tinley, Univ.; *R. Vaughton, New Inn H.; *M Williams, Univ.; *W. Woolcock, Trin.

Examiners.—H. G. Liddell; P. C. Claughton; J. A. Hessey; E. C. Woollcombe.

Those marked thus (*) did not go up for honours.

MATHEMATICAL.

Class 1.—E. H. Plumptre, Univ.
Class 2.—J. C. Andrew, Univ.
Class 3.—*W. Hull*, St. Mary H.
Class 4.—*J. Ducker, Brasen.*; G. Egerton, Brasen.; W. Lowndes, Oriel; G. M. W. Peacocke, New Inn H.; H. C. Pigou, Univ.; C. G. Taylor, Ch. Ch.; G. H. Vansittart, Ball.; M. Williams, Univ.

PRIZES.—1844.

CHANCELLOR'S.

Latin Verse.—E. Palmer, Ball.
English.—C. E. Pritchard, B.A., Ball.
Latin.—H. Smith, B.A., Magd.

NEWDIGATE.

English Verse.—J. L. Brereton, Univ.

DENYER THEOLOGICAL.

First.—Rev. W. Courthope, B.A., Ch. Ch.
Second.—Not awarded.

ELLERTON THEOLOGICAL.

R. W. Bush, M.A., Worc.

APPOINTMENTS, ELECTIONS, &c.

MASTERS OF THE SCHOOLS.

Rev. A. B. C. Starkey, M.A., fell. St. John's; rev. R. Ornsby, M.A., fell. Trin.; A. J. Christie, M.A., fell. Oriel.

PUBLIC MEDICAL EXAMINERS.

Aldrichian Prof. Med.—J. A. Ogle, M.D., Trin.
Prof. Chemistry and Botany.—C. G. B. Daubeny, M.D., Magd.

PROFESSOR OF ANGLO-SAXON.

W. E. Buckley, M.A., fell. Brasen., was elected professor of Anglo-Saxon, *vice* the rev. H. B. Wilson, B.D., of St. John's, whose term of office has expired.

FELLOWS OF MERTON.

A. C. St. John Mildmay, B.A., Mert.; W. Wodehouse, B.A., Exet.

UNIVERSITY SCHOLARSHIPS.

Dykes.—A. W. W. Davies, St. Mary H.
Vinerian.— — Bathurst, S.C.L., New.
Kennicott's Hebrew.—R. Gandell, B.A., Mich. fell. Queen's.
Pusey and Ellerton Hebrew.—F. Secretan, B.A., Wad.

CAMBRIDGE.

GRACES.

l.—At a congregation, the following graces passed the

orize Mr. Bassevi to settle the terms of a contract with aker and Son, for the completion of the whole of the in- he Fitzwilliam Museum, with the exception of decorative according to the designs furnished by Mr. Basevi, and to the senate in connexion with a report, which was y a grace on the 31st of May, 1843, at a cost not exceed- l.; and to authorize the affixing of the seal to the said hen drawn.

s, by a grace passed on the 18th of March, 1825, persons ntitled to honorary degrees are not under any circum- rmitted to undergo their examination until they have en- n their ninth term at least; that when, in the case of any on having previously kept six terms exclusive of that in was admitted, his eighth shall happen to be the Lent ny year, he may be permitted to undergo the January on in that year; and that a certificate of approval deli- the examiners to the registry shall in that case be valid, ir, when application is made for his admission to his de- he has kept the said eighth term, and entered upon his n at least.

TYRWHITT'S HEBREW SCHOLARSHIP.

t's Hebrew scholarships have been adjudged to—
Headlam, incepting M.A., Pemb. coll.
. Witt, B.A., King's coll.
lowing are the names, in the order of merit, of such can- passed the examination with credit:—
Headlam, incepting M.A., Pemb. coll.
. Witts, B.A., King's coll.
inth Kirwan, B.A., King's coll.
lam Castlehow, B.A., Emm. coll.

PORSON PRIZE.

i.—The Porson prize for the best translation of a passage eare, Ben Jonson, Massinger, or Beaumont and Fletcher, sk verse, was adjudged to Edward Thring, scholar of ll. Subject, Shakspeare, 2nd part of Henry IV., act iv., beginning—"Thy wish was father," and ending—"into metre, tragicum iambicum trimetrum acatalecticum.

BROWNE'S MEDALISTS.

Sir William Browne's medals for the best Greek ode in imitation of Sappho; the best Latin ode in imitation of Horace; and the best Greek and Latin epigrams, the former after the manner of the Anthologia, and the latter after the model of Martial, were on Saturday last adjudged as under:—

Greek ode—subject, "Victoria regina academiam suam Cantabrigiensem invisit." To Henry Newport, Pemb. coll.

Latin ode—subject, "Nelsoni monumentum." To the same.

Greek epigram—subject, "Non fumum ex fulgore; sed *Latin epigram*—subject, "Incidit in Scyllam cupiens vitare Charybdim." To James George Curry Fussell, of Trinity coll.

May 25.—S. R. Carter, B.A. (1842), was elected a foundation fellow of Emmanuel coll.

May 27.—E. W. Wilkinson, B.A. (1844), scholar of Christ's, was elected a fellow of that society, on the foundation of sir John Finch and sir Thomas Baines.

THE CAMDEN MEDAL.

June 3.—The gold medal, given annually by the most noble the marquess Camden, for the best exercise in Latin hexemeter verse, was adjudged to William Johnson, scholar of King's. Subject, "Archimedes."

THE CHANCELLOR'S ENGLISH MEDAL.

The gold medal annually given by his grace the duke of Northumberland, chancellor of the university, to the undergraduate who shall compose in English the best ode or poem in heroic verse, was adjudged to E. H. Bickersteth, Trinity coll. Subject, "the Tower of London."

June 5.—E. Thring, scholar, was elected a fellow of King's college.

BARNABY LECTURERS.

June 10.—At a congregation, the following were appointed Barnaby lecturers for the ensuing year:—

Mathematics: Rev. W. Bates, M.A. (B.A., 1836), fellow of Christ's.

Philosophy: Rev. W. H. Bateson, M.A. (B.A., 1836), fellow of St. John's.

Rhetoric: Rev. J. Woolley, M.A. (B.A., 1838), fellow of Emmanuel.

Logic: Rev. H. A. Marsh, M.A. (B.A., 1840), fellow of Trinity.

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s of respect have recently been presented to the following:—

, H. G., Dunsford, Devon—plate.
, J. P., even. lect. at St. Bartholomew's c., Chatham.
igg, T., inc. Boston, Yorksh.—purse.
F. J., cur. St. Bartholomew, Birmingham—books.
g, W. C., late cur. and lect. All Saints, Hereford.
, J. G., late cur. Ryde—plate.
son, W., Arbroath episc. c.—robes.
er, hon. W. C., rec. Bealings Magna, Suffolk—plate.
, J., inc. St. Philip's, Sheffield—plate.
re, J. H., inc. St. Luke's, Chorlton-on-Medlock—plate.
W., Dewsbury, Yorks.—plate.
r. C., archd. Isle of Man, from Measham parish, Derbysh.
rne, G. F., Charles c., Plymouth—plate.
tt, R.A., late cur. St. James's, Ratcliffe, Middlesex.

CHURCHES CONSECRATED.

Bath and Wells.—Weston-super-Mare, June 10.

Canterbury.—Christ church, Dover, June 18.

Chichester.—Crawley, May 16.

Cork, &c.—Kilbonane, April 30; Ringtone, May 9; Knockavilly, May 14.

Lincoln.—Wolverton, May 21.

London.—St. Bartholomew, Bethnal-green; St. James the less Bethnal-green; Upper Chelsea, Theydon Bois.

Oxford.—Little Milton, June 4.

FOUNDATIONS LAID.

Chester.—Astbury.

Durham.—Thorneyford, near Morpeth, June 10.

Rochester.—Trinity ch., Milton, Gravesend, May 14.

Winchester.—Swanmore, Droxford, June 11.

Proceedings of Societies.

THAMES CHURCH MISSION SOCIETY.

ociety has been formed for the purpose of endea- to promote the religious welfare of the crews of and other vessels frequenting the port of London, ly in that part of the river which extends from ll to Gravesend. In compliance with the exist- regulations, colliers are anchored in large num- appointed sections in the river (particularly in ach); and are frequently detained, for want of the pools, for two, three, and even four weeks , until they are permitted to come up and deliver rgoes in London. From official documents, the ee are enabled to state, that the average number ls detained at the different sections throughout r is 213 daily, and that the average number of ployed in these vessels amounts to about 1,800. t is considered that these seamen, after a period e toil and exposure, are thus brought into a state parative inactivity, it does appear that a most le opportunity is afforded of endeavouring, with ssistance, to lead their minds to a knowledge of ed truths of the gospel. Owing to the extensive on each side of the river, the seamen in the col- e but little opportunity of attending any place dp, even if so inclined. The board of admiralty dly lent the "Swan" cutter, of 140 tons burden, se of the mission, and this vessel will serve as a r a hundred or a hundred and twenty seamen. rman will be appointed, who shall reside on board, and perform divine service at least twice on every sabbath-day. On the week days the chaplain will visit from section to section, as convenient, for the purpose of imparting religious instruction to the seamen, and of supplying them with bibles and religious publications, and of urging them to avail themselves of the means of grace thus offered. The committee, therefore, earnestly appeal to their fellow-Christians for aid, to enable them to carry out the proposed plan for the spiritual benefit of that neglected class, "the seamen of Great Britain;" and they are the more encouraged to commence this important work, by the success which has attended the rev. Dr. Ashley's exertions in the Bristol channel, where his reception on board the numerous wind-bound vessels has been most satisfactory and gratifying. Patron, his grace the archbishop of Canterbury; vice-patrons, the right hon. and right rev. the lord bishop of London, the right rev. the lord bishop of Winchester; president, the right hon. the lord mayor, conservator of the river Thames; vice-president, sir John Henry Pelley, bart., deputy master of the Trinity house. Corresponding members of the committee, rev. W. W. Champneys, M.A., rev. Thomas Dale, M.A., rev. H. Higginson, M.A., rev. Charles A. J. Smith, M.A.

CHURCH PASTORAL AID SOCIETY.

"*Temple Chambers, Falcon Court,*
"*Fleet-street, June* 14, 1844.

At the meeting of the general committee, on the 6th of June, one grant of 90*l.* for a curate in deacon's orders,

or 100*l.* if in priest's orders, was made to an incumbent with a population of 14,000, that he might have a second curate to take charge of an assigned district, and with the sanction of the bishop conduct a service specially for the children belonging to the Sunday schools. Small additions were made to three other grants, amounting to 50*l.*; and fifteen grants for additional curates were renewed, amounting to 1,258*l.*, to meet 90*l.* provided by four of the incumbents from their own, or from local resources, to make up the requisite amounts of stipends. Twelve grants were reported to have been relinquished during the month; six of them in consequence of the districts aided having been recently endowed by the ecclesiastical commissioners, and two through the deaths of incumbents, the successors to the benefices not having applied for a continuance of the society's assistance. The present grants of the society are in aid of 225 incumbents, with a charge of 1,877,278, or each on an average with the charge of 8,400 souls; while the average amount of their income is only about 170*l.*; and 131 of these incumbents are without parsonage houses. Thirty-one applications from incumbents are now before the committee, who, after appropriating the amount at their disposal from the recently relinquished grants, must wait for additional funds to provide for the remaining cases.

OPERATIONS OF THE CHURCH PASTORAL-AID SOCIETY, MAY 7, 1844.

DIOCESES. *** The average population under the ministerial charge of each Incumbent aided exceeds 8,100. The average amount of their incomes is only £169, and 135 are without parsonage houses.	Number of Incumbents with Annual Grants.	Population under ministerial charge of Incumbents aided.	Number of Grants for			Amount of Annual Grants.	Amount from personal or local resources to meet the Grants.	Results of the Society's Grants.				
			Clergymen.*	Lay Assistants.†	Buildings and fittings.			Places of Worship opened or kept open.		Weekly Services provided for.		
								Churches or Chapels.	Licensed Rooms.	Lord's day.	Week day.	School Room or Cottage Lectures.
York	10	92,858	11	—	—	£940	£110	2	5	13	9	16
London	12	116,000	12	4	3	1,330	250	1	—	10	9	8
Durham	2	26,000	2	—	1	175	25	1	—	2	2	1
Winchester	11	102,502	8	3	7	880	30	4	3	13	5	5
Bangor	1	3,868	1	—	—	100	—	—	1	2	1	—
Bath and Wells	6	53,534	9	1	—	570	460	3	3	14	6	10
Carlisle	3	12,000	3	—	—	205	—	2	—	4	1	8
Chester	72	509,517	71	7	5	6,460	465	12	43	86	42	93
Chichester	1	1,500	1	—	—	25	75	—	—	2	1	—
Ely	1	7,000	1	—	—	100	—	—	—	1	1	—
Exeter	3	44,260	4	—	1	285	75	1	1	5	3	3
Gloucester and Bristol	5	45,438	5	3	—	620	110	1	—	5	1	5
Hereford	1	5,000	1	—	2	50	50	1	—	2	1	—
Lichfield	21	140,575	22	1	2	1,685	215	5	10	29	13	37
Lincoln	9	73,633	10	2	—	780	250	—	6	9	4	4
Llandaff	9	86,701	11	—	1	840	90	4	8	26	8	12
Norwich	5	20,274	4	1	1	310	50	1	1	5	1	3
Oxford	1	3,022	1	—	—	80	—	—	—	1	1	—
Peterborough	3	12,400	3	—	—	250	50	—	2	4	—	5
Ripon	37	203,251	39	3	4	3,485	505	7	36	52	18	57
Rochester	2	17,000	2	—	—	130	70	—	—	1	1	—
St. Asaph	1	2,300	1	—	—	50	—	—	1	1	—	—
St. David's	4	21,317	4	—	—	290	75	1	2	9	5	4
Salisbury	1	1,542	1	—	—	75	—	1	—	3	1	2
Worcester	12	117,712	8	7	1	1,055	95	3	—	8	3	5
Sodor and Man	1	4,500	1	—	—	60	20	—	1	1	2	—
Additional churches &c., in consequence of aid, where grants have been relinquished.	—	—	—	—	—	—	—	37	—	60	10	—
	234	1,914,114	230	32	28	20,830	2,879	87	124	368	140	278

* 2/5 of these grants are for additional curates for large parishes, and 1 for a curate to assist among bargemen; the remaining 23 are grants towards the maintenance of clergymen for churches without endowment, or sufficient means for the support of a resident minister, including 1 grant to enable the incumbent with a very small income to give up tuition, and devote all his time to the work of the ministry.

† A lay assistant is simply to be employed as a district visitor, tract distributor, and scripture reader, and by no means a public instructor or preacher.

‡ Grants towards the erection or purchase of chapels, and the fitting-up of school-rooms, to be used as chapels, made since the institution of the society.

NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR.

The general annual meeting of the Incorporated National Society for Promoting the Education of the Poor in the principles of the Established Church, was held on May 22. The bishop of London commenced by prayers from the liturgy. The examination of a number of the children (about thirty of each sex) then proceeded in scriptural knowledge, the doctrines of the established church, geography, English grammar, history, and arithmetic. The examination was most satisfactory, and creditable to the conductors of the schools. The children then went through some vocal exercises, under the direction of Mr. Hullah, to the satisfaction of the company. The children being dismissed, the annual report of the committee was read by the rev. Mr. Kennedy, secretary. It gave a satisfactory account of the labours of the society, and the daily increasing magnitude and importance of their results. The great objects of attention have been the building and maintaining of schools. Liberal grants have been given for teachers' residencies, the enlargement of class-rooms, and providing playgrounds. Great care has been taken in the formation of a body of able and intelligent teachers. In the manufacturing districts, especially, attention has been bestowed on the education of the factory children. The flourishing condition of the society's model factory school at Bradford, Yorkshire, encouraged the committee to expend an additional 300*l.*; by which increased accommodation has been provided for 250 scholars. The factory children alone in the model school were, 22nd of March last, 429; while the parish church school contained 316 children of the same class. In the two schools there are about 1,000 children receiving a sound Christian education. On the 13th of April the rev. Dr. Scoresby, vicar of Bradford, writes as follows:—"Unless this great work can be steadily and effectually advanced, and a superior church education provided, and this in aid of the other means for improved clerical superintendence, these large manufacturing districts must remain as the peril and the burden of the constitution and government, and turbulence, secularity, and the service of mammon continue to be their distinguishing characteristics. The deficiency of true piety is affectingly great. However, there is ground for much congratulation, encouragement, and thankfulness. The divine blessing has been most conspicuously upon the society's schools. The classes trained in these schools, and the working classes generally, are decidedly and observedly improved. Nothing could exceed the almost savage rudeness of the children, and much of the lower population, within five years of this time. Great numbers of children are now met with, who always meet me with smiles, and treat their superiors with respect. A large body of the working classes, including a considerable proportion of the best and most respectable of them, are cordially with us." With respect to the queen's letter fund, the committee intend that this fund should continue, as in former years, to be expended in contributions towards building school-room throughout England and Wales. They hope, however that the collections now in progress under the authority of her majesty's letter, together with the donations of private individuals, will enable them to extend to agricultural parishes and seaport towns the advantages already offered to the manufacturing and mining districts. The dreadful extent of ignorance and vice among the working classes employed in mines and factories has been recently exposed in strong but just representations to the public eye, both in parliament and through the press —representations calculated to excite the utmost sorrow and alarm in every lover of his country or of his church. But it should not be overlooked that the darkness in our rural villages and hamlets is often not less intense or less deplorable than that of our overgrown towns and cities. Education is as necessary to the rustic as to the operative. In one respect it is even more necessary, since his faculties have fewer opportunities of exercise and expansion. The sums expended since Christmas last amount to 32,834*l.* The entire amount of the fund specially applicable to these objects, was on the 16th of this month, 150,435*l.* There was the further fund arising out of the queen's letter, applied, without limitation of place, throughout England and Wales. The aid given out of this source during the last year amounted at Christmas last to 7,758*l.*, by which accommodation had been provided for the education of 25,127 children.

CHURCH OF ENGLAND SUNDAY SCHOOL TEACHERS' INSTITUTE, TRINITY CHURCH PASSAGE, FETTER LANE, FLEET-STREET.

In "Register" for May last, was contained, p. 37, an erroneous statement, copied (with acknowledgment) from a newspaper, relative to the design of a meeting held at the hall of commerce, Threadneedle-street. The establishment of the Sunday School Teachers' Institute was that design. The objects of this institute are: 1. To promote union among the several Sunday schools, in connection with the church, in and around the metropolis. 2. To supply teachers with such information upon various subjects as shall tend to the better instruction of their classes. 3. To collect and communicate information as to the best methods of organizing and conducting Sunday schools. 4. To afford the means of collecting and recording statistical details as to the condition of church Sunday schools throughout the country, as well as in the metropolis. Means: 1. By establishing a library. 2. By the delivery of lectures. 3. By providing a room for the use of the members, and for the general purposes of the institute. The necessity for such a society is very generally admitted; and it is hoped that, by the clergy affording it their support, and making it known to the teachers of their respective schools, there may be added to the church an institution well adapted to assist its ministrations among the poorer classes of the community. The rooms in Fetter-lane have not been taken for school-rooms, as erroneously stated, but for offices.

Diocesan Intelligence.—England and Ireland.

CHESTER.

Cathedral.—A circular has been issued by the dean and chapter to direct the attention of the public to some most important alterations which they wish to be made in the building. Of this, the following is the substance:—"The dean and chapter feel called upon to make a public acknowledgment of the obligation they are under to the subscribers to the fund for the purchase of stained glass for the two eastern windows, and to those gentlemen more especially at whose suggestion and by whose exertions these contributions have been obtained. The prompt and liberal encouragement thus given to an attempt to restore some portion of the ancient decoration of the cathedral seems to indicate an increasing regard for that venerable fabric. The time seems, therefore, to have arrived when they may venture to call on the public, in the city and county, and throughout the diocese, to co-operate with them in effecting still more essential improvements in the interior arrangements of the choir. It is obviously expedient, that whatever works are to be executed there should be executed at present, that no subsequent injury may be done to the stained glass windows, or other portions of the decorative work of the choir: they are anxious, therefore, to make known the improvements they have it in contemplation to effect, under the direction of an eminent architect. It has long been regretted that the proportions of the choir should be impaired by the two galleries, as well as by an arrangement of pews, which ill accords with the rich and beautiful examples of gothic wood-work to be seen in the stalls. It is intended to remove these galleries, and to re-model the whole arrangement of the sittings, with a view to the restoration of a uniform and appropriate character; also retaining the altar in its present position, and, at a proper elevation, to erect an open screen behind it, so as to form a separation between the choir and the lady chapel; and, by the extension of the choir and the stalls westward, already partially effected, to render the ac-

commodation of the choir more adequate to the increased congregation. The present also seems a favourable opportunity for attempting the completion of that work which, though contemplated by the original architect of the building, has never yet been executed, from want of means—the groining of the roof of the choir. The form it was intended to assume is distinctly marked out. The spring of all the ribs and the form of the mouldings exist. The apparently unfinished state of the upper walls, which it was expected that the groining would conceal, tends much to impair the effect of the otherwise beautiful and well proportioned choir. It is probable that, though commenced with stone, it was intended to complete the groining with wood, no buttresses being found against the external walls, which would be necessary to support a stone roof. It is proposed to execute this groining according to the original design, after the same method as that adopted at York minster, using ribs of solid oak, and filliug the intervening spaces of the arches with stucco. The dean and chapter think it right to inform those to whom the fact is not known, that they possess no funds from estates, or any other kind of property or endowment, applicable to this purpose. The funds necessary for the annual repair and maintenance of the cathedral and buildings attached are chiefly created by the relinquishment, on the part of the members of the chapter, of a portion of their personal emoluments. The scantiness of those emoluments is such that it is barely sufficient to meet the necessary expenses of residence. It is upon this plea of poverty that the dean and chapter think themselves justified in soliciting from the public contributions towards the improvements of that sacred edifice, for the due care and reparation of which they are alone responsible. They are not disposed to shrink from the duties of making further personal sacrifices, in order to secure the satisfactory execution of these proposed improvements of the choir; nor would they call upon others to discharge a duty in which they are not ready to be foremost themselves."

DOWN.

In one of the speeches made during the presbyterian-marriage ferment of the north, by a minister of the name of Chambers, as reported in "The Derry Sentinel," we find the following passage:—"He was sorry to perceive so much bitterness and exclusiveness in the prelatic church. Scarcely had the presbyterian church thrown off its torpor, and assumed an attitude of vigilance, when persecution and jealousy arose against her. The board of first-fruits, or, as he might have called it, of all fruits, erected another church wherever they had a new erection; and, if they travelled through the counties of Antrim or Down, as he had done lately, they would be surprised at the number of churches recently built, with their spires rising towards the skies, and looking down on the humbler but far more scriptural churches of their presbyterian forefathers, as if saying, Stand by, for I am holier than thou." "We note this passage," says "The Dublin Times," "for the sake of the fact recorded in it, as to the recent growth of churches in Down and Antrim; and in order to suggest the pressing necessity which exists for some organized central body to supply churches to desolate parishes and districts throughout the kingdom. The statistics on this question are absolutely incredible, and ought to be made known. We shall be very glad if any of our readers in the country or in town will supply us with local facts upon the subject. How can a national established church look to stand, or be left at rest, while there are whole parishes and districts without church, school-house, chapel, minister, sacraments, or worship, yet containing protestants and paying tithes? Truly, it is no real love to the church which conceals these matters. The spires of Down and Antrim, referred to with distate by Mr. Chambers, owe their origin to a great movement set on foot, a few years back, in the town and neighbourhood of Belfast, by benevolent and religious persons, who saw and lamented, and desired to remove, the crying destitution of church accommodation in those parts. In the parish of Belfast alone, if we remember right, there were nearly 20,000 church of England protestants without church accommodation, which is still but very imperfectly afforded. We have even now under our notice several applications from parishes and districts in various parts of the country, in the most lamentable state of destitution and neglect. We shall return again and again to the subject; and we hope these few words may fall not without effect under the notice of some who will take the matter seriously to heart. Satisfied we are that blessings, temporal and spiritual, follow surely in the train of an active and pious spirit of church extension, when the glory of God and the good of man are truly regarded and effectually promoted. It is a base spirit which is content to see the house of God in a state even of dirt, dilapidation, decay, or narrowness. How much worse, then, to behold with unconcern its fabric in utter ruin, or, worse still, its foundations never laid!"

ST. DAVID'S.

The dean and chapter of this place have ordered the pews that are in the nave of the cathedral to be removed, and the whole of it to be thrown open. Hitherto the Welsh service has been performed in it. Great inconvenience has been for some time found in the celebration of divine service in it, in consequence of its being so large and the congregation rather small. Another chapel in the cathedral is now undergoing extensive repairs, and is being fitted up with great taste for the performance of the Welsh service. This chapel is capable of accommodating about 300, and the whole of the sittings are entirely free; which reflects great credit on the chapter, inasmuch as it shows their anxiety to afford accommodation to the most destitute part of the community. The English service is regularly performed in the choir; so that, when the new chapel is completed, both services will be performed without the one interrupting the other.—*Pembrokeshire Herald.*

COLONIAL AND FOREIGN CHURCH.

MONTREAL.

At the June meeting of the Society for the Promotion of Christian Knowledge, a letter was read from the bishop, dated Quebec, 13th May, 1844. The following are extracts:—"I have been so pressed by the occupations coming upon me at the last, before setting out upon my visit to the Hudson's Bay territory, that I am behindhand with my letters; and, in fact, have only space left me for writing to you very hastily. I leave Quebec this afternoon for Montreal. I forward herewith a letter from the rev. George Slack, which supplies the particulars required in your letter to me of the 9th of March. His labours, under the divine blessing, have tended greatly to strengthen the cause of the church in the tract of country in which he is located. His churchmanship is firm and uncompromising; but he is at the same time so discreet, and so universally respected, that he gains upon the dissenters themselves; and the state of things generally—the moral, political, and social tone, as well as the religious condition of the little society in which he fills his part—will, I verily believe, be most sensibly improved by his residence there. It was a rule established by the late bp. Stewart, my venerated predecessor, in the administration of the bounty of the societies confided to his hands, not to make actual payments of money till the building should have been raised and covered in; and I have promulgated the same condition in some printed instructions to the clergy comprehending this subject. I desire to add my thanks to his for the grant of church-books to his mission, and also to make my acknowledgments for the grant to the mission of the rev. C. C. Cotton." The following is a portion of the rev. G. Slack's letter:—"The erection of a church in Milton is a matter of vital importance to the protestant cause, as represented and maintained by the church of England in that township. Situated as it is immediately upon the borders of the

seignories, it is an outpost worth maintaining. The protestant population (with the exception of a very few, who are methodists) are church people. They are very poor, and it would have been useless to have attempted any subscription, either of money or grain; but that which they could give—the labour of their hands and the use of their teams to collect materials—they have cheerfully given during the past winter. Sufficient materials are now on the spot to raise the walls of the building, and cover it in: the windows are made, and the floor provided. The rev. Mr. Johnson, of Abbotsford, has most liberally given 10*l.*; to which I am prepared to add the like sum, and give also the site of the building. In addition to this, I have about 20*l.* husbanded out of money subscribed towards my mission by friends in England. These are our available funds at present. The church, when finished, will cost, according to my estimate, something over 150*l.* currency.

MADRAS.

The following letter has been received from the bishop by the Society for the Propagation of the Gospel.

79, *Pall Mall, June* 10, 1844.

It would be superfluous to invite attention to the following very hopeful account of the progress of Christianity in the province of Tinnevelly:—

" *On Visitation, Bombay, en route to Southern India, 14th March*, 1844.

" Rev. and dear sir,—I have welcome news for our society of the Tinnevelly mission. May God, who has begun this good work, accomplish it to his glory, and to the salvation of many souls, through Jesus Christ. I write with a heart full of thankfulness to him, to inform you that ninety-six villages in one of our missionary districts of Tinnevelly, by name Sawyerpooram, have come forward unsolicited, but by the reventing grace of God, and by the example of a purer life among their converted countrymen, have utterly abolished their idols, and have begged of the society's indefatigable missionary, the rev. G. W. Pope, that they may be placed under Christian teaching. These people are of the cultivator caste. A similar movement, it will be remembered by our society, took place in Tinnevelly among the Climber caste about two years ago. A time of persecution came on—the persecution referred to in my last charge—and about five thousand fell back into heathenism; but five thousand remained, and are remaining, with Christ. Ten lepers were cleansed by our blessed Lord, and but one returned to give thanks to God. I write almost broken down with fatigue and weakness, and cannot enter into details. But what need is there of details? None, I trust, to direct towards us that love of souls which never fails in England, and has latterly burnt brightly also in India. What I earnestly desire to impress on the minds of all Christian persons whom my words may reach, is this: we cannot take full spiritual charge of these poor creatures and give them sufficiently of the bread of life, because we have not the means. Must we be content to give them a stone? God forbid. We ought to send amongst them at least two more missionaries, to aid Mr. Pope in a work so apparently hopeless, if he be left to undertake it single-handed; and the only reason why we cannot do this, is the state of the society's funds. Shame, then, to all among us who call themselves Christians, and have the ability, if they have not also the will, to help us.

" I am, the society's devoted servant,
(Signed) " G. T. MADRAS.

" The rev. Ernest Hawkins."

Miscellaneous.

CHURCH CONSECRATION.

The following is an abstract of a parliamentary return of the total amount paid upon the consecration of every church and chapel, original or additional, and burial-ground, throughout England and Wales, for the last three years:—

St. Asaph.—In this diocese there have been consecrated four churches, with church-yards attached, at an expense of 49*l.*, and two additional burying-grounds, at an expense of 21*l.* 11s.; making in all 70*l.* 11s. The bishop is entitled to a fee of 5*l.*, and the chancellor to one of 3*l.* upon each consecration; but these fees have never been taken by the present bishop or chancellor.

Bangor.—There have been eight churches, with churchyards attached, and three additional burying-grounds, consecrated in this diocese, at an expense of 6*l.* 1s. each; making a total of 66*l.* 11s., exclusive of certain law charges (and stamp duty imposed upon the sentence of consecration), which vary according to the length of the required instrument. In no one instance did the charges of consecration amount to 14*l.*

Bath and Wells.—One church, 27*l.* 18s. 10d.; seven churches, with churchyards attached, 223*l.* 8s. 3d.; one chapel, with burying-ground, 28*l.* 0s. 10d.; four additional burial-grounds, 109*l.* 19s.; and one cemetery, 23*l.* 1s. 2d.—Total, 412*l.* 8s. 1d.

Canterbury.—Two churches, with burial-grounds, 64*l.* 4s. 9d.; one chapel, 30*l.* 14s.; two chapels, with burial-grounds attached, 72*l.* 12s. 11d.; two burial-grounds, 55*l.* 13s. 4d.—Total, 223*l.* 0s. 5d.

Canterbury Peculiars.—Two churches, 50*l.* 8s. 4d.; one chapel, 27*l.* 3s. 2d.; one chapel, with burial-ground attached, 40*l.* 5s. 10d.; and one burial-ground, 22*l.* 12s. 6d.—Total, 140*l.* 9s. 10d.

Carlisle.—Two churches, with churchyards attached, 16*l.* 14s.; one chapel, and burial-ground attached, 7*l.* 6s. 5d.; one chapel, 6*l.* 18s. 11d.; and one cemetery, with oratory, 7*l.* 2s. 5d.—Total, 38*l.* 1s. 9d.

Chester.—The return from this diocese does not make mention of any churchyard having been consecrated either as connected with or distinct from the forty-four churches which have been consecrated within the last three years, at an expense of 11*l.* 16s. 8d. each, making a total of 520*l.* 13s. 4d. The bishop is entitled to a fee of 5*l.* 5s., and the chancellor to one of 3*l.* 3s., upon each consecration; neither of which has been accepted by either the bishop or the chancellor.

Chichester.—One church, 10*l.* 12s. 2d.; one chapel, 11*l.* 16s. 2d.; and three additional burial-grounds, 31*l.* 8s.—Total, 53*l.* 16s. 4d.

Lewes Peculiar.—One church, *nil.*; three chapels, 33*l.* 15s. 6d.; two additional burial-grounds, 24*l.* 16s.—Total, 57*l.* 11s. 6d. No charges of any sort have been made by the registrar when the church or chapel consecrated has been entirely devoted to free sittings. When there has been a partial appropriation of pews, a proportion only of charges has been paid in respect of the pews; so that the free sittings have in all cases been exonerated.

St. David's.—Four churches, with burial-grounds attached, 118*l.* 13s. 11d.; of which sum 61*l.* 1s. 11d. remained unpaid at the time of making the return.

Durham.—Four churches, with burial-grounds; for one of which no charge was made for consecration: the expense of the other three was 59*l.* 3s. Of additional burial-grounds there were nine consecrations; for three of which no charge was made; the other six, 81*l.* 6s. Five chapels, with burial-grounds attached; for two of which no charge was made; the other three, 56*l.* 14s.; and two chapels were consecrated, both of which were without charge.—Total, 197*l.* 3s.

Ely.—One church, 27*l.* 13s. 9d.; five burial-grounds, 79*l.* 2s. 4d.; three chapels, with burial-grounds attached, 91*l.* 10s. 4d.; and one cemetery, 22*l.* 5s. 4d.—Total, 220*l.* 11s. 9d.

Exeter.—Five churches, 104*l.* 6s. 8d.; seven chapels, 146*l.* 1s. 4d.; nine additional burying-grounds, 151*l.*—Total, 401*l.* 8s.

Gloucester and Bristol.—[Including the episcopal con-

sistory court of Bristol).—Seven churches, 182*l.* 13s. 11d., and three additional burial-grounds, 53*l.* 3s. 9d.—Total, 235*l.* 17s. 8d.

Hereford.—Three churches, with burial-grounds attached, 75*l.* 1s. 2d. Three chapels, with burial-grounds attached, 83*l.* 15s.; and three additional burial-grounds, 71*l.* 7s. 8d.—Total, 230*l.* 3s. 10d.

Lincoln.—Three churches, with burial-grounds attached; one of which was consecrated gratuitously; the other two, 43*l.* 7s. 8d. Four chapels, with burial-grounds attached, 74*l.* 7s. 8d. Three additional burial-grounds, 48*l.* 14s.; and one chapel, 14*l.* 13s.—Total, 181*l.* 2s. 4d.

Lichfield.—One church, 42*l.* 13s. 6d; three chapels, 70*l.* 8s. 10d; seven churches, with churchyards attached, 230*l.* 5s. 8d.; twelve chapels, with burial-grounds attached, 356*l.* 7s. 6d.; eight burial and additional burial-grounds, 212*l.* 15s. 3d.; and one cemetery, 31*l.* 10s.—Total, 950*l.* 0s. 9d.

Llandaff.—One church, 24*l.* 18s. 8d.; and one additional burial-ground, 15*l.* 8s. 10d.—Total, 40*l.* 7s. 6d.

London.—Six churches, 177*l.* 1s. 8d.; nine burial-grounds, and additional burial-grounds, 202*l.* 6s.; thirteen chapels, 366*l.* 8s. 8d.; eight chapels, with burial-grounds attached, 246*l.* 15s. 7d.; and two cemeteries, 66*l.* 13s. 10d.—Total, 1,050*l.* 5s. 9d. No part of the above was received by the bishop.

Norwich.—One church, 14*l.* 2s. 6d. One church, with churchyard attached, 2*l.* 17s. 2d.; and three burying and additional burying-grounds, 66*l.* 9s. 6d.—Total, 103*l.* 9s. 2d. *Note.*—7*l.* 13*s.* was abated from the above sum, in consequence of a churchwarden having been robbed of some of the money collected for the purpose of defraying the expense of consecrating one of the burial-grounds.

Oxford.—Four churches, with churchyards attached, 170*l.* 7s. 6d.; two churches, 53*l.* 7s.; four chapels, with burial-grounds attached, 118*l.* 14s.; four burial and additional burial-grounds, 122*l.* 5s.; and one cemetery, 40*l.* 14s. 2d.—Total, 505*l.* 7s. 8d.

Peterborough.—Four churches, 114*l.* 1s. 4d.; four chapels, 98*l.* 10s. 9d.; one chapel, with burial-ground attached, 34*l.* 4s. 7d.; and three additional burial-grounds, 70*l.* 19s.—Total, 317*l.* 15s. 8d.

Ripon.—Archdeaconry of Richmond: six chapels, 97*l.* 10s. 3d.; two churches, 40*l.* 2s.; and one burial-ground, 10*l.* 3s. 10d.—Total, 147*l.* 16s. 1d. Archdeaconry of Craven: twenty churches, 361*l.* 3s.; and four additional burial-grounds, 55*l.* 18s. 2d.—Total, 417*l.* 1s. 2d. The archdeaconries of Richmond and Craven form the whole diocese of Ripon.

Rochester.—One church, 22*l.* 14s. 6d.; three churches, with additional burial-grounds attached, 90*l.* 1s. 4d.; one chapel, 39*l.* 15s. 2d.; and two additional burial-grounds, 55*l.* 1s. 4d.—Total, 207*l.* 12s. 4d.

Salisbury, including Bristol.—One church, with churchyard attached, 35*l.* 19s. 0d.; five churches, 148*l.* 12s. 4d.; three chapels, 89*l.* 7s. 4d.; three chapels, with burial-ground attached, 93*l.* 5s. 5d.; and six additional burial-grounds, 171*l.* 2s. 2d.—Total, 538*l.* 6s. 3d.

Sodor and Man.—One chapel, *nil.*

Winchester.—Thirteen churches, with burial-grounds attached, 471*l.* 12s. 11d.; eleven churches, 351*l.* 6s. 4d.; seven burial and additional burial-grounds, 158*l.* 1s. 4d.; and two cemeteries, 74*l.* 18s. 4d.—Total, 1,055*l.* 18s. 11d.

Worcester.—Seven churches, 145*l.* 14s. 4d.; one church, with burial-ground attached, 20*l.* 16s. 4d.; nine burial-grounds, and additional burial-grounds, 187*l.* 7s.; three chapels, 62*l.* 9s.; and eleven chapels, with burial-grounds attached, 228*l.* 19s. 8d.—Total, 645*l.* 6s. 4d. These sums are exclusive of travelling expenses.

York.—Five churches, 114*l.* 2s.; seven churches, with burial-grounds attached, 164*l.* 6s.; four burial-grounds, and additional burial-grounds, 74*l.* 6s.; and one chapel, 23*l.* 19s.—Total, 366*l.* 12s. The principal registrar is entitled to a fee of 5*l.* upon each consecration, but he declines receiving it.

Summary.—According to the preceding statement, it appears that, during the three years embraced by the return (1840-1843), there were consecrated in England and Wales, 128 churches (one of which was not charged for), at an expense of 2,534*l.* 6s. 2d.; seventy-four churches, with burial-grounds attached (one of which was not charged for), at an expense of 1,904*l.* 5s. 8d.; fifty-two chapels (three of which were not charged for), 1,124*l.* 11s. 1d.; fifty-nine chapels, with burial-grounds attached (two of which were not charged for), 1,532*l.* 19*s.* 9d.; 110 burial-grounds and additional burial-grounds (three of which were not charged for), 2,171*l.*; and nine cemeteries, 266*l.* 4s. 3d.—Making a total of 432 consecrations, and a total payment of 9,533*l.* 6s. 11d.

Cape Town.—The following letter has very lately reached the editors from a correspondent:—"Rev. Sirs,—Having long been a subscriber to your magazine, I have often had occasion to admire it for correct information, and also for its moderation in advocating the principles of our national church; therefore, it was with no common interest that I looked forward to the promised article on the bishopric of the Cape. But what was my surprise in finding only a few lines, and these conveying incorrect information, it being there stated that the bishopric was already established? Would that it were so; for it has been my lot to reside in other colonies, but in no place where I have been was there one so much required. There seems to prevail in England much apathy and ignorance as regards the Cape: our spiritual rulers at home seem to think, because the colonial church is Dutch reformed, that there are no episcopalians in the colony; whereas there is every reason to believe that they outnumber those of Van Diemen's Land; and in the eastern province, where by far the greater number reside, there never was yet a bishop; and some parts of the colony, where numbers of English reside, they have never yet seen a clergyman. Is it any wonder that they become estranged from the church of their fathers? I am sorry to see that you take no notice of the Colonial Church Society, as if it did not belong to the church. I think, sirs, had you seen the good it has been the means of effecting here, you would not treat it thus. It has been stated that there are in Cape Town and suburbs 5,000 episcopalians, and, until the above society employed a minister there, there was but one; however, I hope a brighter day is dawning. There is daily expected the new governor; who, I trust, will take more interest in those things. Since the bishop of Tasmania has gone out, I suppose it will be years before we have another. I do hope that we shall hear of one being appointed ere long; and as, sirs, you seem to be in want of information respecting the church here, I will in future send you a newspaper, when it contains any news on the subject. I hope, sirs, you will forgive me for the liberty I have taken in addressing you, but I hope that in a short time we may realize the truth of your statement; for I feel assured were the true state of things here in the church known such would be the case. And that the blessing of God may rest upon your labours and our beloved church, is the sincere prayer of A LOVER OF TRUTH."—March 13, 1844.

TO OUR READERS.

In answer to inquiries, we beg to say that the rev. C. E. Kennaway's "Tracts on Unity" are published, from this magazine, in a separate form, by Rivingtons. They are sold at a cheap rate for distribution among the poor.

The "New Testament, translated from Griesbach's Text," by Samuel Sharpe (London: 1844), has been forwarded to us. We caution our readers against it: it is a Socinian version.

L. A.'s papers will be inserted in due course.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

AUGUST, 1844.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Lincoln, at Lincoln, Sept. 22.
By bp. of Norwich, at Norwich, Aug. 25.
By bp. of Oxford, at Oxford, Dec. 22.
By bp. of Peterborough, at Peterborough, Sept. 22.
By bp. of Worcester, Aug. 4.

ORDAINED

By BP. *of* DOWN *and* CONNOR, *in the Parish Church of Holywood.*

PRIESTS.

Of Dublin.—C. Allen, B.A., for Connor; W. Craig, B.A., for Dromore; E. L. Davies, B.A., for Down; A. Read, B.A., E. J. Smyth, B.A., G. C. Smyth, B.A., for Connor; R. W. Toler, B.A., for Down.

DEACONS.

Of Dublin.—G. V. Chichester, B.A., for Connor; W. M'Call, (*lett. dim. bp. of Clogher*); M. Rainsford, B.A., for Dromore.

By BP. *of* DURHAM, *at Trinity Church, Marylebone, June* 30.

PRIESTS.

Of Oxford.—J. Burrow, B.A., Queen's; T. R. Green, B.A., Linc.; H. S. Hawkins, B.A., Jesus; J. D. Hilton, B.A., Univ. (*lett. dim. abp. of York*); D. Melville, M.A., Brasen.

Of Cambridge.—A. F. Pettigrew, B.A., Trin.; H. R. Pitman, B.A., Clare; J. Romney, B.A., St. John's; F. Spedding, B.A., Emm.

Of Durham.—T. J. Bewsher, H. Humble, M.A., J. S. Robson, B.A., J. Simpson, and C. E. Wyvill, B.A.

DEACONS.

Of Oxford.—E. Stuart, B.A., New Inn Hall.

Of Cambridge.—J. Barker, B.A., Christ's (*lett. dim. bp. of Lichfield*); L. L. Brown, B.A., Trin.; S. Gray, B.A., St. John's.

Of Dublin.—J. Graham, B.A.

Of Durham.—W. Greenwell, M.A., R. Hamilton, M.A.

By BP. *of* MEATH, *at Ardbraccan Church, June* 2.

PRIESTS.

Of Oxford.—M. C. Morton, M.A., Exet.

Of Dublin.—C. P. Purefoy, B.A., A. Turner, for Meath.

DEACONS.

Of Dublin.—H. R. Bayley, A. Stopford, for Meath.

By BP. *of* OSSORY *and* FERNS, *at Cathedral Church of St. Canice, Kilkenny, June* 2.

PRIESTS.

Of Dublin.—R. Deverell, for Ferns; R. E. Eaton, for Leighlin; H. Faussett, for Ossory.

DEACONS.

Of Dublin.—E. W. Butler, W. W. Corvan, for Leighlin; W. Scott, for Limerick.

By BP. *of* WINCHESTER, *at Farnham Castle, June* 30.

PRIESTS.

Of Oxford.—W. Allen, Magd. H.; B. Belchey, B.A., Wad.; F. C. Carey, B.A., Worc.; J. Crokat, B.A., Magd. H.; L. M. Humbert, B.A., G. Rawlinson, B.A., (*lett. dim. bp. of Peterborough*), F. C. Scott, B.A., St. John's; F. Sotham, B.A., Magd. H.; F. F. Staham, S.C.L.; G. A. Ward, M.A., Ch. Ch.

Of Cambridge.—W. Allen, B.A., H. Downton, M.A., Trin.; R. P. Hutchinson, B.A., C.C.C.; T. G. Postlethwaite, B.A., Pet.; F. A. Searle, B.A., Trin.

DEACONS.

Of Oxford.—T. Mitchell, B.A., Oriel.

Of Cambridge.—J. T. W. Baker, B.A., Clare; T. Halls, B.A., Caius (*lett. dim. bp. of Ripon*); G. H. Mason, B.A., Pemb.; C. M'Niven, B.A., Trin.; S. Seamsey, B.A., Queens'; W. Sharp, B.A., Trin.; J. Smith, B.A., St. John's.

Of Lampeter.—L. Lewis, J. Morgan, T. Morgan, (*lett. dim. bp. of St. David's*).

Lit.—A. Lord (*lett. dim. bp. of Exeter*).

By ABP. *of* YORK, *at Bishopthorpe, June* 9.

PRIESTS.

Of Oxford.—H. F. Inman, B.A., Linc.; J. P. Marriott, B.A., Ball.; R. Rolleston, B.A., Univ.; J. Scotland, B.A., St. John's.

Of Cambridge.—R. Creyke, B.A., Cath.; J. N. Fowler, B.A., Magd.; H. C. Holmes, M.A., Cath.; J. Hughes, B.A., Queens'; J. Kidd, S.C.L., M. H. Simpson, B.A., Cath.; J. Stansfeld, B.A., St. John's.

Of Durham.—J. Hill, B.A.; H. M. Short, B.A., (*lett. dim. bp. of Ripon*).

DEACONS.

Of Oxford.—M. G. Buckley, B.A., Trin.; T. H. Smith, B.A., Queen's.

Of Cambridge.—C. Braddy, B.A., St. John's; E. Day, B.A., Trin. H.; W. Greenwell, B.A., St. John's; J. J. Harrison, B.A., C.C.C.; O. A. Manners, B.A., Sid.; J. A. Ogilvy, B.A., Magd.; A. J. Tomlin, B.A., Queens' (*lett. dim. bp. of Ripon*); J. Walker, B.A., St. John's.

Of Dublin.—S. H. Gaisford, M.A.

Preferments.

Name.	*Parish & County.*	*Pop.*	*Patron.*	*Value. £.*
Ashington, H..	Kirkby-le-Thorpe c., Asgarby (R.), Linc.	213	Marq. of Bristol	287
Bagnall, S.	Christ Church (P.C.), Runcorn, Cheshire.			
Battersby, J....	Castletown Kindelane (R.), Westmeath ..	4052	The Crown ...	*480
Birtwhistle, J. B.....	Beverley Minster (P. C.), York	8302		
Bradford, J. E.	Wigford St. Mary (V.), Linc.	613	Preb. of Gretton.....	115
Brooks, J. H..	St. Philip (P. C.), Stepney, Middx..			
Buck, R. H. K.	Bideford (R.), Devon	5211	L. W. Buck ..	*590
Bucknill, W. S.	Burton Hastings (P. C.), Warwick	269	W. Bucknill ..	87
Burrell, M....	Chatton (V.), Northumberland.....	1632	Dk. of Northumberland..	*198
Butler, W. J..	Wareside (P. C.), Ware, Herts			
Churton, H. B. W.....	Icklesham (V.), Suss.	681	Bp. of Chichester	*715
Clarke, C. S...	Lindsell (V.), Essex .	393	S. Algar	*134
Clarke, T.	Bilsington (P. C.), Kent	324	Lady Cosway .	49
Cousins, J. . .	St. James (P. C.), Preston, Lanc....			
Cremer, R. M.	North Barningham (V.), Norf.	299	Various	*180
Denton, R. A..	Stower Provost (R.)c., Todbere (R.), Dorset	892	King's coll., Camb.....	*655
Disney, E. O...	Newton Hamilton (R.), Armagh	7953	Abp. of Armagh	*537
Duncombe, W.	Crowle (V.), Linc....	2962	Rev. G. Egremont	*777
Edmunds, J ...	Castle Eden (P. C.), Durham	553	R. Burdon	62
Exton, R.	Hemley (R.), Suffolk	71	Lord Chanc...	150
Flowers, W. H.	Ulceby (V.), Linc. ..	787	Lord Chanc...	146
Fyffe, H.	St. John, London-rd., Southwark (P. C.)			
Guilleband, H. L.....	Swineshead (V.), Linc.	2137	Trin. coll., Camb.....	*240
Hake, H.....	Chilvers Coton (V.), Warwick	2359	Lord Chanc...	106
Hall, S.	Loughall (R.), Armagh	5934	Abp. of Armagh	*512
Harvey, W. W.	Buckland (R.), Herts.	434	King's coll., Camb.....	*330
Hashewood, W. P.....	Ardingley (R.), Suss.	720	J. W. Peyton .	*498
Hodge, C. V...	Clarborough (V.), Notts.			
Horne, W.....	Limber Magna (V.), Linc.	480	The Queen....	*623
Hughes, G. H.	Wisley c. Pyrford, Surrey	155	Earl of Onslow	*210
James, D.	St. Mary's (P. C.), Kirkdale, nr. Walton-on-the-Hill, Liverpool.....	3779		
Johnson, W...	Llanfaethlu (R.), Llanfwrog, c.	483	Bp. of Bangor.	*615
Jones, J. W...	Heneglwys (R.) c., Trefwalchmai (C.), Anglesey	466 699	Bp. of Bangor.	383
Kendall, N....	Talland (V.), Cornwall	1450	Kendall fam...	136
Lancaster, T. B.	Houghton next Harpley (V.), Norf.	303	Marq. of Cholmondeley ...	68
Leathes, F. ...	Reedham c., Freethorpe (V.), Norf..	614	J. F. Leathes .	*607

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.
Metcalfe, W...	St. John, Yeadon, Guiseley, York....			
Micklethwaite, J. H.	Chapelthorpe (P. C.), Sandal par., Yorks.		Vic. of Sandal.	*189
Mogg, H. H...	High Littleton (V.), Som.	1116	Mogg family ..	97
Neville, W....	St. James (P. C.), West Bromwich, Staff.....			
Parker, W. H.	St. Paul (P. C.), Whippingham, Isle of Wight			
Patteson, J. ..	St. Jude (P. C.), Upper Chelsea, Middx.			
Pemberton, E. R.....	Wandsworth (V.), Surrey	7614	W. Borradaile.	*840
Pennefather, W.....	Tullaghallen or Tullyallen (P. C.), Louth	181	Marq. of Drogheda	98
Richardson, B.	Egton (P. C.), York	1102	Abp. of York..	33
Seymour, D. B.	Drumrainey, or Drumrath (P. C.), Westmeath	3494	Rev. W. Peacocke	100
Shute, W. A...	Thornley (P. C.), Sedgefield, Durham			
Steuart, C. A..	Old Windsor (V.), Berks.	1600	Lord Chanc...	*270
Syer, B.....	Reddington (R.), Essex and Suffolk ...	792	Syer family ..	498
Vincent, F. ...	Slinfold (R.), Sussex	691	Bp. of Chichester	*472
Williams, R...	Stoken church (P. C.), Oxfords. in par. of Aston Rowant	1333		
Wray, G.....	Ufford c., Bainton (R.), Northampt...	286	St. John's coll. Camb	*688

Collinson, J., hon. canon of Durham.
Davies, J., chap. Dudley union.
Godfrey, D. R., princ. Grosvenor coll., Bath.
Ison, J. L., chap. to convicts at Norfolk island.
Lee, R., chap. earl of Mexborough.
Lewin, G. R., chap. H.M.S. Queen.
Ormsby, W. E., precentor of Waterford (pat. the bishop).
Pedlar, G. H. O., chap. Wynyards hosp., Exeter (pat. Mark Kennaway).
Spurgin, J., head mast. Corp. sch., Maidstone.
Strong, T. L., hon. canon of Durham.
Warneford, Dr., to the first hon. canonry founded by the recent order in council in cath. of Gloucester.
Williams, J., lect. Rhayader, Radnor (pat. university of Oxford).
Woolley, Dr., princ. Northern Church of England school.
Youratt, J., chap. Newport union.

Clergymen deceased.

Barnes, W., at Port Phillip, late of Durham univ.
Booth, E., inc. St. Peter's, Salford.
Cowlard, W., p. c. Laneast, and cur. Werrington, Cornw. (pat. J. K. Lethbridge), 56.
Curteis, S., LL.D., at Shelton, Norfolk, 77.
Darcey, J., p. c. Marton, nr. Congleton, Cheshire (pat. E. D. Davenport), and rect. Tedstone, Delamere, Hereford (pat. Brasenose coll., Oxford), 76.
Forton, G., rec. Newton, Glouc., vic. Queenborough, Leic., and vic. Twyning, Glouc., 68.
Heim, J. C., at Worthing, 87.
Hoskins, J. W., D.D. preb. Wells, rect. Appleton, Berks (pat. Magd. coll., Oxford), 84.
Hurst, T. T., rect. Carlby (pat. sir E. Smith, bt.), and Braceborough, nr. Stamford (pat. lord chanc.), 88.
Lane, T., rect. Horndon-on-the-Hill, Essex (pat. D. & C. St. Paul's), 47.
Matthew, C., vic. All Saints' with St. Peter's, Maldon (pat. rev. J. Matthew), and rect. of Layer Marney, Essex (pat. Q. Dick), 78.
Mill, T. V., vic. Northam, Devon (pat. D. & C. Windsor).
Pelley, F., rect. Siston, Glouc. (pat. miss Trotman), 64.
Sanders, J., St. Bees', 90.
Sitwell, W., rect. Morley, Derbyshire (pat. trustees and R. D. Sitwell, alt.), 61.
Sunderland, E., vic. Glentham and Normanby, Linc.
Ward, J., at Malta, late fell. New coll., Oxon.
Thexton, J., vic. of Beetham, Westmerland (pat. chanc. duchy of Lanc.).
Whipham, T., D.D., vic. of Kingsteignton-cum-Highwick, Devon (pat. preb.), 71.
Whitty, W., cur. of Rathvilly, Carlow.
Williams, R., rect. of Great Houghton, Northamp., preb. of Linc., and rect. of Markfield, Leic., 66.

University Intelligence.

OXFORD.

June 20.—In full convocation in the theatre, being the commemoration, the honorary degree of D.C.L. was conferred on right hon. the earl of Powis; sir William Coles Medlycott, bt., formerly gentleman commoner of Trin.; capt. sir James Rose, R.N.; major-gen. Pasley, royal engineers, C.B.; sir John Wither Awdry, knt., M.A.; G. Bowyer, esq., M.A.; D. Maclean, esq., M.A., M.P. for the city of Oxford; W. Entwistle, esq., M.P. for South Lancashire; Mr. serjt. Talfourd; G. B. Airy, esq., M.A., F.R.S., astronomer royal; F. Bally, esq., F.R.S.; prof. Struve, astron. to his imperial majesty the emperor of all the Russias; C. R. Cockerell, esq., R.A., member of Royal Institute of France.

ELECTIONS.

EXETER.

June 30th.—J. F. Mackarness, Mert. Fellow.

WADHAM.

June 30th.—Rev. J. G. Sheppard, M.A., H. King, M.A., rev. R. Congreve, M.A., Fellows.

PRIZES FOR 1845.

CHANCELLOR'S.

Latin Verse.—Numa Pompilius.

English Essay.—The Causes and Consequences of National Revolutions among the Ancients and Moderns compared.

Latin Essay.—De Ordine Equestri apud Romanos.

NEWDIGATE.—PETRA.

Theological.—"The Law was our Schoolmaster to bring us unto Christ."

MRS. DENYER'S THEOLOGICAL.

"On the doctrines of Faith in the Holy Trinity, and "On the duties of Christianity, incumbent on a national Community."

CAMBRIDGE.

MEMBERS' PRIZEMEN.

June 20.—The two prizes of fifteen guineas each, given by the representatives in parliament of the university, to the two undergraduates who compose the best dissertation in Latin prose, were adjudged as follow:—J. J. S. Perowne (Bell's University scholar), Corpus Christi coll.; J. G. C. Fussell, Trinity coll.

SIDNEY SUSSEX COLLEGE.

June 21.—E. Spencer, B.A., was elected a foundation fellow of this society, and the rev. H. Fowler, M.A., a fellow on the Blundell foundation. At the same time C. Gutch, B.A., was appointed the mathematical lecturer of the society.

MEMBERS' PRIZEMEN.

June 24.—The two prizes of fifteen guineas each, annually given by the representatives in parliament of the university to two bachelors of arts who compose the best dissertations in Latin prose, were adjudged as follow:—T. Byers, B.A., Christ's coll.; H. M. Birch, B.A., King's coll.

[*Subject*—"Quomodo in sedibus sacris ornamenta arteque ad *architecturam pertinentes rerum religioni prosunt.*"]

SELECT PREACHERS.

A grace having passed the senate to the following effect:—that those to whom the Sunday afternoon turns at St. Mary's and the turns for Christmas day and Good Friday are assigned, shall, from the beginning of October, 1844, to the end of May, 1845, provide no other substitute than such as are appointed in conformity with that grace—the following persons have been elected, each for the month to which his name is affixed:—

1844.	October	The Hulsean lecturer.
	November	The rev. Theyre T. Smith, Queens'.
	December	The rev. D. Moore, Cath.
1845.	January	The rev. Dr. Robinson, Trin.
	February	The rev. Dr. Mill, Trin.
	March	The rev. T. Worsley, master of Downing.
	April ..;	The Hulsean lecturer.
	May	The rev. C. S. Bird, Trin.

COMBINATION PAPER.

PRIOR COMB.

Aug. 4.	Mr. Bromley, Cai.	Oct. 20.	Mr. Read, Mag.
11.	Coll. Regal.	27.	COMMEM. BENEFACT.
18.	Coll. Trin.	Nov. 3.	Mr. Dawkins, Cath.
25.	Coll. Joh.	10.	Mr. Davies, Corp.
Sept. 1.	Mr. Tatnam, Magd.	17.	Mr. Hoste, Cai.
8.	Mr. Gamson, Cath.	24.	Coll. Regal.
15.	Mr. J. Forster, Corp.	Dec. 1.	Coll. Trin.
22.	Mr. Gibbe, Cai.	8.	Coll. Joh.
29.	Coll. Regal.	15.	Mr. Clutterbuck, Pet.
Oct. 6.	Coll. Trin.	22.	Mr. Prosser, Cath.
13.	Coll. Joh.	29.	Mr. Sheppard, Clar.

POSTER. COMB.

Aug. 4.	Mr. H. J. Ellison, Trin.	Nov. 3.	Mr. Tillard, Joh.
11.	Mr. Herring, Trin.	10.	Mr. Borlase, Pet.
18.	Mr. Leefe, Trin.	17.	Mr. Melvill, Pet.
24.	FEST. ST. BART. Mr. F. J. Jeremie, Trin.	24.	Mr. Thomas, Pet.
25.	Mr. H. Harrison, Trin.	30.	FEST. S. AND. Mr. Otter, Pet.
Sep. 1.	Mr. G. B. Reynardson, Trin.	Dec. 1.	Mr. Hall, Clar.
8.	Mr. R. Sutton, Trin.	8.	Mr. Howes, Clar.
15.	Mr. R. S. Dobson, Joh.	15.	Mr. Scott, Clar.
21.	FEST. S. MATT. Mr. Purdon, Joh.	21.	FEST. S. THOM. Mr. Newlove, Clar.
22.	Mr. T. Boys, Joh.	23.	Mr. Abbott, Pemb.
28.	FEST. S. MICH. Mr. B. Potchett, Joh.	25.	FEST. NATIV. Mr. Ashby, Pemb.
Oct. 6.	Mr. Rogers, Joh.	26.	FEST. S. STEPH. Mr. Gibbs, Cai.
13.	Mr. Reid, Joh.	27.	FEST. S. JOH. Mr. Hoste, Cai.
18.	FEST. S. LUC. Mr. Legrew, Joh.	28.	FEST. INNOC. Mr. Maltby, Cai.
20.	Mr. Drake, Joh.	29.	Mr. Williamson, Cai.
27.	Mr. Bishop, Joh.		
28.	FEST. SS. SIM. ET. JUD. Mr. Scudamore, Joh.		

	Resp. in Theolog.	*Oppon.*
Mr. Reeve, Clar.		Mr. Bagshawe, Corp. Mr. Thurtell, Cai. Coll. Regal.
Mr. Ferrand, Trin.		Coll. Trin. Coll. Joh. Mr. Chapman, Chr.
Mr. Raymond, Trin.		Mr. Capper, Regin. Mr. Hildyard, Clar. Mr. Ladds, Cai. Coll. Regal.
Mr. Mason, Clar.		Coll. Trin. Coll. Joh.
	Resp. in Jur. Civ.	*Oppon.*
Mr. Morgan, Sid.		Mr. Field, Sid. Mr. Chapman, Jes.
	Resp. in Medic.	*Oppon.*
Mr. Wilson, Trin.		Mr. Hinde, Joh. Mr. Wegg, Cai.

CHURCHES CONSECRATED.

Rochester.—Hildenburgh, Tunbridge.

Tributes of respect have recently been presented to the following:—

Dean of Ely, from members of Trin. coll., Cambridge—plate.
Bailey, J., chap. St. Faith's union, Norwich.
Birtwhistle, J. B., late inc. Trin. chapel, Richmond, York.
Brooks, J. H., inc. St. Philip's, Stepney.
Cadman, W., late cur. Lavenham, Suff.—plate.
Christmas, H., cong. Verulam chapel, Lambeth—books.
Dixon, W., p. c. Broughton, Preston, Lanc.—robes.
Fallson, W., p. c. St. John's, Liverpool—books and purse.
Halls, G., cur. Silkstone, Yorkshire—plate.
Harrison, T., late head master Maidstone gram. school—plate.
Hawkes, A., St. Paul's, Tipton—watch, &c.
Hotham, E., South Cave, York—plate.
Jackson, J., vic. Over, Cheshire—robes.
Medley, G. R., Diss, Norfolk—purse,
Percy, W. J., cur. Piddlehinton, Dorset.
Queckett, W., min. Ch. Ch., St. George's-in-the-East.
Roberts, H., late cur. Halstead, Essex.
Sandbach, G., Oxton, Notts.
Thompson, J., schol. Blackheath school—time-piece.
Thompson, G. H., M.A., late inc. Trin. ch., Tottenham—plate.
Wilson, H. B., D.D. rect. St. Mary Aldermary, and St. Thomas the Apostle, London, from parish St. Thomas the Apostle—plate.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following letter has recently been addressed to the secretaries of associations:—

REV. AND DEAR SIR,—I am directed to send for your information the following copy of a statement which has been laid before his grace the archbishop of Canterbury, in furtherance of a resolution, passed at the last monthly meeting of the society, appointing a special committee "to take into consideration the present state of the society, and the best means to be adopted for raising the income of the society, so as to meet its expenditure:"

"The present condition of the church in the colonies and dependencies of Great Britain is such as to demand the immediate attention of the whole body of faithful members of the church of England. The maintenance and extension of the church in the colonies is mainly dependent upon the Society for the Propagation of the Gospel. The annual income of this society has increased, since 1837, from 12,000*l.* to 47,000*l.*; but so many and so urgent have been the calls from abroad, that even this large increase of its means has been found insufficient to keep pace with the increased demands upon them. While large numbers of our countrymen are, every year, encouraged to go forth from their native land to seek a settlement in some distant colony, it must be held a duty, second only to that of providing for the spiritual wants of the population at home, to see that these children of our own household are not, by their removal to another part of the empire, debarred from all the ordinances of religion and the means of Christian education for their families. A reference to the rapid growth and extension of our colonial dependencies will be sufficient to account for the constantly increasing expenditure into which the society has been led. To one division of Canada alone half a million of people have been added within the last half century; while the many important settlements of Australia, Van Diemen's Land, the Cape of Good Hope, and New Zealand, have sprung up during the same period. In the year before last, sixty-four thousand persons, and they, for the most part, of the poorest class, left this country to settle in some one or other of our colonies; and the yearly average of emigrants does not fall short of fifty thousand. These multitudes are almost entirely dependent for the supply of their spiritual necessities on the funds of the society; and, when to the demands of the emigrant is added the still more fearful destitution of the convicts in our penal settlements, it will be admitted that unusual exertions have been required. Those exertions have been freely made; and one hundred and fifty clergymen have been added to the list of the society's missionaries since the year 1838. The consequence of these efforts has been not only the absorption of the society's ordinary income, but the total exhaustion of its funded capital. Henceforward, therefore, the amount of assistance which the society can render to the colonial church and its missions among the heathen must depend on the yearly contributions of Christians at home. The colonies themselves are making every effort both for the present support and the permanent endowment of their own church. In the North American provinces, in the West Indies, and in the Australian settlements, a spirit has been aroused, which shows that not want of zeal, but want of ability, compels them still to look to the English church, and to that society which has so long and so largely administered to their wants. Deeply im-

portant, therefore, it is that the society should be enabled to maintain and extend its operations. Those operations cannot be maintained, even on the present scale, at a less charge than 80,000*l.* annually. But the present receipts of the society, from all sources (including the collections under the queen's letter), cannot be stated at a higher amount than 60,000*l.* There is, then, a present deficiency of 20,000*l.* to be made up; and this sum is not merely required once for all, but must be added permanently to the society's income. On looking carefully into the several sources of the society's income, it was found that the mainspring of its augmented supplies was in its parochial associations, and that in proportion to their growth and prosperity has been the increase of the society's funds. The committee therefore saw that it needed only to extend widely enough the system of parochial associations, in order to secure a sufficient yearly income. The only question that then remained was, what should be the method adopted for bringing the claims and necessities of our brethren in the colonies to the especial notice of the parochial clergy; and, after much serious consideration, they came to the conclusion that it was expedient that one or more clergymen for each archdeaconry, or smaller ecclesiastical division, should be specially commissioned to recommend and assist in the formation of parochial associations, for the special purpose of enrolling annual subscribers. And it was

"Resolved,—'That, as such commission can come, with full authority, only from the bishops of the several dioceses, a deputation be appointed to wait upon his grace the archbishop of Canterbury, respectfully to submit to his grace these views of the committee; and, provided they approve themselves to his grace's judgment, humbly to solicit his grace to adopt such measures as he may deem most proper to commend them to the attention of the bishops of the province of Canterbury. And that a like deputation be appointed to wait upon his grace the archbishop of York, for the same purpose.'"

In compliance with the above resolution, a deputation was appointed, which waited upon his grace the president, and laid before him the substance of the foregoing statement. His grace was pleased to sanction with his approval the plan proposed by the committee, and promised to bring the subject under the consideration of the bishops of his province. The society, in the meanwhile, is happy to express its confident reliance upon your zealous assistance in carrying out any plan for the general formation of parochial associations which may come duly recommended by ecclesiastical authority. I avail myself of the present opportunity of communicating to you a resolution agreed upon at a meeting of the special committee above referred to:

Resolved,—"That it is highly important it should be made generally known among the members of the society, that its present operations might be maintained in their full efficiency, if each member would either double his own subscription, or procure new subscribers to an equal amount; and that this suggestion be respectfully communicated to every incorporated and associated member."—I am, rev. and dear sir, yours very faithfully,

ERNEST HAWKINS.

Madras.—Rev. J. C. Kohlhoff.—Letter from Rev. F. H. W. Schmitz.—In a letter of the 30th ult. I informed you of the death of the society's oldest missionary, the rev. John Caspar Kohlhoff, which solemn event took place on the evening of the 27th March. Mr. Kohlhoff had attained the age of eighty-one years, ten months, and four days, and was in the fifty-eighth year of his ministry. I need not mention any particulars, as the deceased was well known from the days of the rev. Christian Frederick Schwartz, whose pupil he was since his eighth year; and afterwards he became his assistant as catechist for some years, and later his fellow-labourer, after having received Lutheran ordination at Tranquebar fifty-eight years ago. This venerable man, who has been spared for so unusually long a period (for an European in India), well deserved the appellation of the octogenarian patriarch of India, as our esteemed diocesan was pleased to call him. Our excellent metropolitan called him one of the pillars of the Indian church. His fame was indeed throughout all the churches. For some years he was the only missionary clergyman in the south of India. All the present mission stations, including Tinnevelly, were at one time committed to his charge. He has preached Christ crucified as well in the Lord's vineyard as also in the desert. Thousands who never heard the name of Christ were, through his instrumentality, brought out of darkness into his marvellous light. God has indeed wonderfully protected him for the benefit of his church; for, at one time, when Trichinopoly was to be besieged by Tippo Sultan, he happened to be living in the fort of Trichinopoly. He was always travelling about from village to village, excepting the latter few years; and his name among the poor villagers is held in great veneration. The latter twenty years his labours were confined to Tanjore and its neighbourhood; and although he sometimes was rather weak, particularly during the hot season, still he continued to do his Master's work. On Ash-Wednesday he expressed a wish to preach once more to the natives. In his then weak state I was afraid he would not be equal to the task, and I wanted to persuade him to postpone it for a time; but he was so anxious to preach, and he said the Lord would give him strength to go through it. He preached from the words, "Come unto me, all ye that travail and are heavy laden," &c. On his return from church he came to my house, but did did not stay long, as he complained that he felt very much fatigued. He went home, retired into his room, and almost from that day he did not come out again. He grew daily weaker and weaker, lost all appetite, and his complaint terminated in dropsy. We had all hopes of his recovery; but about a week previous to his demise his illness took such a decided turn for the worse that his medical attendant gave up all hopes. He submitted to all his sufferings with the greatest patience; spoke constantly of the glory of a future world, "the Christian's only home;" expressed his joy at the prospect of seeing Mr. Schwartz and other fellow-labourers again; and his mind was constantly directed to him whose he was and whom he served. On the afternoon of the 27th he was very ill indeed, and his son and myself put him on his cot. In the evening, about seven o'clock, he began to pray most fervently, but in short sentences, as, "Lord, receive me," "Lord, relieve me," "Lift me up, I am ready," "Receive me into thy kingdom." About an hour after, he repeated nearly the whole of the Lord's prayer, and at nine o'clock he expired. He retained his memory until the very last; for any question which was asked he answered most distinctly. Such is a brief account of this venerable missionary.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Special meetings of this society were held on the 1st and 15th of July, in consequence of the numerous and pressing applications for aid which have been received from various parts of the country. The lord bishop of London presided. The committee, having ordered the payment of ten grants to the places where the works undertaken with the aid of the society have been completed, voted new grants towards building twelve additional churches or chapels, and rebuilding, enlarging, or otherwise increasing the accommodation in ten existing churches or chapels, making 22 grants in all. The new buildings are to be erected for two districts in the parish of Gainsborough; and for districts in the parishes of Middleton, in Teesdale, Durham; Ashbourn, Derby; Sandbach, Cheshire; Woolwich, Kent; Calverley, Yorkshire; Barnstaple, Devon; Bushbury, Staffordshire; Lynn, Norfolk; Gosport, Hants; and Didsbury, a chapelry in the parish of Manchester. The churches to be enlarged, &c., are situate at Ystradyfoding, Glamorganshire; St. Feock, Cornwall; Great Bookham, Surrey; Lower Guiting, Gloucestershire; Yardley, Herts; Ninebanks, Northumberland; Stranton, Durham; Kirkdale, near Liverpool; Attleborough, Norfolk; and Tarrant Gunville, Dorset. Five of the districts in which new churches are to be built are from one to seven miles from the nearest churches; and, although the other districts are nearer to places of worship, they are equally destitute of accommodation, as those churches are occupied by

the inhabitants of the districts to which they properly belong. The population of the 22 parishes now assisted is 462,000 souls: the number of existing churches is 72, containing accommodation for 69,034 persons, and including 18,994 free seats. The free church-room is, therefore, only one seat for 24 inhabitants. The additional accommodation to be obtained is 6,199 sittings, 4,940 to be free and unappropriated. Five-sixths of the new seats are to be free; indeed, two of the new churches, viz., those to be built at Middleton and Gosport, will be wholly free. The aggregate amount of the population of the 22 places above referred to, when compared with the total present provision of church-room therein, does not convey an accurate idea of the wants of particular parishes; and, without again calling attention to the parish of Manchester, it should be noticed that Middleton in Teesdale contains a population of 3,000 persons, and has one church, with 284 sittings. Woolwich contains nearly 28,000 inhabitants, with one church, accommodating 1,500 persons, and a proprietary chapel. Kirkdale, a suburb of Liverpool, has a population of 5,000 persons, rapidly increasing; and 960 sittings in the chapel, 100 only of which are free. Lynn, with more than 12,000 inhabitants, has two churches, accommodating about one-sixth of the number, but affording free accommodation for only 450 persons. Gosport, containing a population of nearly 8,000 persons, with only a proprietary chapel containing 1,000 sittings, of which only about 300 are free. Sandbach, with 6,600 inhabitants, and 1,247 sittings in two churches, only 224 of which are free. In these six parishes, therefore, there is a population of 63,000 persons, 55,901 of whom have no seats provided for them in the existing churches, in which the free accommodation is only 1,822 seats, or one sitting for 35 persons. The board have determined that in future they will hold a meeting on the third Monday in July in each year, instead of the usual meeting in October: they have, therefore, adjourned their sittings to the 18th of November next.

CHURCH EDUCATION SOCIETY FOR IRELAND.

The committee of the Church Education Society for Ireland beg to inform the public that they have received a very munificent proposal from the hon. and very rev. the dean of Leighlin, to the effect that he will place at the disposal of the committee the sum of 1,000*l.*, provided that, in the course of the current year, a further sum of 9,000*l.* or 8,000*l.*, in addition to the ordinary income of the society, be obtained from other sources. The object of the benevolent donor is to create such a fund as will enable the committee to extend the usefulness of the society in a degree that has hitherto been unattainable, in granting gratuities to teachers, and enlarging and improving the training institution. The committee trust that all who desire the true welfare of Ireland, and who believe that this is best promoted by the extension of education founded on a religious basis, will respond to the appeal which is thus made to them; and that they will feel the present to be a fitting occasion for special efforts and more than ordinary sacrifices in that great cause of which the Church Education Society has been, and is, the faithful advocate in Ireland.

Diocesan Intelligence.—England and Ireland.

ARMAGH.

Address from the Clergy of the Diocese of Armagh to his grace the Lord Archbishop.

At a meeting of the clergy of the diocese of Armagh, on the 28th day of May, 1844, convened by the ven. the archdeacon, on a requisition addressed to him for that purpose, the ven. the archdeacon in the chair, prayers having been read by the chairman, it was moved by the rev. Dr. Miller, seconded by the rev. C. S. Mangan, and resolved, "That we desire to express our fervent gratitude to Almighty God for his late mercy vouchsafed to our venerated diocesan, in the preservation of a life so dear to his clergy and so valuable to the church." A committee having been appointed to prepare an address of congratulation to his grace, the following was unanimously adopted:—

"To his grace the Lord Primate [of Ireland].

"We, the archdeacon and clergy of the diocese of Armagh, desire to offer to your grace our sincere and heartfelt congratulations upon your recent providential deliverance, when an accident of a most alarming nature had placed in imminent danger your grace's valuable life. Recognizing, in common with the whole Irish branch of the church of Christ, established in these countries, your grace's anxious guardianship of its interests; and, in the closer connection with your grace which it has been our own privilege to enjoy, having learned to appreciate the wisdom and firmness, so happily tempered by kindness and condescension, with which your grace has conducted, for more than two-and-twenty years, the affairs of this extensive and important diocese, we feel that we cannot be sufficiently grateful to Almighty God for your preservation in the hour of peril. Possessing, as you do, the veneration and love of every friend of the church, and commanding the respect even of its adversaries, the influence of your grace's high character and exalted station cannot fail to produce a salutary effect in checking the spirit of innovation in sacred matters, which now so widely prevails, and in preserving, in their apostolic purity, the doctrines and discipline of our church; while your munificent contributions to the support of every institution calculated to advance the interests of true religion give increased efficiency to its endeavours to diffuse throughout the land the knowledge of the true God, and of Jesus Christ whom he hath sent. To this brief expression of our sentiments and feelings, called forth by the imminent danger from which your grace has been so providentially delivered, we would add our fervent prayers to Almighty God, that he may continue to guide you in safety through the perils and dangers of this life. May he grant you length of days amongst us, bless with peace and happiness your declining years, and finally bring you to his everlasting kingdom, through Jesus Christ our Lord. With every sentiment of gratitude and veneration, we subscribe ourselves your grace's faithful and attached servants."

(Signed by the archdeacon and one hundred and forty clergymen of the diocese of Armagh).

Answer.

"To the venerable the archdeacon and the clergy of "Armagh.

"My dear and reverend brethren,—I beg to return you my grateful acknowledgments for the very kind address which you have transmitted to me on the occasion of my preservation, through God's goodness, from the danger to which I was exposed by the accident which recently befel me. While I offered my unfeigned thanksgivings to the Almighty for his providential deliverance, it is very gratifying to me to learn that my imperfect expressions of thankfulness have not ascended alone to the throne of grace, but that God's merciful interposition in my behalf has been devoutly recognised by so many of my dear brethren and friends. Be assured that such a demonstration of your esteem and regard, and of the kind interest which you take in my welfare, is highly valued by me. It is my happy privilege to preside over a body of clergy who have laboured with unanimity, with unceasing perseverance, and with exemplary order, unobtrusiveness, and humility, to fulfil their important duties as pastors of the flock of Christ committed to their care. My hearty desire and prayers are that the Holy Spirit may abundantly bless your labours, may keep you from being carried about by every wind of doctrine, and preserve you ever in the unity of that faith once delivered to the saints. Accept

my best wishes for your welfare and happiness, individually and collectively, and believe me to be, your faithful friend and brother in Christ, JOHN G. ARMAGH."

LONDON.

Ruridecanal Chapters.—The following letter has been addressed by the lord bishop to the rural deans of the diocese of London:—

"*London House, May* 25, 1844.

"REVEREND BRETHREN,—After consultation with the archdeacons of my diocese, I desire to call your attention to the advantages which may be expected to result from your holding periodical meetings of the incumbents of parishes within your respective deaneries, for the purposes of conference. Many of the clergy have expressed to me a strong opinion as to the desirableness of more frequent personal communication between those who are connected with one another by the ties of spiritual brotherhood, as being entrusted with the care of souls in the different parishes of the same diocese; and have regretted that they seldom meet together in their ministerial capacity, except at the visitations of the bishop or the archdeacon. Those occasions, they have observed, are too rare, and the numbers assembled are too great, to admit of that free and friendly intercourse which would give scope to the mutual communication of sentiment, experience, and advice, and promote the growth of unity in the body at large, as well as the efficiency of individual ministrations. The learning and piety of the clergy would undoubtedly be more serviceable to the church, and more beneficial to her children, if there were a better understanding, a more frequent intercourse, and a more cordial union, amongst those who are labouring in the same work, as servants of the same Master, in the same portion of his household, and under the same spiritual superintendence. Relying perhaps too much upon the strength of our position as the clergy of an established church, we have overlooked or neglected a source of strength, which is well understood and duly valued by those who are not in communion with us, and who have no external and adventitious supports whereon to rely. Yet the framework of our church is admirably adapted to encourage and facilitate a brotherly intercourse between the clergy, and at the same time to obviate the inconveniences which might result from that intercourse, if not conducted with a due attention to well-considered rules, nor subject to the control of legitimate authority. I am therefore inclined to believe that a closer bond of union between the clergy themselves, and a readier means of communication with their bishop, would be secured by periodical meetings of the incumbents of all the parishes in a rural deanery, or, where the number is small, in two adjacent deaneries, under the presidency of the rural dean; by whom their proceedings should be made known at intervals to the archdeacon, to be reported by him, if necessary, to the bishop. By the same channel the clergy might be made acquainted, on particular emergencies, with the wishes of their diocesan. This would perhaps be as near an approximation, as the present state of our church admits of being made, to the ruridecanal chapters of an earlier age; and it is a plan which, if wrought out with discretion, and in that spirit of zeal for the church's welfare, and of Christian charity towards one another, which may be looked for amongst brethren in the ministry, could hardly fail of producing beneficial results. The plan has been already tried in more dioceses than one. In the diocese of Chichester, for instance, it was adopted at the suggestion of the late excellent bishop Otter. Its advantages were set forth with great force and feeling in a letter which he addressed to his rural deans in the year 1840; and its success, as I am informed, has been highly encouraging. It must be evident that whether good shall or shall not result from these ruridecanal chapters will depend upon their being conducted with discretion, and under fixed regulations. These limitations I consider to be of the first importance. The subjects of conference at such meetings should be strictly of a practical kind; in no case touching upon theological controversy; but relating to the management of parishes, the methods of performing the ministrations of the clergy in public and in private, the advancement of local, diocesan, and general charities connected with the church, the various modes of bettering the condition of the poor, the formation and conduct of schools, and such occasional questions affecting the church's interests or usefulness as may be submitted by authority to their consideration. Here is ample matter for friendly and profitable conference, without the introduction of those doctrinal questions, the discussion of which would be apt to give to such meetings a polemic instead of a pacific character, and to make them, before long, centres of mutual repulsion rather than of attraction. I would, therefore, urge upon you with much earnestness, the necessity of watching very carefully the appearance of any tendency to discussions of that nature, and of repressing it in the first instance. Respecting the proper time and mode of commencing the holding of chapters within your respective deaneries, I would have you consult your archdeacon; and, generally, you will advise with him as to the manner in which the principles here laid down may be best carried into effect.

"I am, rev. brethren, your faithful friend,

"C. J. LONDON."

Rules for the Regulation of Ruridecanal Chapters in the Diocese of London.

1. The rural dean, with consent of the archdeacon, and under the authority of the bishop, shall call a meeting of the incumbents within his deanery once in every quarter.

2. The archdeacon shall preside at such meetings, if present; otherwise, the rural dean; or, in his absence, some incumbent in the deanery, appointed by him.

3. At every quarterly meeting the rural dean shall request information from the clergy as to the method in which the various offices of the church are performed; the state of their several parishes, with respect to their churches, church-services, and schools; the means employed in their parishes to promote the interests of the church societies, diocesan or national; and the funds collected for local or general purposes of charity; and shall confer with them upon such other points as he may be instructed, or shall think fit, to submit to them.

4. A register shall be kept by every rural dean, in which shall be recorded the proceedings of every meeting; and a brief report thereof shall be made to the bishop by the archdeacon.

5. One of the incumbents in the deanery shall be appointed by the rural dean to act as secretary, if necessary.

6. Every meeting of the rural chapters shall be preceded by attendance at morning prayer in the parish church.

PETERBOROUGH.

St. Mary's, Leicester.—The dilapidated and ruinous condition of this most ancient and venerable pile has long been a source of deepest regret to all who feel an interest in the preservation of the sacred edifices of our forefathers; and, while the appropriate conveniences for public worship are daily but imperceptibly diminishing, each succeeding year affirms, with increasing force, the portentous anticipation that, continuing in such circumstances as subsist at present, this venerated sanctuary, in which the parishioners of St. Mary's have been wont for many centuries to assemble for divine service, must at no distant period cease from among the churches of the land. To those who are acquainted with the varied style and composition of the architecture of the building, it is obvious that no mere church-rate, however liberal in its allocation, could make provision for restoring and maintaining entire the elaborate designs of the original founders. But when it is taken into consideration that for several years past, with every effort made for the purpose, no church-rate has been obtained, it is not surprising that the advance to decay in so ancient a structure has been going on with accelerated progression. St. Mary's church would seem to have been founded about the middle of the twelfth century. Mr. Bloxam, the celebrated ecclesiastical antiquary, in writing upon the subject of the present intended restoration, says, "The history of the church may, to a certain extent, be shortly collected from its present appearance. It was originally a Norman structure, probably erected about the middle of the twelfth century. The sedilia in the chancel are the richest specimens of that particular style I have ever met with—

both Norman piscinæ and sedilia are rare, yet here we have them together," &c. A second church was added to the original Norman edifice, by John of Gaunt. This addition was made, it would seem, at the suggestion of Wycliff, and there is reason to believe that this eminent servant of God, the earliest of our English reformers, was wont in this very place to declare to an ignorant and astonished population the great truths of an open gospel. At a later period St. Mary's was the scene of the labours of that truly apostolic man, the rev. Thomas Robinson, for thirty-five years vicar of the parish, of whom it is stated by the rev. Robert Hall, that "his residence in Leicester forms a most important epoch in the religious history of the county. From that time must be dated, and to his agency, under Providence, must be ascribed, a decided improvement in the moral and religious state of the town of Leicester and its vicinity, an increase of religious light, together with a general diffusion of a taste and relish for the pure word of God." "There was scarcely a charitable institution set on foot, or a scheme of benevolence devised, of which he did not form the principal spring. He was truly the centre about which everything of public utility revolved: while his wisdom guided, his spirited and animated character witnessed itself in all useful public undertakings," &c. Under such circumstances, then, as those in which the church is placed at present, it is believed that the peculiar associations connected with it will commend the present undertaking to all classes of the community, and more particularly to those who cherish the recollection and would perpetuate the memory of the olden times of England. The sum of 3,000*l.* is required for the purposes contemplated, of a restoration of the fabric and additional accommodation for a rapidly increasing population. Of this sum nearly 1,000*l.* have been already subscribed.

Halsted Steeple.—We deeply lament to learn that, on Wednesday afternoon, about three o'clock, the beautiful tower and spire of the new church of the Holy Trinity, building at Halsted, and which was nearly completed, fell to the ground, and is now a mass of ruin. "On hurrying to the spot," says our informant, "the scene we witnessed was most awful; for the first impression was, that all the labourers were beneath the ruins, and the shrieks of their wives and children were dreadful. Most providentially, this was not the case. It appears that Mr. Johnstone, the builder, about five minutes before the catastrophe, saw that the tower was in danger, and immediately ordered all the labourers to come off. This was done; and, with the exception of three, all got clear. The three men alluded to are severely hurt, and we understand one is in some danger. Had it not been for the timely warning, the sacrifice of life would have been awful." This sad occurrence has cast a gloom over the town, as the consecration of the church was arranged to have taken place on the 31st. inst. The body of the church is but little injured, as the tower fell outwards. The part completed was 115 feet in height.—*Essex Standard.*

YORK.

Re-opening of the Minster.—Sunday, July 7th, was a memorable day for York minster. A new existence, as it were, commenced; the choir, nave, and tower of that noble edifice being completely restored and thrown open to the public. By the lamentable conflagration of 1840, the centre aisle of the nave and the south-western tower were fearfully damaged; but, by the great public spirit and liberality of the county of York, and also of more distant friends, and by the indefatigable exertions of an able and zealous restoration committee, these have been entirely renovated, and one of the noblest monuments of by-gone times is now completely restored, and its interior is to be seen in a state of greater perfection than has ever before been witnessed by any person now living. Since the last fire, the nave has been completely separated from the transept by brick walls, which filled the arches from the great lantern tower; and many an anxious desire has been experienced by our fellow-citizens as they looked upon these barriers, which hid the vaulted roof and storied windows of a considerable portion of the sacred edifice from their eyes, and marred its beauty, that the day would soon come when those walls would be removed, and when the lofty aisles and towering columns of the nave would once more be seen in all their pristine beauty. This long-looked-for event, which has now arrived, was announced on Sunday morning last by a merry peal from the new bells, for which we are so deeply indebted to the liberality of the benevolent and much-lamented Dr. Beckwith. As the time for divine service approached, hundreds of persons of all ranks were seen thronging towards the minster, the spacious aisles of which were soon crowded in every part by a multitude of anxious spectators, who appeared much delighted and full of awe and veneration as they, passing to and fro, contemplated and admired the grandeur and beauty of this wonderful building. No sooner were the several entrances thrown open, than the choir was crowded to excess. The city high-sheriff, and aldermen sir John Simpson, Meek, Hudson, sir W. S. Clarke, Matterson, and Scawin, attended divine service in their state robes. The prayers were read by the rev. E. J. Raines, and the lessons and litany by the rev. W. H. Oldfield. The rev. H. S. Markham, the canon in residence, and the rev. T. Egerton and the rev. Edward Churton, honorary canons, officiated at the communion table. The sermon was preached by the very rev. the dean. We will here introduce a few remarks respecting the bells. The peal in the morning was performed by the York ringers; and in the afternoon the fine company of ringers from the parish of St. Peter's, at Leeds, ascended the tower, and rang for the space of thirty-five minutes; and, although under the great disadvantages of the vibration in the chamber, they acquitted themselves as an experienced and clever company, and rang several changes, in which every bell was heard to the greatest advantage, in time and place of the varied change. Their manner of ceasing the bells at the conclusion of their performance, although practised in some other places, was a new feature in York. So equally and rapidly were the bells subdued, that it afforded a rich, novel, and harmonious treat to us. The inhabitants of Leeds may be justly proud of so clever and industrious a company. Industrious they have undoubtedly been to acquire such command over bells so much heavier than their own. The company for the most part consists of active young men; their manner of ringing is both easy and graceful; and we hope that this was not the last time we shall have the pleasure of hearing them, and that, when the illustrious great Peter clock bell arrives, we shall have a ringing day of love, and not for prizes, in honour of that great event. The Leeds ringers expressed themselves much pleased with the bells and the style in which they were hung (which, notwithstanding their calibre, are perfectly easy and at command); and they politely returned their thanks to the dean for his kindness in allowing them the treat which they experienced on Sunday. A report has been prevalent that the dean objected to allow the bells to be rung, which is erroneous, as he has expressed himself in the most liberal manner to the contrary, only that there were no funds to pay the ringers at present fixed upon. We have great pleasure in giving publicity to this, as we should be sorry to be deprived of the cheering influence of this peal, which promises to be all we could desire. It is true the dean did not allow the bells to be rung during the hanging, which was to effect a *petit surprise* to the inhabitants; and from this the report arose, and, like many others, did not diminish in its travels through the city.—*York Gazette.*

COLONIAL AND FOREIGN CHURCH.

NEWFOUNDLAND.

Letters were received from Halifax, by the last North American mail, announcing the arrival of the bishop of Newfoundland, and his intention of continuing his voyage to St. John's, the capital of his diocese, by the next steamer. He was to leave Halifax on the evening of 1st July. The vessel, which was presented to the bishop previous to his departure, is now undergoing repairs, to fit it for the special purposes of visitation, and other uses alluded to in his late letter, in his diocese; and will sail in about a fortnight.

Miscellaneous.

Lecturers and Parish-clerks.—A bill has been recently passed by the house of lords, entitled "An Act for better regulating the Offices of Lecturers and Parish-clerks." It has been read a first time in the house of commons. The preamble recites the fact that there are now, in divers parishes, &c., certain lecturers or preachers elected to deliver or preach lectures or sermons only, without the obligation of performing other clerical or ministerial duties; and declares that it is "expedient" that, in many cases, such lecturers should be required to perform other clerical duties, and act, if necessary, as assistant curates in such parishes, &c. We need hardly state that the enactments are in strict accordance with the requirements of the preamble. Lecturers or preachers (so-called) may be required by the bishop of the diocese to perform such other clerical or ministerial duties as the bishop, acting in conjunction with the incumbent of the parish, may think fit, under pain of suspension or removal. An appeal may be made to the archbishop of the province within fourteen days. This enactment, however, is not to affect or be deemed applicable to any lecturer appointed prior to the passing of this act, unless such lecturer shall consent to be bound thereby. Power is given to the rectors or incumbents of parishes, by the second clause, to fill up vacancies occurring in the office of church or parish-clerk, by the appointment of persons in the holy orders of deacon or priest of the united church of England and Ireland, such persons to act as assistant-curates if required. The appointments of assistant-clergy under this act are not to exempt incumbents (now liable) from the duty of providing curates. Power is given to archdeacons and other ordinaries to remove such parish-clerks, not in holy orders, as may be guilty of misbehaviour or neglect of duty.—*Oxford Herald.*

SIR ROBERT PEEL'S ACT.

The ecclesiastical commissioners are proceeding to form districts under the act of last session for increasing ecclesiastical benefices. A supplement to the "London Gazette" has been published, containing orders in council, constituting "the district of St. James, Congleton," and "the district of St. Paul, Macclesfield," in the diocese of Chester; "the district of St. Paul, Sculcoates," and "the district of St. Mark, Hull," in the diocese of York. The patronage of a church, now in course of erection by subscription, in the district of St. Paul, Macclesfield, is to be vested in the bishop of Chester, in perpetuity, on the nomination of the subscribers. An endowment of 100*l.* per annum is provided for the minister of each of these districts, which is increased to 130*l.* upon a building being licensed for divine worship therein, and it is to be further augmented to 150*l.* on the consecration of a church.

TO OUR READERS.

We desire especially to recommend to our readers the relievo map of Arabia Petræ and Idumea, just published by Messrs. Dobbs and Co., Fleet-street. This is, in fact, a miniature model of the country represented. At a glance the relative heights of the mountains, &c., are seen, and the nature of the district through which the Israelites journeyed understood infinitely better than by the most minute verbal description. There is also by the side a brief chronological memoir, adding much to the value of the map. A similarly embossed map of England is also very interesting. We hope we have said enough to induce our friends to possess themselves of these works. For the purposes of teaching geography they will be invaluable.

A second edition of "Tales of the Martyrs" has lately been published by Messrs. Rivington, by an individual to whom our pages have frequently been indebted. It is a very interesting little book.

TO CORRESPONDENTS.

We are much obliged to "J. C. W. R." for the trouble he has taken. But does he really believe that the divisions of the verses of the bible were made by the inspired writers, or have any authority other than convenience?

We again beg to state, that it is quite out of our power to return poetry unsuitable for our pages.

There are several sermons on hand with no name attached, which of course cannot be inserted.

London: Joseph Rogers, 4, Norfolk-street, Strand.

REGISTER
OF
Ecclesiastical Intelligence.

SEPTEMBER, 1844.

Ordinations.

ORDINATIONS APPOINTED.

By bp. of Ely, at Ely, Dec. 1.
By bp. of Gloucester and Bristol, at Bristol, Sept. 29.
By bp. of Lincoln, at Lincoln, Sept. 22.
By bp. of Llandaff, at Llandaff, Sept. 22.
By bp. of Oxford, at Oxford, Dec. 22.
By bp. of Peterborough, at Peterborough, Sept. 22.
By bp. of Salisbury, at Salisbury, Sept. 22.

ORDAINED

By BP. *of* CHESTER, *at Durham Cath. July* 14.

PRIESTS.

Of Oxford.—W. F. Addison, B.A., Wad.; J. Booth, B.A., Brasen.; J. H. Crowder, M.A., Mert.; C. K. Dean, B.A., Queen's; J. Groom, B.A., Wad.; R. Pedder, B.A., Brasen.

Of Cambridge.—C. Badham, B.A., Emm.; J. S. Bage, B.A., St. John's; J. A. Burrows, B.A., C.C.C.; J. Hollingworth, B.A., Cath.; J. Lingham, B.A., Trin.; J. Royds, B.A., S. H. Sherard, LL.B., Christ's; G. Tatam, B.A., Cath.

Of Dublin.—W. M. Colles, B.A.; J. Cox, B.A.; A. Hume, B.A.

Of St. Bees'.—F. B. Ashley, B. H. Brown, R. Cope, T. Ellerthorpe, R. Kinder, J. Rimmer.

DEACONS.

Of Oxford.—W. H. Arrot, B.A., Queen's; H. Brooks, B.A., Brasen.; W. Chamberlain, B.A., C.C.C.; E. J. Dixon, B.A., J. O'Brien, B.A., Queen's; J. T. Pigot, B.A., Brasen.; A. T. W. Shadwell, M.A., Ball.; J. Thomas, B.C.L., Trin.; F. G. Tipping, B.A., Brasen.

Of Cambridge.—J. Booker, B.A., Magd.; L. Formby, B.A., Pet.; E. H. Gregory, B.A., C.C.C.; J. A. Kershaw, B.A., Trin.; J. R. Parr, B.A., St. John's; E. P. N. Rolfe, B.A., Trin.; W. Spence, B.A., H. P. Stedman, B.A., St. John's; F. Thackeray, B.A., Caius; C. W. Underwood, B.A., R. Whittaker, B.A., St. John's; C. P. Wilbraham, B.A., Pet.

Of Dublin.—G. Marshall, B.A.; W. O'Meara (*lett. dim. bp. of Down and Connor*); J. Pease, B.A.; J. Telford, B.A. (*lett. dim. bp. of Down and Connor*).

Of St. Bees'.—T. Allnut, G. Crighton, J. Crump, W. R. Duncan, T. C. Humfrey, J. E. Leeson, H. J. Lodington, G. L. Longland, J. Lowthian, H. Nembhard, H. T. Rees, H. Sewell.

By BP. *of* KILDARE, *at Glasnevin Church, June* 30.

DEACONS.

Of Dublin.—J. Evans, B.A. (*lett. dim. abp. of Armagh*); M. Margolliouth; W. Marrable, B.A., for Kildare; P. M. Welker, B.A.

By BP. *of* SODOR *and* MAN, *at Bishop's Court, July* 21.

PRIESTS.

I. Brittain, J. Congreve, J. F. Garde.

DEACONS.

P. Dowe, A. Watt.

By BP. *of* WORCESTER, *at Worcester Cath., Aug.* 4.

PRIESTS.

Of Oxford.—C. C. Adams, B.A., Mert.; J. F. Bickerdike, B.A., St. Ed. H.; W. G. Bradley, B.A., W. Lea, B.A., Brasen.; J. Merry, B.A., Queen's; G. S. Munn, B.A., Trin.; C. B. Turner, B.A., Ball.; A. T. Wilmshurst, B.A., Magd. H.

Of Cambridge.—J. Bromley, B.A., Cath.; F. Calder, B.A., St. John's; W. Calvert, B.A., Pemb.; F. S. C. Chalmers, Cath.; A. S. Gould, B.A., Caius; W. Gover, B.A., C.C.C.; F. G. Hughes, B.A., St. John's; A. C. Richings, Christ's; Hon. A. Savile, M.A., F. A. Savile, B.A. (*lett. dim. bp. of Winchester*), Trin.; T. B. Stevenson, B.A., Christ's; A. O. Wellsted, B.A., Cath.

Of Dublin.—C. D. Bell, B.A.; G. T. Payne, B.A. (*lett. dim. abp. of Dublin*); J. Valentine, B.A.

DEACONS.

Of Oxford.—C. Allen, B.A., Brasen.; T. Bearcroft, B.A., Queen's.

Of Cambridge.—C. W. Bathwayt, B.A., C.C.C.; T. Coombe, B.A., Trin., (*lett. dim. bp. of Chichester*); W. M. Cox, Cath.; J. Greaves, B.A., W. Haywood, B.A., Trin.; G. W. Jones, Pet.; T. C. Onion, B.A., Cath.; C. J. Westropp, B.A., Caius.

Lit.—E. Smith (*lett. dim. bp. of St. David's*).

Visitations.

Bishop of RIPON, in September.

Bishop of CHICHESTER, in October.

Preferments.

Name.	*Parish & County.*	*Pop.*	*Patron.*	*Value £.*
Amphlet, M.	Church-Lench	393	Lord Chanc.	*170
Atkins, W.	Ramilton (R.), Donegal			
Bailey, H. J.	North Leverton (V.), Notts	344	Canon Southwell coll. ch.	*200
Bailey, R. K.	St. Paul's (P. C.), Hull			
Beamish, H. H.	Kinsalebeg and Lisquinan (V.), Wexford.		Duke of Devonshire	
Berks, T. R.	Keishall (R.), Herts	276	Bp. of Ely	*548
Bradley, J. C.	Oakworth (P. C.), Keighley, York			
Brayshaw, T.	Eastwood (P. C.), Keighley, York			
Chichester, C.	Strubby (V.), Linc.	268	Rev. T. M. Sutton, as subdean of Linc.	150
Coke, G.	Piddlehinton (R.), Dorset	394	King's coll., Camb.	*278
Dakeyne, J. O.	South Hykeham (R.), Linc.	147	Lord Chanc.	340
Dineley, G.	Churchill (R.), Warw.	115	R. Berkeley	167
Dunne, J. R.	St. John's (P. C.), Oldham			
Dyott, W. H.	Anstrey (V.), Worc.	479	Lord Chanc.	*162
Evans, D.	Kilgerran (R.), Pemb.	1149	Lord Chanc.	138
Fletcher, R.	St. Thomas (P. C.), Radcliffe		Rec. Radcliffe	106
Free, J.	Dunsford (P.), Down	1680	Bp. of Down	*263
Galinds, P. A.	Bradshaw, near Bolton (P. C.). Lanc.	827	Vic. of Bolton	150
Garbett, E.	St. Stephen's (P. C.), St. George, Birming.			
Graves, R.	Mothel un., Kilkenny	2427	Bp. of Ossory, &c.	*686
Harley, J.	Kilmanagh (R.), Kilkenny	1663	Bp. of Ossory, &c.	*323
Harrison, R. J.	Forien (P. C.), Montgom.	827	Grocer's company	119
Harvey, W. W.	Buckland (R.), Herts	434	King's coll., Camb.	*230
Howell, H.	Llanvyrnach cum Penrith (R.), Pemb.	1049	Lord Chanc.	*176
Hutton, W.	Beetham (V.)	1656	Chanc. Duchy of Lanc.	159
Johnson, J.	Glentham and Normanby, Linc.	477 47	D. & C. Linc.	80 90
Lane, J. D.	Forncett St. Peter & Forncett St. Mary, Norfolk	669 305	Earl of Effingham to a fell. of St. John's, Camb.	*272
Long, R.	Rathdrummin union, Louth	640	The Crown	*210
Marriott, J. P.	Cottesbach (R.), Leic.	93	Rev. R. Marriott	106
Moor, E. J.	Great Bealings (R.), Suffolk	377	Lord Henniker	250
Nunn, J.	Moreton Say (P. C.), Salop	770	Rec. of Hodnet	89
Pendleton, C. E.	Warmington (V.), Northampt.	640	Earl of Westmoreland	107
Oliver, J.	Fethard (R. & P.)	2153	Bp. of Ossory, &c.	*230
Pering, P.	Grear Cornard (V.), Suff.	938	J. G. Sparrow	*155
Pollett, J.	Lindale (P. C.), Cartmell, Lanc.		Earl of Burlington	71
Ray, G.	Statherne (R.), Leic'	549	St. Peter's coll., Camb.	*268
Ryle, J. C.	Helmingham (R.), Suff.	284	The Crown	461
Smythies, W. Y.	Shelbottle (R.), Northumberland	1215	Lord Chanc.	*288
Stretch, T. C. B.	Potterbury (V.), Northampt.	1568	Earl Bathurst	116
Tucker, J. K.	Pettaragh S., Suff.	266	Tollemache fam.	*128
Twining, G. B.	Trinity, Tottenham (P. C.), Middlesex.		Vic. of Tottenham	300
Waller, W.	Dukinfield P. C.), Stockport, Chesh	21894	Rev. C. K. Prescots	
White, E.	Quernmoor (P. C.), Lanc.	556	Vic. of Lancaster	
White, H.	Budbrook (V.), Worc.	508	White family	*437
White, J.	Ballybrennan (R.)	260	Bp. of Ossory, &c.	72
Williams, O. G.	Pentraeth & Llanbedrgoch (P. C.)			
Williams, W.	Llanddyvnan & Mathavarneithay, Anglesey	718 965	Rect. annexed to bishoprick of Bangor	
Wood, R. W. K.	Bournemouth dist. ch., Dorset			
Woolcombe, H.	Kingsteignton-cum-Highweek, Devon.	1402 1806	Bp. of Exeter	*[illegible]

Preferments—CONTINUED.

Argles, M., hon., canon of Peterborough.
Baugh, F., preacher at Charter House.
Bayning, rt hon. ld., hon. can. of Norwich.
Browne, T. M., hon. canon of Gloucester.
Grant, J. B., mast. Haworth gram. sch., York.
Hirst, T., mast. Bakewell gram. sch., Derby.
Lance, J. E. preb. Combe, 12, Wells cath.
Lea, G., preb. Tichbrook, in Lichfield cath.
May, J., chap. Hanwell lunatic asylum, Middlesex.
Mills, J., chap. Keynsham un.
Powys, hon. A. L., chap. Thrapston union, Northampton.
Raikes, H., hon. can. Chester cath.
Sandford, J., hon. canon Worcester.
Stevenson, H. J., hon. canon Worcester.
Thornton, P., hon. canon Peterborough cath.
Thurlow, C. A., hon. can. Chester cath.
White, E., chap. Jedburgh.

Clergymen Deceased.

Bayley, H. V., D.D., ven. archdeacon of Stow, canon of Westminster, rec. Westmeon, Hants. (pat. bp. of Winchester); vic. of Great Carlton, Linc.
Booth, E., inc. St. Stephen's, Salford (pat. heirs of rev. N. M. Check), 72.
Browne, T. C., vic. Halse, Som. (pat. Mrs. Frobisher), 31.
Bull, N., vic. Saffron Walden, Essex (pat. lord Braybrooke), and Ickleton, Camb. (pat. bp. of Ely), 72.
Bullock, J. W., rec. Radwinter, Essex (pat. ld. Maynard, &c.), 69.
Card, H., D.D., vic. Great Malvern, Worc. (pat. E. F. Foley), and of Dormington, Herefdsh. (pat. E. F. Foley), 72.
Cary, H. F., Charlotte-st., Bloomsbury, London, 72.
Coxe, G., rect. St. Michael's, Winchester (pat. bp. Winchester), 88.
Davies, J., cur. Llanferres, Denbigh, 35.
Edwards, J. S., vic. Llanarmon-in-Yale (pat. bp. St. Asaph), 62.
Festing, F., late vic. Winsham, Som.
Foster, H., late inc. Woodplumpton, Lanc., 85.
Gabb, J. A., vic. Shire-Newton, Monm. (pat. lord Chanc.), 63.
Gardner, L., D.D., rec. St. Philip's, Birmingham (pat. bp. of Worcester), and can. resid. Lichfield, 76.
Horseman, J., rec. Middle, Salop (pat. countess of Bridgewater,) 66.
Jenkins, W., St. John's coll., Camb., 56.
Jones, W. H., cur. St. Peter's, Preston.
Lyons, T. M., rec. Kilpipe, Wicklow (pat. bp. of Ferns).
Meade, R., p. c. Princes Risborough, Bucks (pat. duke of Buckingham), rec Horsenden (pat. J. Grubb), 61.
Morris, T., p. c. Ruscombe, Berks. (pat. dean of Sarum), 52.
Parsons, J., vic. Marden, Wilts (pat. D. & C. Bristol).
Plaskett, T., Harlaxton, Grantham, 82.
Thexton, J., vic. Beetham, Westmoreland (pat. chanc. duchy of Lanc.), 82.
Upton, J., rec. Bearrocoombe (pat. earl of Egremont), and Stocklinch Magdalen, Som. (pat. family), 82.
Valentine, J., p. c. Tintinhull, Som. (pat. hon. H. Arbuthnot), rec. Cossington, Som. (pat. rev. T. Hobbs), 76.
Wootton, J., vic. East Wykeham, Linc.

University Intelligence.

OXFORD.

MAGDALEN COLLEGE ELECTION.

July 27.—On Wednesday last, J. Sedgwick, com. Ch. Ch.; W. F. Wickham, com. Wad.; R. F. Hessey, from Merchant Tailors' School, London, were elected demies. J. O. Parr was at the same time placed on the octave. On the following day, H. G. J. Parsons, B.A., on the Chichester Foundation, and Mr. Balfour, B.A., Linc. coll., on the open Lincolnshire foundation, were elected probationary fellows. At the same time, rev. W. F. Pickin, rev. J. L. Hoskyns, Mr. H. C. Adams, rev. J. T. B. Landon, Mr. R. Cholmeley, and Mr. H. Smith, were elected actual fellows. There were thirty-two candidates for the demyship, and three for the open Lincolnshire fellowship.

DUBLIN.

June 3.—J. Galbraith, M.A., J. Mc.Ivor, B.A., S. Haughton, M.A., elected fellows.

CHURCHES CONSECRATED.

Leighlin, Ferns, and Ossory.—Kels, May 6; Mulrancan, June 8; Kilpatrick, June 9; Donamore, June 13; Mulinacuffe, June 16; Bagnalstown, June 27.
Oxford.—Trinity, Windsor, July 24.
Ripon.—Guiseley, near Leeds, July 19.
Worcester.—Trinity, Trimpley, Kidderminster, Aug. 9; St. Stephen's, Birmingham, July 23.
York.—St. Mark's Hall, Aug. 7, by bp. of Ripon; Ellerkell, Brantingham, by bp. of Ripon.

FOUNDATIONS LAID.

Durham.—Morpeth, Aug. 8.
London.—St. James, Halsted, Aug. 7.
Oxford.—Tubney, Berks, July 22.
Ripon.—St. James, Seacroft, Whitwick, July 22.
Winchester.—St. Mark, Anglesey, Aug. 13.
Worcester.—St. Andrew's, Birmingham, July 23, by bp. of Worcester.

Tributes of respect have recently been presented to the following:—

Birtwhistle, J. B., Trin. chap., Richmond, York—plate.
Congreve, J., cur. St. George, Isle of Man—plate.
Davies, S., LL.D., late cur. St. Mary's, Chester.
Dollman, F., inc. St. Mark's, Clerkenwell.
Fooks, T. B., D.C.L., head mast. gram. sch., Thame, Oxon.
Halls, G., cur. Selketone, York—plate.
Kent, R., cur. Disley, Cheshire—robes.
Lawrell, J., rec. Hampreston, Dorset.
Smith, A., rec. Ruckhinge, Kent—plate.
Vallance, H., late min. St. John's chap., St. George, Southwark.

Proceedings of Societies.

LONDON HIBERNIAN SOCIETY.

At the close of the first year of the union of the London Hibernian Society with the Church Education Society for Ireland, the committee have much pleasure in expressing their decided conviction that the most beneficial effects are likely to result from the junction of the two societies. It is true that, owing to the very large amount of arrears due at the commencement of the year to the teachers of the London Hibernian Society, and other heavy liabilities, the committee have not been able at present to remit money to the Church Education Society; but this will no longer be the case; and they rejoice to think that there is at the present time a combination of effort, and a harmony of purpose, amongst the friends of scriptural education in Ireland, such as has not existed at any former period, and from which, under the blessing of God, the happiest results may be expected.

Receipts and Expenditure.—The receipts in England during the past year have amounted to 3,716*l.* 16*s.* 10*d.*, and in Ireland, previous to the union of the two societies, to 159*l.* 4*s.* 4*d.*; making a total of 3,876*l.* 1*s.* 2*d.* The expenditure has amounted to 3,384*l.* 0*s.* 4*d.*, while the debt to the treasurer has been reduced nearly 500*l.*, and now stands at 1,010*l.* 0*s.* 9*d.* It is a most gratifying fact, that, independently of the sums raised by your society in *England, there has* been contributed towards the support of the schools in connection with the Church Education Society, no less a sum than 28,065*l.* 16*s.* 5½*d.*, making a total contributed for the support of scriptural schools in connexion with the church of 31,941*l.* 17*s.* 7½*d.*

Schools and Scholars.—At the time of the union with the Church Education Society, there were in connexion with the London Hibernian Society 474 schools. Of these, 302 have been formally transferred to the Church Education Society by their respective patrons. From the returns received from the several diocesan societies, and from schools, it appears that there are at present connected with the society 1,729 schools, with 102,528 children on the rolls, of whom 13,899 are Protestant Dissenters, and 33,115 Roman catholics. The committee of the Church Education Society observe with great truth, that "it is a striking testimony to the adaptation of the system of this society to the purpose of united education, that nearly one-half of the children attending its schools are dissenters from the church, and that about one-third of the entire number are the children of Roman catholic parents. In connexion with this fact, let it be borne in mind that, of these 102,528 children, every child that is capable of reading is required by the fundamental laws to read the holy scriptures daily, under the superintendence of the parochial clergy, or such persons as they may depute; and far more blessed results may be expected

for the country from training up such a proportion of its children in the knowledge of God's holy word, combined with secular instruction, than from educating a much larger number under a system which furnishes no security that they shall receive any instruction whatever in the oracles of divine truth. In no part of the British empire is an enlightened system of popular education more needed than in that distracted country, while it possesses in its protestant church an admirable instrumentality for carrying such a system into effect. To conclude with the words of the Dublin Committee in their recent report, words as forcible as they are just, "The Church Education Society for Ireland is now the great institution in the country for the support and spread of sound religious education. Practically, therefore, the decision of the important question, whether any serious effort shall be made to provide the children of the poor with such an education as is suited to immortal beings, an education which will seek to train them up in intelligent acquaintance with religious truth, and by its sanctifying influence to give a right direction to their attainments in secular knowledge, depends upon the support which your society continues to receive. Does not the statement of this simple fact address to all who feel the deep importance of such a cause an urgent appeal to come forward without delay to the support of an institution with the prosperity of which the advancement of that cause is intimately connected? Let but the liberality of that support be in some degree proportionate to the exigency of the case, and your committee have no fears as to the result. The great body of the clergy (of Ireland) being the anxious supporters of the principles upon which your society is founded, you possess in their zeal and anxiety for the spread of education an instrumentality for working out your educational system with effect, such as no other institution can command, however excellent its general machinery, or however ample the funds that are placed at its disposal."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, August 10, 1844.

The following letter has recently been addressed by the lord bishop of London to the rural deans of the diocese of London:—

"*Fulham, June* 14, 1844.

"Rev. sir,—I have received a letter from the archbishop of Canterbury, in which his grace strongly urges the importance of maintaining, and, if possible, extending the church of England in the colonies; and the disgrace which must fall upon the church at home, if its distant branches should be suffered to languish for want of support. The Incorporated Society for the Propagation of the Gospel in Foreign Parts is the almoner of the church at home, to dispense to the church in the colonies those supplies upon which its clergy are principally dependant for their scanty maintenance. The growth and extension of the colonies have occasioned a continually increasing demand upon the society, which it has not hesitated to answer, to an amount exceeding that of its actual resources, in confident anticipation of the additional means which the church at home can hardly fail to supply, when the real state of the case shall be generally understood. It is the opinion of his grace the primate, and of the bishops whom he has consulted, that the most effectual mode of awakening the members of the church to a sense of their duty in this respect, and of obtaining the requisite addition to the society's funds, is that of forming parochial associations, for the special purpose of procuring annual subscriptions, according to the suggestions contained in the accompanying paper. Under a deep conviction that the maintenance and extension of the Redeemer's kingdom, in the colonies of this great empire, have a direct bearing upon the character and prosperity of the empire itself, and of the church, which is its chief glory and strength, I earnestly invite your zealous and active assistance in carrying out the measures now proposed for replenishing the funds and extending the operations of a society which, from the earliest beginnings of the colonial churches, has been, under God, their protectress and nursing mother. I have requested the rev. ——, of ——, to co-operate with you in making personal application on this subject to the clergymen of those parishes within the rural deanery in which there is at present no association. Commending this most important object to your exertions and your prayers,

"I remain, rev. sir,
"Your affectionate friend and brother,
"C. J. LONDON."

The society is happy to state, that, in consequence of the recent appeal of his grace the archbishop of Canterbury, several new subscriptions have been obtained, comprising

one of	30	guineas
one of	20	„
twelve of	10	„
two of	6	„
twenty-six of	5	„
ninety-five under	5	„

And that the donations have amounted to above 3,000*l.*

CHURCH PASTORAL-AID SOCIETY.

Temple Chambers, Falcon-court, Fleet-street, July 15, 1844.

At the meeting of the general committee held on the 4th July, two new grants for curates, and one grant for a lay-assistant, were made, and one grant for a curate was revived; which, with small additions to two other grants, amounted to 370*l.* per annum. Five grants to the amount of 330*l.* per annum had fallen in during the month. Eleven grants for curates, amounting to 755*l.* per annum, were renewed at the same time. The present grants of the society are in aid of 222 incumbents, with an aggregate charge of 1,881,466 souls, or each, on an average, with a charge of 8,475 souls; while the average amount of their incomes is only 172*l.*, and 129 of these incumbents are without parsonage houses. The grants are to provide stipends for 224 clergymen and 30 lay-assistants, at an annual charge of 20,153*l.*, to meet the sum of 3,287*l.* provided by the incumbents, or from local resources, towards the full amount of the stipends when all the appointments shall be made by them. Twenty-eight applications for aid are now before the committee. It will require additional funds, to the amount of 2,290*l.* per annum, to provide the stipends needed for the additional labourers, except as some of the cases may be relieved through grants which may be relinquished.

The general committee held their monthly meeting on Thursday, the 8th of August, and renewed grants to sixteen incumbents, having under their ministerial charge an aggregate population of 113,600 souls. One grant, which has been producing much good among the Severn boatmen, was increased from 50*l.* to 100*l.*, if at a future time it should be required; and eight fresh grants were made, leaving still upon the list of applications twenty-nine cases, many of them most important, not only because of the great amount of the population, but also of the spiritual destitution. The following table of the new grants shows how much the aid is needed:—

	Pop.	Income.	Grant.	
1 ..	7405	50*l.*	60*l.*	for a lay-assistant.
2 ..	7000	150	100	for a curate.
3 ..	5000	.. ....	100	for minister of a new district.
4 ..	20,000	300	90	for a curate.
5 ..	7000	80	70	for the minister.
6 ..	5500	120	100	for a curate.
7 ..	9550	150	100	ditto.
8 ..	16,000	150	100	ditto.

The state of the funds was also reported; when it appeared that the receipts since April 1st were 4,940*l.* 3*s.* 8*d.*, which is less by 1,634*l.* 17*s.* 2*d.* than to the corresponding period of the previous year; while the amount for which the society is pledged for the grants alone is 20,893*l.*, which is an increase of 868*l.* From the many interesting letters received during the month, the following extract is selected. It is from the incumbent of a district church in one of the manufacturing towns, where there are 10,000 inhabitants. Six years ago there was neither church, minister, nor schools. There are now two clergymen, one supported by the society, as well as a lay-agent, and day and Sunday schools for 800 children. "I have great pleasure in reporting favourably of this district. I believe the favour of God rests upon the efforts which the society enables me to make. We are getting better acquainted, by means of visiting, with the people,

and they with us; and we have reason to know that great consolation has been imparted to many in the hours of trial, sickness, and death, through our means. Only last Sunday I had to notice the most satisfactory departure of a female, who had been living in great neglect of the house of God till we began our work here. Since then, until her last illness, she has been a constant attendant at his courts; and her dying chamber was a privileged place. Her experience was most satisfactory; and the fervour, mingled with humility, which she sometimes evinced, seemed of the highest and purest order. Hers is not a solitary instance of those who have departed in the pure faith of Christ's holy name, several of our flock have been translated to a happier fold above. Among the young the good work is steadily advancing. We are now holding weekly meetings preparatory to confirmation. To these 140 of our most promising youth resort; and we rejoice in the hope that many are defended by heavenly grace, and will continue Christ's for ever." The writer concludes his letter by stating the great amount of evil which still exists, and the urgent necessity for further assistance.

ADDITIONAL CURATES SOCIETY.

The committee are thankful to have it in their power to state, that an increase in income, expressed in the report of last year, has to some extent been realized, though not in proportion to the demands which continue, and are mostly of a very pressing character. Another good feature in the society's management has recently been adopted, viz., the formation of ruri-decanal and parochial associations in several dioceses, by which the permanent annual subscriptions have been considerably augmented. Besides this, another has taken place, which is, that the produce of collections made at the offertory has been remitted from various parishes, especially in the rural districts, from which no contributions had previously been received. The claims of the society also have been ably advocated by the clergy of several large towns with considerable success. The total receipts of the society, from these various sources, exclusive of donations, as it appears by the report, amounted to 14,571*l.*, which shows an excess of 4,186*l.* over the receipts of the preceding year. The application, however, of 2,006*l.* of this is specially restricted to particular localities, in accordance with one of the fundamental rules of the society, by which the committee are empowered to receive and disburse moneys for the benefit of the places in which they have been raised, or for which they have been expressly contributed. From the diocesan and district committees it also appears that remittances have been received to the amount of 3,908*l.*, an amount which somewhat exceeds the contributions remitted from this source in former years, although it should be understood that "three of the diocesan associations remit but a small proportion of their subscriptions to the parent society; the larger portion, which is generally three-fourths of the amount locally raised, being expended in grants for the support of additional curates in their respective dioceses." This passage very properly points out, that the amount of good effected by the diocesan associations should not be measured by the amount of their contributions to the parent society alone; and to enable the subscribers to estimate the amount of money disbursed in immediate connection with the society, and in strict accordance with its views, the report further records, with "especial gratitude," several donations and benefactions to the funds of the society. One of these, which may fairly be styled "munificent," is a donation of 1,500*l.* from R. Fountayne Wilson, Esq., which, by the desire of that gentleman, has been added to the society's funded property. The same benefactor has since presented to the society a further sum of 1,000*l.* for the year ending Easter, 1845. Several other donations were also enumerated. The last year has been one of great activity on the part of the society. Thirty-three grants have been made towards the support of additional curates in popular places, and four in aid of endowment. By these, with those of previous years, the whole being 117, aid has been extended to 150 parishes or districts, and additional pastoral superintendence provided for a population of 1,290,000. The society is therefore now pledged to the full extent of its annual income for the present year. To the above must be added forty-six "terminable grants;" all for urgent outstanding cases; but it should be borne in mind, that the means by which the committee have been enabled to effect so much good will be totally exhausted in the next three years. The several incumbents have been carefully instructed not to look beyond these three years for the annual reconsideration of their respective cases. Unless the society's permanent income shall have been so augmented, the committee will not be justified in placing these parishes on the standing list of the society. The following data will be sufficient to show the necessity for great efforts to be made for the promotion of this great cause. "In the counties of Lancaster and Chester the population has increased since the last census at the rate of about twenty per cent., and to the amount of 330,453 souls; and though great exertions have been made to meet this growing multitude, yet it is to be feared that lost ground cannot be recovered without public assistance: In the parish of Manchester, which contains more than 353,000 inhabitants, there are seven entire townships without pastors, varying from 1,200 to 5,000 souls in each; and there are, it appears, applications unaided on the society's books from three districts, two of which are in Manchester, and one in the vicinity, containing populations of 7,000 and upwards, in neither of which is there more than one officiating minister. And a similar deficiency of religious instruction, and disproportion between the pastors and the population nominally confided to them, exists throughout the whole of the mining and manufacturing districts."

Diocesan Intelligence.—England and Ireland.

ARDFERT AND AGHADOE.

A few Sundays ago the rev. Mr. Brasbie read his public recantation from the errors of popery in Dingle church. The fact of a priest abjuring popery caused great excitement; and, the magistrates having got full notice that the mob were determined to execute Lynch-law on the priest, on his road to the church, they took full precautions to preserve the peace. Before service commenced, the townspeople were astonished to see the hon. captain Plunket, of her majesty's steamer Stromboli, march into town from Ventry, with a force of about 100 men, including the marine artillery and marines, with drums and colours. This fine body of men, armed to the teeth, having joined the seamen and marines of her majesty's brigantine the Lynx, under the command of captain Nott, presented such an imposing appearance, that we need scarcely say everything passed off very quietly. The coast-guards from the surrounding stations were marched to church fully armed, and conveyed the *rev. gentleman* to the house of the rev. Mr. Gayer, *where he at present* remains. Mr. Gillman, our active sub-inspector, had all his police ready to turn out at a moment's notice. Dingle, for the last twenty years, never presented such a force. The following officers accompanied the party from the Stromboli:—The hon. captain Plunket, lieutenant Clark, and Messrs. Gill, White, and Douglas, with Dr. Gregor. The officers of the Lynx were captain Nott and Mr. Tapril.—*Kerry Evening Post.*

DUBLIN.

The lord lieutenant has nominated the dean of the chapel royal, the very rev. dean Tighe, to be first chaplain to his excellency; and has expressed his intention of re-appointing all the chaplains whose names appear on the list of his predecessor.

ELY.

Circular of the Bishop.—The following letter has been addressed by the lord bishop of the diocese to the clergy of the archdeaconry of Sudbury:—

"Ely House, Dover-street, London,
"July 17th, 1844.

"MY REVEREND BRETHREN,—The accounts re-

ceived of the incendiary fires in Suffolk are so alarming, that I feel it to be my duty to call the attention of the clergy of my diocese in that county to this distressing state of things, and to advise them to take such steps in their respective parishes as they shall deem necessary for explaining to their flocks the great wickedness of those who are either directly or indirectly concerned in such unlawful proceedings. It appears to me that there can be no more effectual means of checking this malignant spirit than that of explaining in your sermons, as well as in conversation, what will be the inevitable consequence hereafter of being concerned in such a flagrant violation of all laws, both human and divine; that they who commit such things are worthy of death; and that, though they may escape the penalties of human laws, they will not be able to escape the just judgment of God. If these considerations were frequently and forcibly insisted upon, though they may have no effect upon those whom God has given over to a reprobate mind, they will make an impression upon many thoughtless and heedless persons, who offend through want of reflection more than through innate depravity of mind. They will, with God's blessing, restrain many young and unthinking persons from indulging in idle curiosity on such melancholy occasions, and thus mixing with, and by their presence countenancing, to a certain degree, the perpetrators of these horrible crimes. If no person, without incurring guilt to a certain extent, can be even a mere spectator of these incendiary fires, and if all who can with perfect innocence attend them are those who go thither for the purpose of lending their assistance in quenching them and stopping their further progress, I would recommend that every possible method should be taken to discourage females and children from going to see such melancholy sights—for this plain reason, because the greater the numbers the greater will be excitement, and the greater the excitement these fires produce the more they will multiply; and, moreover, the more persons are habituated to such miserable scenes, the more the heart will be hardened and prepared for the commission of greater crimes. In one of the late fires in Suffolk, it is reported that there were great crowds of women and children who jeered the men who were laudably engaged in working the engines, and as the different parts of the roof gave way, and the flames burst forth with greater violence, they showed their gratification by loudly cheering. I am sure that this representation will be read with great sorrow by every conscientious parish priest, and will prove to him the necessity of increased exertions to check this flagrant wickedness.—I remain, with great regard, rev. sirs, your faithful and affectionate brother,

"J. Ely."

NORWICH.

Market Weston.—We have much pleasure in bringing to the notice of our readers a successful application of science in restoring to a perpendicular position the north wall of Market Weston church, in this county. The church is supposed to have been erected in the fourteenth century. In 1630 it was injured by lightning, and again ten years since it was much shattered by a thunderstorm. The time had now arrived when it became necessary to effect a perfect restoration, as from age and the above-mentioned casualties the north wall had declined outwardly nineteen inches from the perpendicular, and threatened the utter destruction of the building. Under the superintendence of our able architect, Mr. Cottingham, this wall (the weight of which had been calculated at 240 tons) has been brought up to the perpendicular, by the process of expanding by heat three bars of iron, two and a-half inches in diameter, which traversed and connected both walls of the church. These bars (which had screws worked on one end of them, and projected beyond the south wall) were enclosed in cast-iron boxes filled with lighted charcoal. When the bars were fully expanded by the heat, the screws were wound up firmly to the undamaged south wall. The charcoal boxes were then removed, and the process of cooling commenced. Gradually the bars contracting equally with their previous expansion, compelled the whole mass of the wall to follow the irresistible power now exerting itself, and in four successive operations the whole wall rose to its original perpendicular. The whole operation does infinite credit to Mr. Cottingham. Much commendation is also due to Mr. Reed, of Ixworth, who so ably followed out his directions, as well as to the zealous and intelligent workmen who brought to a successful termination this beautiful but simple process. Several of the surrounding families assembled at Weston church, on Monday last, to witness the completion of this novel operation, the only instance of which has been, we understand, at the cathedral of Armagh, under the superintendence of the same architect. We would earnestly hope that a similar public-spirited feeling may be awakened in the breasts of proprietors of estates in other parishes, where the sacred edifices require reparation, as has been shown by the principal landowner of Market Weston (Mr. J. Thurston) on this occasion.—*Bury Post.*

EPISCOPAL CHURCH IN SCOTLAND.

GLASGOW.

Jedburgh.—On the 15th of August a new chapel, capable of holding about 600 persons, was consecrated at Jedburgh by bishop Russell.

COLONIAL AND FOREIGN CHURCH.

AUSTRALIA.

St. James's Parochial Association.—On Friday evening, pursuant to notice, the meeting of the above association was held in the grammar-school, Philip-street. The attendance of pewholders and parishioners, which had been requested, was highly respectable and creditable to the parish. The lord bishop of Australia occupied the chair, and his lordship the bishop of Tasmania occupied a seat on the right, which had been elevated for the purpose.—*Sydney Morning Herald* of Feb. 5, 1844.

The following document merits attention, testifying as it does the attempts of the Romish see to gain ascendancy in our colonial possessions, and should be a stimulus to all true churchmen to provide ample means for the sound religious instruction of our fellow-countrymen, exposed as they are to the wily and insinuating efforts of the emissaries of popery. Such documents should be widely made known:—"The Bengal *Catholic Herald* publishes the following important letter from the archbishop of Sidney to the archbishop V. A. of Bengal:—'Sidney, Jan. 17, 1844. My dear lord archbishop, I avail myself of this opportunity to congratulate your lordship on the well-merited approbation of the holy see, which enables me thus to address you. May the Almighty continue his gracious assistance, and bless your labours. Cheering indeed is it to witness the rapid progress our holy religion makes in every quarter of the globe. It is, however, towards the east that all eyes are now turned: great cause is there for rejoicing and much consolation; for it would seem that the Lord had determined to show mercy. Happy are they whom he has chosen to effect this gracious design. I should have been fully gratified if the holy see had erected some city of your grace's jurisdiction into an archbishopric. This has been done here, and I am much anxious that the example should be followed throughout. It is a favourite design of the present race of Anglicans to erect the holder of the see of Canterbury into a pope for the English possessions, and thus work up a claim for the title of catholic, which they are ambitious to have. The plan of governing by vicars apostolic,

with the episcopal title from "part. infid.," favours, or is deemed by them to favour, this design: accordingly, my assumption of the title of Sidney was followed by a protest, which, however ridiculous in itself, shows what are the feelings of Dr. Broughton and Co. It is imagined by them that the bishops in England, viz, in the colonies, do not assume titles from their respective sees, within their respective jurisdictions, because illegal. There is no law to prohibit it. When I proposed the plan to the propaganda, of establishing episcopal sees in our respective jurisdictions, the novelty caused surprise; but, on consideration, it was deemed a matter of great importance to the church, and was unanimously approved in the largest congregation that had been held for a long time. Thanks be to God, religion is making great progress. Converts are daily entering the church. The material advance manifested in the erection of churches has received a check, owing to the great depression under which the colony is labouring, by reason of the extravagant speculations of the great mass of the mercantile people. Years, I fear, must elapse before we have a return of the prosperity which consists in abundance of money. Our congregation in Sidney is at least 12,000: we have only the cathedral, which may contain 2,000, and two small temporary places. We are engaged in erecting St. Patrick's, which will hold 1,500 when finished. I am desirous to lengthen the cathedral sixty feet as soon as I have the means. Our sisters are nine in number, one novice and one postulant. The first death among them occurred on the 12th inst. The deceased was a convert, who came to this country five years since, her friends at home having abandoned her in consequence of her change. They have effected miracles among the poor female convicts, numbers having taken the abstinence pledge under their counsel. May I recommend myself once more to your pious prayers, and pray you to mention my name to the rev. Mr. Mascarenhas. Believe me to be, with the greatest regard, your affectionate brother in Christ, J. B. Polding, archbishop of Sidney.

GIBRALTAR.

The bishop of Gibraltar, on Sunday last, held an ordination, when sir Cecil Augustus Bisshop, bart., and Mr. John Burrow, were admitted to deacon's orders. His lordship took his text from Coloss. i. 28, and delivered a most eloquent and pathetic discourse, pointing out to the candidates for ordination the immense responsibility they were going to take upon themselves, and begging the aid of the Spirit of our blessed Redeemer to assist them in their labours. His lordship afterwards administered the sacrament to the deacons and a great number of communicants. The evening service was read in an impressive manner by deacon sir Cecil Augustus Bishop, bart.—*Malta Times.*

MALTA.

Popery in Malta.—The following petition, after being numerously signed, and approved by the governor and the bishop of Gibraltar, has been sent to be laid before the queen, in council:—

"To the right hon. lord Stanley, her majesty's colonial secretary of state, &c.

"My Lord,—We, the undersigned British subjects, inhabitants of the island of Malta, most respectfully beg to be permitted to lay the following statement before your lordship:—That, by a regulation of the Roman catholic church in Malta, women professing that faith are not permitted to intermarry with protestants, until after their intended husbands shall have appeared in the court of the Roman catholic bishop, and then and there have sworn upon oath that they will permit all the children, offspring of such marriage, to be educated in the Roman catholic religion. That such an oath is repugnant to the religious feelings of the protestants; and, consequently, a great bar to that social union which should ever exist among all classes of her majesty's faithful subjects. Your memorialists, in consequence, humbly trust that your lordship will take this matter into your lordship's serious consideration, and propose such a remedy as that her majesty's protestant subjects may be permitted to intermarry without being obliged to submit to a regulation which is wholly at variance with that liberty which is *the birthright of every subject* of the British empire.

"And your memorialists, as in duty bound, will ever pray.

"Malta, June 11, 1844."

(Signed by a number of respectable residents in Malta.)

(Copy of the Oath.)

"Dominus—filius—Anglus, vir acatholicus comparet coram me infrascripto cancellario magnæ curiæ episcopalis Melitensis, et sponte se obligavit cum juramento, proat juravit tacta sacra biblia more acatholicorum, permittendi educationem prolis utriusque sexus nascituræ ex ejus matrimonio, sub ad probatione S. Sedis apostolicæ contrahendo cum domina—puella catholica, in religione catholica, apostolica Romana—nec impediendi eidem—filiisque nascituris liberum catholicæ religionis exercitium subullo prætextu, sive causa, ad formam dispensationis, quam S. Smus. Dominus papa forsan elargiri dignetur."

After that the above bull has perhaps been granted from Rome, the female is obliged to appear in the court of the Roman catholic bishop in Malta, and then and there make oath that she will use every exertion in her power to have the offspring of such marriage educated in the Roman catholic faith, and also that no reason whatever shall prevent her from continuing in that religion.—*Malta Times.*

NEWFOUNDLAND.

The bishop of Newfoundland preached in St. Paul's church, Halifax, on Sunday morning (bishop Inglis reading the communion service), and in St. George's in the afternoon.—*Halifax Times*, June 25.

The lord bishop of the diocese has taken up his residence at Government House, until "Bishop's Court," the residence of his predecessor, be made ready for his reception. His lordship preached at the churches of St. John and St. Thomas on Sunday last, and his discourses were plain, unaffected, and pious; and calculated, we think, to do much good. His lordship evidently felt deeply on both occasions; and, where the preacher's own heart is touched, the effect upon the hearers is always impressive. We have much pleasure in giving publicity to the following address to the lord bishop:—

"To the right rev. father in God, Edward, lord bishop of Newfoundland, &c., &c.

"We, the minister, wardens, and managing committee of St. Thomas's church, for ourselves and the congregation we represent, have the most sincere satisfaction in welcoming your lordship on your arrival in this important part of your lordship's diocese. As members of that church which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, we desire to record our grateful feelings to Almighty God, whose protecting arm has been over you in your passing through the mighty waters, and secured to us and to our children the ministration of those rites which the church so scripturally confines to the high order and office to which your lordship has been called. Under your lordship's fostering care and superintendence we feel assured that the interests of our most holy faith will be advanced; that sound doctrine will be promulgated, and that godly discipline will be regarded; and, whilst we are not ignorant of that which must come upon you daily—'the care of all the churches'—we would beg to recommend to your lordship's protection and assistance ourselves and those who worship with us in that house of God which was so dear to your lordship's predecessor. With our earnest prayers that the blessing of God may descend upon your lordship, and those labours of love which devolve upon you—that our Zion may be refreshed with the dew of heaven, and that there may be among us an abundant increase of faith, hope, and charity, we have the honour to inscribe ourselves, Your lordship's most faithful servants."—His lordship, in a lengthened reply, expressed his great satisfaction in receiving the address, assured the deputation of his readiness to devote himself and all that he had to the service of Almighty God, and expressed his hope that his labours and the labours of all employed in the service of Christ would be blessed in the spiritual improvement of those over whom they were set in the Lord. He remarked, too, that he had not sought the responsible situation in which he now was placed; but that, being called to it by the voice of the bishops and pastors of the church, in which he recognized

the voice of God, he had launched out into the deep, and, in reliance upon the divine aid and promise, he would "let down the net for a draught." His lordship counselled to patience and perseverance, and dwelt upon the certainty of ultimate success in a work whose object was the glory of God.—*Newfoundland Times*, July 10.

TORONTO.

Toronto Church Extension.—The complete success which has attended the praiseworthy efforts to increase the church accommodation in Toronto, by the erection of Trinity church at the east end of that city, is a subject of general congratulation. The church, both at morning and evening service, is crowded to overflowing; and in the evening, especially, seats frequently cannot be found for all who attend. The only regret connected with this sacred edifice appears to be that it had not been built on a larger scale; but this will in some degree be obviated by the erection of side galleries, the building of which is already in contemplation. The highest credit is due to the rev. W. H. Ripley, who gives his services gratuitously to this church, and whose ministrations are highly acceptable to the congregation whom he serves. It is intended almost immediately to commence a new church at the west end of the city, on a spot of ground given, as we understand, by D'Arcy Boulton, esq.; and the foundation-stone of which, it was hoped, would be laid on St. George's day next. It must be a great gratification, at the same time, to witness the spirited efforts which are in progress for the increase of church accommodation in Kingston; as is evidenced by the proceedings of the vestry of St. George's church, published in another column.—*The Church.*

The rev. George Mortimer, M.A., rector of Thornhill, in Canada, was, on June 15th, thrown from his chaise, and died about two hours afterwards, leaving a sad gap in the church in Canada, not easily and well filled up.

Miscellaneous.

St. George's Society, Scotland.—The objects of this society, which is likely to prove of great benefit to a large class of persons, will be learned from the following rules:—"That this society contemplates giving to such applicants as are comprehended within its range immediate local aid, in case of severe destitution; but more especially to facilitate a return to England in cases of English families no longer able or likely to obtain maintenance elsewhere than in England, and who have been resident the required time in Scotland, and who can produce the necessary certificates. That in order to promote interest and oneness of exertion in these objects, all the members of the society assemble annually to dinner, on St. George's day; then and there both to hear the general progress of the society and to determine upon extension or application of its resources." We hope hereafter to be enabled to give a fuller account of this institution [see advertisement].

The Bishop of Newfoundland's Church Ship.—In a letter addressed by the bishop of Newfoundland, before his departure, to the provost and fellows of Queen's college, Oxford, and the other contributors to the fund for ecclesiastical purposes in Newfoundland, he submitted a short statement of some chief purposes to which the fund might be most profitably applied. Amongst the particular wants of his diocese was set forth the need of a vessel to be always at the disposal of the bishop for his periodical or occasional visits to the different parts of his diocese, and to be fitted up for the purposes of divine service, so that the scattered settlers on the coast might be invited, in turn, to attend and partake of the different ordinances of religion at the hands of a chaplain or missionary, when the vessel is not engaged for the bishop's special purposes. It is stated, in the letter above mentioned, that "the visitations and journeys of the bishop are nearly all made by sea. 'Our roads,' said the late bishop, 'are all on the high seas.' The Bermudas lie at least 1,000 miles from the nearest part of Newfoundland; and in Newfoundland itself the settlers are all on the coast, scattered and dispersed here and there, in small villages, or in a few fishing huts, which can only be approached by sea. For visiting these, whether for the more solemn purposes of consecration or confirmation, or for ordinary pastoral intercourse and supervision, it is quite necessary that the bishop should be provided with a sloop or yacht. The late bishop represented in strong terms the difficulties and disappointments which he suffered for want of such accommodation. In a letter written towards the end of 1842, he says, 'the difficulties that await me are heavy and manifold....to traverse 1,200 miles of the most stormy and dangerous seas in the known world, I have no facilities afforded me. In these visitations an open boat must frequently be my transport, and a fisherman's hut my lodging.'" The peculiar want thus set forth has been supplied through the munificence of the rev. Robert Eden, rector of Leigh, Essex, who has presented to the bishop a schooner, "The Hawk," fitted up most commodiously for the purposes above mentioned. The vessel was expected to sail on the 12th inst., for St. John's, Newfoundland, carrying back the rev. Mr. Chapman (who has been engaged in missionary labours throughout the diocese of Newfoundland for upwards of twenty years), Mrs. Chapman, and several young men who were going out as catechists and candidates for orders. On Saturday, the 10th August, the vessel, then lying at Blackwall, and ready for sea, was inspected by the bishop of London, who expressed the gratification which he felt under all the circumstances of his visit, and his entire approval of the arrangements made for carrying out the good purposes for which the vessel was designed. In an affectionate exhortation, addressed especially to the young men who were going out as catechists and candidates for orders, and concluded with prayer, his lordship reminded them of the privileges and duties of the office to which, under the direction of their chief pastor, they would, by God's will, be called into that province of Christ's holy catholic church to which they were about to sail. He requested them to assure the bishop of Newfoundland of the affectionate sympathy with which he, and all persons connected with his diocese, would ever be regarded by the bishops and other members of the church in England; and commended them to the protection of the Great Head of the church during their approaching voyage, praying for his blessing upon all their undertakings. On a beam facing the companion ladder is a brass plate, bearing the following inscription:—"This schooner was given to Edward, lord bishop of Newfoundland, by Robert Eden, M.A., rector of Leigh, in the diocese of London, in the year of our Lord MDCCCXLIV."

Collecting Church-rates by Deputy.—A summons for a church-rate having been lately dismissed at our public office, on the ground that the churchwarden had not made personal application for the rate, we have been requested to give publicity to the law on this point, by copying the opinion of Dr. Phillimore, an eminent civilian, on a case laid before him last year by a gentleman residing in a neighbouring parish. Opinion.—"I am of opinion that the churchwarden is not bound to receive the rate in person, and that any parishioner who may be satisfied that the person demanding the rate has competent authority to receive it, cannot be legally justified in withholding the payment of the sum for which he may have been duly assessed. Joseph Phillimore. Doctors' Commons, March 21, 1843."—*Birmingham Paper.*

The rev. W. Dinan, who, in the year 1834, was appointed Roman catholic chaplain or minister to the 41st regiment in India, and whose great services in reforming the character of the regiment were appealed to in parliament as proofs of the benefit that would result from the general appointment of Roman catholic chaplains to the troops in India, was in March last publicly received in communion with the established church, by the bishop of Bombay.

Ecclesiastical Jurisdictions.—A bill has passed the house of commons for continuing till the 31st of December, 1847, an act for suspending the operation of the new arrangement of dioceses, so far as it affects the existing ecclesiastical jurisdictions. The registrar of every ecclesiastical court is to make a return to the privy council

of all fees for each of the five years ending January 5th, 1845, and is to continue to do so annually. They are also to report on the state of the offices to the secretary of state, who may direct surveys.

CIRCULAR ISSUED TO THE SEVERAL BISHOPS, BY THE ECCLESIASTICAL COMMISSIONERS FOR ENGLAND.

"*Extract from the Minutes of a Meeting, held 6th August*, 1844.

"Resolved,—That, until further public notice, the published resolutions of the commissioners relating to grants out of their funds be suspended, except in the case of local claims upon tithes, &c., and except also as hereinafter mentioned. That applications for grants in augmentation of income be entertained in the case of new churches already built, or in course of building, or the whole means of building which shall have been provided on or before the first day of August instant, in expectation of aid from the commissioners; and that all such applications, if made before the 1st October next, be respectively taken into consideration as early as the state of the funds will allow. That a copy of these resolutions be transmitted to each bishop, with a request for the earliest information in his power as to the probable number of such application in his diocese."

We deeply regret that the commissioners should have found it necessary to take the step announced by this circular. The reason for it is, however, rendered fully apparent by the latter part of the following paper, recently laid before the house of lords by the commissioners, in compliance with an order, on the motion of lord Clanricarde, for a return of all sums in their hands not appropriated to any particular purpose.—*Ed. Ecclesiastical Gazette.*

"The ecclesiastical commissioners for England are unable, for the following reasons, to return any sums now under their control, as not appropriated to any particular purpose, in respect either of the episcopal fund, or of the fund applicable to the augmentation of small livings.

"1. The episcopal fund is formed by fixed contributions from the larger bishoprics; out of which, fixed annual payments are made, in augmentation of the incomes of the smaller. An annual surplus of about 6,000*l.*, which, according to the calculation made at the date of the episcopal act in 1836, is estimated as likely to arise, when the debtor and creditor sides of the account shall both be in full operation, by vacancies having occurred in all the paying and all the receiving sees, is liable to be varied in amount, either by increase or diminution, upon septennial revisions of the episcopal payments and receipts; the first of which revisions is now about to take place, upon new returns of income made this year. The contributions from larger sees already vacated having hitherto exceeded in amount the augmentations required for smaller sees, there has been and still is an annual surplus, amounting at present to about the same sum of 6,000*l.* This surplus has from time to time been nearly exhausted in providing episcopal houses of residence; and the present actual balance consists of a sum in exchequer bills, and certain moneys due from one of the contributing bishops, amounting together to about 12,000*l.* But neither this balance nor the existing surplus annual income can be said to be unappropriated; because, by further vacancies among the receiving sees occurring before other contributing sees fall vacant, not only may the annual surplus at any time be absorbed, but the whole annual receipts may become insufficient to meet the increased claims thus arising upon the fund; and this contingency alone renders it impossible yet to consider any sum in hand as unappropriated.

"2. As to the common fund applicable to the augmentation of poor livings, the circumstance of this being its primary object would, in the present condition of the church, prevent the commissioners from feeling themselves at liberty to return any sum as unappropriated, even had the whole revenues prospectively placed at their disposal by the cathedral acts, become already available. But these revenues being dependent upon the falling in of cathedral preferments, &c., the annual income increases only gradually; and it has been the invariable policy of the commissioners to afford the greatest amount of relief in their power to the existing spiritual destitution, by pledging this growing income in perpetuity from time to time as it accrues. The extent to which this principle has been carried appears from the list of 562 benefices and churches already augmented by the commissioners which has recently been printed; and it results, from their having done so much, that a necessity will arise in the current year for supplying the other demands upon the fund, including the augmentations of archdeaconries out of their stock; the remainder of which may be considered as pledged to meet benefactions, towards providing houses of residence for the poor clergy.

"The commissioners are, therefore, also unable to return any unappropriated surplus in respect of this fund. "By order of the board,

"CHARLES KNIGHT MURRAY,
"Treasurer and Secretary.

"Whitehall-place, 30th July, 1844."

Benefices and Churches augmented.—A return has just been delivered to the house of lords, and printed by order of that house, of all benefices and churches augmented by the ecclesiastical commissioners for England, made up to 1st May last. The contents of this document are highly satisfactory; affording unanswerable proof of the benefit resulting from the existence of the board, and of the energy and promptitude with which they are carrying out the important objects contemplated by the legislature. Although four years have not yet elapsed since the passing of the first cathedral act, it will be seen, from the following summary of the table, that no less a sum than 29,809*l.* per annum, in perpetuity, is already in course of distribution amongst 562 incumbents of poor livings, chiefly situate in the densely populated manufacturing districts:—

	Number of Livings.	Annual Augmentation.
Population of 2,000 and upwards, income raised to 150*l.*	261	£16,729
Population 1,000 and upwards, income raised to 120*l.*	96	4,374
Population 500 and upwards, income raised to 100*l.*	80	3,253
Population below 500 and upwards, income raised to 80*l.*	59	1,430
	496	25,779
Grants to meet benefactions when income below 200*l.*	48	2,383
Local claims upon tithes, &c., vested in the commissioners	29	1,478
Compensation to incumbents for loss of fees surrendered to new churches	10	169
	583	
Deduct livings included in more than one schedule	21	
	562	29,809

This calculation is wholly exclusive of considerable gross sums of money expended and promised to meet benefactions, for building and purchasing houses of residents, for incumbents whose annual incomes are below 200*l.*

The foregoing statement is also independent of all that is in progress under sir Robert Peel's church endowment act.

TO CORRESPONDENTS.

We hope we may be able to comply with the request of "Clericus" next month.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER

OF

Ecclesiastical Intelligence.

OCTOBER, 1844.

Preferments.

ame.	Parish & County.	Pop.	Patron.	Value. £.
,P.L.D.	Trinity, Trimpley (P.C.), Worc.....			
W.	Glengariff (P.C.)....		Rect. of Bantry & Kilcaskin	
n, R. J.	Wetherden (R.), Suff.	514	Lord Chanc...	*731
y, J. T.	St. Simon, new ch., Bristol			
—	All Saints' c. St. John's (V.), Hertford.....	3307	Crown and J. Townsend ..	
, J.....	Christ church, Winsford, Cheshire		Bp. of Chester	
E. P...	Longfleet (P.C.), Dorset	1281	Lord de Mauley	
J.....	St. Stephen (P.C.), Salford, Lanc.....			
, W. P.	Siston (R.), Glouc...	1014	F. B. H. Dickenson	*360
ip, J. S.	Cossington (R.), Somersetshire	248	Rev. T. Hobbs	*254
L. E..	Dorminton (V.), c. Barlestree (P. C.), Hereford	164 44	E. F. Foley ..	284
R.	St. Mary (V.), Drogheda		Bp. of Meath (?) Marq. of Drogheda ..	103
worth, ...	St. Mildred's (R.), Bread-street c., St. Margaret Moses (R.), London		Lord Chanc...	222
ts, A...	St. Jude (P. C.), new dist., Bristol.....			
H. A..	Marnham (V.), Notts.	346	Earl Brownlow	*298
rd, J...	Clonard union	4353	Bp. of Meath	*327
S.	Skerton (P.C.), Lanc.	1665	Trustees.....	100
R.	Vocias chap. (P. C.), Denbigh			
.....	Kibworth Beauchamp (R.), Leic.	1740	Merton coll., Oxford	
, J. P..	Trinity (P. C.), Rode Lawton, Ches.		R. Wilbraham	
.....	Morley (R.), Derby..	1133	Trustees and R. S. Silwell...	*648
J.....	Ashby c., Femby (V.), Linc.	211	Lord Chanc...	*252
on, W'	Ballymaglasson, Meath	613	The Crown ...	193
m, J..	Balla (R.&Pb.), Mayo	1586	Bp. of Tuam..	*395
n, R. H.	Builth (P. C.), Brecknock	1903	R. B. Price and V. Pocock ..	106
s, G...	Honington (R.), Suff.	273	Lord Chanc...	*336
, H....	Manorbeer (V.), Pemb.	691	Christ's coll. Camb	
Mallack, W..	Cheriton (R.), Devon			
Mansell, S. P.	Bayston-hill (P.C.)..			
Midwinter, N.	St. Michael's, Winchester	534	Bp. of Winchester	104
Moore, D.	Camden chap., Camberwell, Surrey....			
Newby, G.....	Whickham (R.), Durham	4319	Bp. of Durham	*668
Nussey, H....	Hathersage (V.), Derbyshire	2054	Duke of Devonshire....	
Patterson, R. C.	Melmerby (R.), Cumberland	329	Mrs. Patterson's trustees	118
Pemberton, A. G.	St. John's (P.C.), Kensal Green, Middx ..			
Pritchard, R..	Newbold-on-Stour, Worc.....	439	Jesus coll., Oxford	*415
Rackham, H. R.	Witchford (V.), Camb.	543	D. & C. of Ely	*134
Roach, W. H.	St. Paul's, Whiteshill		Bp. of Glouc. and Bristol..	
Simpson, S...	Innissharpe (V.), Down		Abp. of Armagh	
Siree.....	Galtrim (V.), Meath	716	T. Hussey	156
Sister, J.....	Thorpe (V.)		Lord Chanc..	
Sumner, J. M.	West Meon (R.), Hants, c. Privett..	814	Bp. of Winchester	*730
Taylor, E. M..	Ballyhalbert (V.), Down	323	Abp. of Armagh	129
Taylor, J.....	Castle Sowerby (V.)	361	D. & C. of Carlisle (?) Earl of Thanet	96
Thomson, W..	Gatcombe, Isle of Wight	306	Univ. of Oxford, in trust for princ. of St. Edmund Hall	*648
Thornton, G..	Sharnbrook (V.), Beds.....	861	Lord Chanc...	144
Tucker, J. K..	Pettaugh (R.), Suff..	266	Bp. of Norwich, by lapse	*190
Tull, H.....	St. John's (P.C.) Cowhill, Oldham			
Vignolles, C..	Ballinamara, or Ballynemara (V.), Kilkenny	867	D. & C. of Ossory.....	80
Watson, J....	Mellor (P. C.).....	1844	Vic. of Blackburn	150
Whitehead, T. C.	Trinity (P.C.), Ramsgate, Kent			
Winter, J.....	St. John's, Wednesbury, Staffordshire			
Yorke, hon. G.	St. Philip's (R.), Birmingham		Bp. of Worcester.....	

. G. N., hon. can. Bristol.
d, J., chap. Ferozepore, Bengal.
, C., sec. mast. gram. sch. Bromp-diddx.
, R. D., chap. duke of Cambridge.
, J. M., hon. can. Peterborough.

Fisher, H. S., senior pres. chap., and chap. of gaol, Bengal.
Owen, H., mast. Denbigh sch.
Stonehouse, W. B., archd. Stowe.
Watherstone, J. D., head mast. Monmouth gram. sch.

Webber, R. L., appointed to new sch. at George Town, British Guana.
Wilkinson, W., chap. Sudbury union.
Yorke, hon. G., can. Lichfield.

Clergymen deceased.

t, H., archd. Norwich, rec. Hollesuff. (pat. W. Bolton); rec. North e, Norf. (pats. earl Spencer and bp. rwich alternately).
l, W., D.D., Dublin.
l., p c., Cleator, Cumb. (pat. T. R. adyll), 54.
, C., warden of Brown's hosp. or de-house, Stamford (pats. vic. of All ', rev. N. Walters; and arch. H. K. y), 87.
J., late inc. of Norley, at Frodsham, ire, 67.
, C., vic. Great Tew, Oxford (pat. Bolton), 57.

Goddard, R., at Broadstone-hill, Oxfords., 66.
Gore, hon. and very rev. G., D.D., dean of Killala.
Hunter, R., rec. Newnham, c. Mapledurwell, Hants. (pat. Queen's c., Oxford), 70.
Illingworth, H., chap. Sierra Leone, 26.
Jones, W., rec. Scartho, Linc. (pat. Jesus c., Oxford); rec. Llanvillo, Brecon (pat. T. Watkins).
Markham, H. S., can. res. York, rec. Clifton, Notts, vic. Conisborough, 39.
McGuire, T., vic. Shrule, Longford (pat bp. of Ardagh).
Parsons, H. J., vic. Saunderton, Bucks (Magd. c., Oxford), 57.

Putt, T., Combe, Devon, 87.
Roberts, W., vic. Sporle, Norf. (pat. Eton coll.), rec. Palgrave, Suff.
Senhouse, J. L., vic. Sawley-cum-Wilne, Derbyshire (pat. preb. Sawley, Lichfield Cath.), 50.
Spry, W., rec. Botusfleming, Cornwall (pat. family).
Trevelyan, J. T., vic. Milverton-cum-Langford Budville, Somers. (pat. archd. of Taunton).
Valentine, G. M., miss. Ch., Miss. Soc., at Bombay.
Wyche, J. P. T., cur. Cranfield, Beds., 87.
Young, J., rec. Killinill, Tyrone (pat. abp. of Armagh).

Tributes of respect have recently been presented to the following:—

Alleyne, J. F., cur. Byfleet, Surrey.
Bailey, J. H., cur. Wickford, Essex.
Benson, J., D.D, p. c. Hounslow, Middx.
Bolton, H., cur. Chard, Somerset.
Boyle, J., St. Mark's, near Portobello, Edinburgh.
Chadwick, J, Calverley, York—plate and books.
Cromwell, G., Swaby, Linc.—plate.
Estridge, H. T.—from inhabitants of Hounslow.
Harrison, J., late cur. Stepney.
Hughes, H. P., Hyde, Cheshire—plate.
Hutchinson, W., inc. Newton Heath, Lanc.—robes.
Mayne, W. G., cur. St. George, Wigan.
Morgan, W., inc., Bradford, Yorks.
Nantes, W. H., Bishop's Caundle, Dorset—plate.
Power, J. P., late cur. Woodside, Cheshire.
Vinall, E., late cur. Tonbridge, Kent.
Williams, J., late, cur. Tenbury, Worc.

CHURCHES CONSECRATED.

Lichfield.—Christ Church, Burton-on-Trent, Sept. 18.
Lincoln.—Besthorpe, p. c. Notts, Sept. 11; Beeston, S
Ripon.—St. James, Seacroft, Whitwick, July 22.
Winchester.—St. Mark's, Anglesey.
* Stated by mistake in last Register as foundation

FOUNDATIONS LAID.

Exeter.—Sowton, Devon, Aug. 10; Coton-in-the-lington.
Lichfield.—Clifton, near Ashbourn, Derby.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Church in the Colonies.—The present condition of the church in the colonies and dependencies of Great Britain is such as to demand the immediate attention of the whole body of faithful members of the church of England. The maintenance and extension of the church in the colonies is mainly dependent upon the Society for the Propagation of the Gospel. The annual income of this society has increased since 1837, from 12,000*l.* to 47,000*l.*; but so many and so urgent have been the calls from abroad, that even this four-fold increase of its means has been found insufficient to keep pace with the increased demands upon them. While great numbers of our countrymen are, every year, encouraged to go forth from their native land to seek a settlement in some distant colony, it must be held a duty second only to that of providing for the spiritual wants of the population at home to see that these children of our own household are not, by their removal to another part of the empire, debarred from all the ordinances of religion, and the means of Christian education for their families. A reference to the rapid growth and extension of our colonial dependencies will be sufficient to account for the constantly increasing expenditure into which the society has been led. To one division of Canada alone, half a million of people have been added within the last half century; while the many important settlements of Australia, Van Dieman's Land, the Cape of Good Hope, and New Zealand, have sprung up during the same period. Upwards of six hundred and fifty thousand persons, and they mostly of the labouring class, have gone forth from the United Kingdom, to settle in some one or other of the colonies, within the last twenty years; and the yearly average of colonial emigration exceeds forty thousand. These multitudes are almost entirely dependent, for the supply of their spiritual necessities, on the funds of the society; and when to the demands of the emigrant is added the still more fearful destitution of the convicts in our penal settlements, it will be admitted that unusual exertions have been required. Those exertions have been freely made; and one hundred and fifty clergymen have been added to the number of the society's missionaries since the year 1838. The consequence of these efforts has been, not only the absorption of the soci nary income, but the total exhaustion of its fu tal. Henceforward, therefore, the amount of which the society can render to the colonial e its missions among the heathen, must depen yearly contributions of Christians at home. Th themselves are making great efforts both for t support and the permanent endowment of church. In the North American provinces, i Indies, and in the Australian settlements a been roused which shows that not want of zeal, of ability, compels them still to look to the England, and to that society which has so l largely administered to their wants. Deeply therefore, it is that the society should be enable tain and extend its operations. Those operati be maintained, even on the present scale, at a than 80,000*l.* annually. But the present rece society, from all sources (including the collect the queen's letter), cannot be stated at a high than 60,000*l.* Thus, then, an immediate i 20,000*l.* a year is absolutely necessary to s society's existing missions, while, to meet the m claims from every quarter which the society is pelled to refuse, an addition of 40,000*l.*, so as permanent annual income to not less than 1 required.

At a late special meeting of the committee, to consider of the best means to be adopted the income of the society so as to meet its inc penditure, it was agreed, that, as the mainsp society's augmented supplies hitherto was in it associations, it needed only to extend the syste chial associations in order to secure a sufficie income.

The following resolution was also unanimousl "That it is highly important that it should be n rally known among the members of the socie present operations might be maintained in the ciency if each member would either double hi scription, or procure new subscribers to an equ and that this suggestion be respectfully comm every incorporated and associated member.

Diocesan Intelligence.—England and Ireland.

ARMAGH.

Visitation of the Archbishop.—It may not be generally known that the diocese of each suffragan bishop is under inhibition while the archbishop is in progress of his triennial visitation, the power of the bishop of the diocese being suspended. All livings which become vacant during the archbishop's visitation, which are at other times the gift of the bishop, cease to be so at this time; and the archbishop has the power of presenting to them. We understand that there will be no sermon on the present occasion, and that the usual dinner will be dispensed with. The archbishop nobly relinquishes his pecuniary dues; the fees to the registrar are, however, demandable. —*Belfast Chronicle.*

National Education.—The archbishop held his visitation for the diocese of Armagh, in the cathedral of that city, on Wednesday last. In the course of his the assembled clergy, his grace thus alluded t ject of national education: "The attempts," "of the commissioners of national education objections to their plan have been generally f clergy to be insufficient for the purpose. opinion is that they were so, and that co-oper the National Board on the terms proposed coul been agreed to. Having explained my view question at much length in my last charge, it intention to enter into a discussion of it at shall only observe, that the views which I put at that time I continue to entertain. The mo upon this subject, the more firm is my conv education, to be really beneficial, must be b religion; and that the instructors of youth

promote their well-being, if they do not instil into their minds the principles of divine truth for the regulation of their conduct in after-life. I will take leave to add what I said on a former occasion relative to the plan of national education, when its rules were first promulgated: that, if it be consistent with the principles of the Roman catholic church to debar the members of its communion from the use of the scriptures, I maintain that it is not consistent with the principles of the protestant church to establish a system of national education founded on such pretensions. I presume not to interfere with the Roman catholic priesthood in the exercise of any power they may conscientiously believe to belong to them; but, if they wish to preserve their consistency as Roman catholics, let us endeavour to preserve ours as protestants. If they are persuaded that religion may be taught without the scriptures, be it so, so far as regards themselves; but let not us, as protestants, sanction such a principle, by establishing schools which shall be called national ones, in which the essential truths of revelation are not set forth, in which the scriptures are not recognised, are not appealed to, are not devoutly read, as the only pure and authentic source of religious faith and practice."

CANTERBURY.

Visitation of the Lord Primate.—His grace commenced his visitation at All Saints' church, Maidstone, Sept. 24.

St. Augustine's Abbey, Canterbury.—This old edifice, which has been recently used as a brewery, has been sold. The purchase was made, it is said, for the purpose of restoring the ancient building to same sacred use.

CASHEL.

The archiepiscopal palace of Cashel (the property of the ecclesiastical commissioners, since the change of residence by the late archbishop Laurence to Waterford) has been lately purchased by the dean and chapter of Cashel. The premises are to be converted into a residence for the dean, who is rector of St. John's, Cashel; and also a residence for the preacher for the cathedral will be provided. It is most satisfactory that the property should remain in the church, for so desirable a purpose as providing permanent residences for the officiating clergymen of Cashel.—*Irish Ecc. Journal.*

DURHAM.

Dean and Chapter.—The splendid sacrifices which have of late years been made by the dean and chapter of Durham to the cause of education and the comforts of the less opulent clergy are but little known, and therefore not sufficiently appreciated. They have within, we believe, the last twelve years, given up no less a sum than 100,000*l.* towards the foundation of the Durham university, and 120,000*l.* for the purpose of augmenting the poorer livings within the diocese of Durham. Here, then, is a sum of 220,000*l.*, or 11,000*l.* per annum, voluntarily given up in furtherance of the objects we have mentioned, each prebendary, or, according to the recent re-adoption of the ancient title, each canon relinquishing 780*l.* of his annual income. Where are the laymen that would voluntarily make such a sacrifice as this?

EXETER.

Consecration of Churches.—Few subjects have excited the abuse of the low dissenting-radical party in the diocese of Exeter against our distinguished bishop more than the alleged "enormous exactions" by the right rev. prelate for consecrating new churches and burial-grounds, which has been represented as amounting, in some cases, to "hundreds of pounds." We have now before us an abstract of a parliamentary return of the total amount paid upon the consecration of every church and chapel, original or additional, and burial-ground, throughout England and Wales, for the last three years, which we submit to the particular notice of the dissenting-radical assailants of those who are lawfully placed "over them in the Lord." "Exeter.—Five churches, 104*l.* 6s. 8d.; seven chapels, 146*l.* 1s. 4d.; nine additional burying-grounds, 151*l.* Total, 410*l.* 8s." Here, then, we have the total expenses of consecrating five churches, at 104*l.* 6s. 8d.; which is not 21*l.* for each consecration, and the larger proportion of this sum is for legal expenses and fees to diocesan officers, so that the sum which actually finds its way into the bishop's pocket for each consecration, may be put down just *nil!*—*Dorset Chronicle*—[It may be stated, that there rarely occurs one single case of a church being erected in any diocese in England by subscription, which does not receive the aid of the diocesan in a pecuniary point of view, which aid would far exceed the amount of any paltry fee for consecration.—ED. C. E. M.]

GLOUCESTER AND BRISTOL.

The lord bishop of this diocese held his triennial visitation for the city of Bristol and deanery, lately, at Bristol cathedral. Prayers were read by the rev. precentor Caley, and the sermon was preached by the rev. canon Barrow, chaplain to the bishop. After divine service, his lordship proceeded to the altar, when the names of the clergy cited to attend the visitation were called over. Before proceeding to deliver his charge, the churchwardens of St. Thomas (Mr. J. B. Moore and Mr. Fear), in Bristol, were called, who, in reply to a question from his lordship, stated that St. Thomas's church did not contain a stone font. His lordship then said that the canons required the font to be of stone, and he requested the churchwardens to intimate the same to the parishioners, who would, he believed, all agree in providing a font in conformity with ecclesiastical propriety. The churchwarden of Abbot's Leigh, Mr. Adams, was then called, who stated that different clergymen were in the habit of officiating on Sunday. The rev. M. Whish, the rector, did duty occasionally: there was no curate employed. There were two services upon the Sunday; but no service during the week. His lordship inquired whether he kept the names of the persons so officiating? The churchwarden replied in the negative, as he was not aware that it was required. His lordship said that it was required, and Mr. Clarke (the deputy-registrar) would give him the proper directions. And it was also required that no person should officiate who was not properly licensed; therefore, if any person appeared to perform divine service whom he (the churchwarden) did not know, it became him to request of such an individual to show his licence before he permitted him to officiate. The chancellor (Dr. Phillimore) would give him the necessary directions.

KILLALOE AND KILFENORA.

The Archbishop's Visitation.—His grace the archbishop of Dublin held his triennial visitation of the diocese of Killaloe and Kilfenora, at the cathedral of Killaloe, where there was a great number of clergymen of both dioceses in attendance, with their bishop. The bishop, with the clergy, received his grace at the cathedral. After service, his grace proceeded to address the assembled clergy, and commenced by calling attention to the reduced state of the finances of the Additional Curates' Fund Society, the claims of which he strenuously advocated. The expenditure, he said, was 2,300*l.*, while the income did not exceed 1,700*l.* He called on the laity as well as the clergy to assist the society, not only by cash contributions, but by becoming permanent members. The only other general matter on which his grace touched was in reference to the deep and absorbing subject of church government, which he recommended to the serious consideration of all members of the protestant church. They were aware of the increasing interest throughout the country on this hand, and the numerous petitions that were forwarded to both houses of parliament in favour of it. It was the privilege of the clergy and laity to exercise their views and express their opinions in reference to this question: it was their duty to support it, if desirable; and if not, to take timely methods to arrest it. He need not say that he was himself an advocate of the measure, as his reasons and views for supporting it were already before the public; and, on the very last occasion he had the honour of addressing them, he fully explained the motives which had induced hmi to take a warm interest in the subject of church government. The archbishop then adverted to the difference of opinion existing between members of the protestant church on religious points—their bickerings and divisions—all of which, he was persuaded, arose from the want of a proper system of church government; for, unless the church was guided by some salutary restriction, some specific adherence to acts and expressions, this unhappy schism, every day enlarging, could not be subdued. For his part, he believed no sensible danger could be felt by the introduction of such a principle; and he was persuaded that, if every

dispassionate man considered the matter deliberately, he would be induced to form a similar opinion. His grace concluded by again recommending this important question to the serious attention of the clergy and members of the church. His grace gave positive directions to the clergy to insure glebe houses; and every minister of the diocese who was not present on this occasion is to be summoned up to Dublin, before the consistorial court. At half-past four o'clock the visitation terminated, and his grace, accompanied by Dr. Radcliffe and Dr. West, proceeded to Limerick

LINCOLN.

Louth.—There is every reason to believe that such a sum may be collected as will enable the parishioners to proceed with the important repairs of the fine church and its spire.

An architectural society for Lincolnshire is about to be established at Louth, having for its object the "promotion of the study of church architecture, and the preservation and restoration of ecclesiastical antiquities." The lord bishop of the diocese, the lord lieutenant of the county, and several influential clergymen and laymen have signified their approval. The rev. Irvin Eller, rector of St. Clement's, Saltfleetby, has issued a circular, inviting members to join, and detailing the proposed regulations.

Stamford.—Our paper contains the announcement of the death of the rev. C. Cookson, M.A., warden of Brown's hospital, Stamford. The patronage is in the vicar of All Saints' and the rural dean of Stamford (the rev. Nicholas Walters, and the rev. archdeacon Bonney, of King's Cliffe). The wardenship is understood to be worth more than 1,000*l.* a year, proceeding from a proportion of the rents of numerous valuable estates in Stamford, the manor of Swayfield, and 609 acres of land there, and estates at Twyford, South Witham, Wolsthorpe, Pilsgate, Wothorpe, Easton, Barnak, Sutton St. Edmunds, Buckminster, and other places, yielding together a rental of about 2,500*l.* a year; which, if the principle of letting the estates on renewable leases be abolished, it is supposed would be doubled in a few years. The hospital is for the support of twelve needy men and two poor women, who receive 5*s.* each weekly. The present confrater is the rev. Chas. Sanders (long confined to his bed-room by illness), who was appointed in 1808, and it is supposed will, according to usage, be the new warden. The rev. Charles Arnold, of Tinwell, is spoken of as the new confrater.—*Local paper.*

LONDON.

Peculiar of Dean and Chap. St. Paul's.—St. Pancras.—A temporary church of wood has been erected in Kentish Town, for the use of the congregation, while the parochial chapel is undergoing extensive alterations and enlargements. It is built on brick foundations, by Mr. Peter Thompson, of Limehouse, who has a treasury grant, allowing him to manufacture, free of duty, framed churches, chapels, schools, and dwellings, to export to her majesty's various colonies. Although capable of accommodating 500 adults and 300 children, it has been prepared and erected in one month, and was opened for service the 1st of Sept. It consists of a tower, surmounted by a belfry, forming the entrance to two lobbies, right and left, communicating with the nave, divided from the side aisles by a range of columns supporting an open-framed roof. At the end of the nave is the chancel, terminating with a recessed communion-table. At the end of one aisle is the vestry; and of the other, the robing-room, communicating with the pulpit. The body of the church is lighted by two ranges of clerestory windows, of "vitreous cloth," the light from which, although subdued in tone, is very brilliant. The walls are formed in compartments, the inside finished with oak paper in panels. The outside panels and the roof are covered with patent asphalted felt, the roofs being covered, as the outside wood and the open roof inside, with patent marine glue. The seats are all open. This erection shows, that for a very limited sum a congregation may be provided with a comfortable temporary church.—*Morning Herald.*

Whitechapel.—The rev. W. W. Champneys, rector, has recently distributed amongst his parishioners the following statement:—"The parish of Whitechapel contains a population of above 34,000 souls, of which the greater majority are poor. The two churches accommodate about 2,100 grown persons, and there is accommodation for about 600 more (besides children) in a large school-room, which is open for divine worship there every Sunday. The rev. W. W. Ellis, minister of St. George's chapel, Albemarle-street, and rector of St. Clement Danes, having collected 3,000*l.* in his chapel, for the erection of a church for the poor, in some unprovided metropolitan parish, has offered this sum to be applied to the above purpose in Whitechapel, with the approbation of the bishop, if a site can be procured. The commissioners for building churches, &c., had previously made a liberal conditional grant of 2,000*l.* towards the same object, on the recommendation of the bishop of London; but no part of this money can be applied to the purchase of a site. The only vacant ground in that district of the parish in which such church is required is in the line of the new street now forming from the London docks to Spitalfields church. The commissioners of woods, &c., would sell a site in this line of street, sufficient for the erection of a church, small parsonage, and schools, for the sum of 1,400*l.*, being a reduction of 600*l.* from the estimated value of the ground; and they have kindly promised the refusal of this most eligible site for the next three months. The total sum required for the purchase of the site and the erection of the parsonage and schools is 2,500*l.*

SARUM.

There is a well-organized society instituted in the diocese of Salisbury, by the late learned and excellent bishop Burgess. He thought proper to designate it the Church Union Society, but its real object is to promote the efficient discharge of clerical duties. When the county of Berks was severed from the diocese of Salisbury, a portion of its funded property was placed at the disposal of the archdeacon, to constitute the basis of a new institution which is now in full operation. Its objects are—1. To afford to superannuated or disabled curates the means of retiring from duties to which they are no longer equal, and in certain cases to assist curates whose incomes are inadequate to their support. 2. To enable aged or infirm incumbents and endowed lecturers of small incomes to provide clerical assistants. 3. To promote, as much as possible, the residence of the parochial clergy, by affording assistance towards the building, purchasing, or improving parsonage-houses. In every case within the county where it has been proposed to erect a parsonage-house in connexion with a new church, a grant of eighty pounds has been made, distressed clergymen have been relieved, and the stipends of curates paid for disabled incumbents with small incomes. Sanctioned and supported by the ecclesiastical authorities, the bishop of Oxford and the archdeacon of Berks, a security is felt of the utmost impartiality of the distribution of its income. If an institution with similar objects was established in every county, cases of distress could not remain unrelieved.—*Oxford Herald.*

ST. DAVID'S.

Cardigan.—The Bishop.—On Saturday evening last, the bishop of St. David's arrived at the Angel hotel in this town; and, upon his arrival being made known, the rev. G. Thomas, vicar of St. Mary's, waited upon his lordship, when he kindly consented to preach three times on the Sunday following; in English at eleven, in Welsh at three, and again in English at six. The congregation at each service (notwithstanding his lordship's visit being quite unexpected) was exceedingly numerous and highly respectable, and at three o'clock, the time his lordship preached in Welsh, the church was crowded to excess. The sermons were most impressive, and attended to with the profoundest attention; and we believe that this is the only instance of a bishop having preached in St. Mary's church for some centuries. Certainly we are not aware of any record in Welsh history of a bishop preaching at Cardigan three times the same Sunday. We have read that "Dewi Sant" preached in a field on the Pembrokeshire side of the Tivy, many, many years ago.—*Pembrokeshire Herald.*

WINCHESTER.

Confirmations in Hampshire.—The lord bishop of Winchester has just completed his series of confirmations throughout Hampshire. The whole county is di-

vided into 359 parishes, or ecclesiastical districts, the population of which amounted, according to the census of 1841, to 350,056. Forty-eight stations were fixed by the bishop in places sufficiently convenient for all who were to partake of the rite of confirmation. Persons of all ages above fifteen, being duly instructed and prepared, were admissible. It is found, however, that the great bulk of catechumens range between the ages of fifteen and twenty. Now, by the population returns, the number of persons between these ages in this county is 34,856. About 28 per cent., therefore, on the population of the county, of the ordinary age for confirmation, recently partook of this ordinance; a result which cannot fail of gratifying every true lover of his church. On referring to the former confirmation in Hants (1841), the number of catechumens was 8,713; while at the recent one the number was 9,668, being an increase of 955 above the former.

Church Building.—In strong proof of the past and present activity of church building and improvement among us, it will be at once satisfactory and honourable to the friends of the church, if I mention the actual progress made, and still making, within the limits of our own archdeaconry. From the year 1801 to 1828, it appears three additional churches were consecrated and one rebuilt. From that period, and under the auspices of our present diocesan, I have the account that thirty-five churches, erected additional in new districts, and thirteen rebuilt on their ancient sites, have been consecrated by his lordship; and of these, three new ones, and two rebuilt, have been so since the spring of last year. Four more are now ready, or preparing for consecration before the close of this year; besides three others commencing. —*App. to Archd. Hoare's Charge.*

YORK.

The *Gazette*, of Sept. 3, contains a notification of an agreement between the ecclesiastical commissioners and the very rev. Wm. Cockburn, dean of York, for the commutation of all his right, title, and interest to and in all his estates and hereditaments belonging to him in right of the said deanery (excepting the residence-house and the advowsons), for an annual sum to be paid to the said dean as long as he shall continue incumbent of the said deanery. The amount is to be fixed by two arbitrators—Mr. J. Pickering, of Westminster, being appointed on the part of the ecclesiastical commissioners, and Mr. A. Morgan, the actuary of the Equitable Assurance Society, on the part of the dean. The period of commutation is to reckon from the 25th of Dec. last.

COLONIAL AND FOREIGN CHURCH.

ANTIGUA.

The ven. archdeacon Holberton, with his family, embarked for England on board H.M. steam-packet, July 13; previous to which addresses were presented to him from the teachers of St. John's cathedral Sunday-school and the committee of the St. John's Friendly Society, to which truly Christian answers were returned.

On Sunday, the 16th of June, the bishop held an ordination in the parish church, St. George's, Roadtown, Tortola, when G. H. Todd, literate, was ordained deacon.

On the 5th of July the bishop landed at English Harbour, from the steamer "Actæon," on his return from a visitation to the northern islands. He has been absent one month, during which he has been actively engaged in the discharge of the duties of his office. His stay at St. Kitt's was brief, the object of landing there being only to meet the building committee, and to consult as to the measures to be adopted for the restoration of the churches of that island injured by the great earthquake. At Tortola his lordship consecrated two new chapels, St. Paul's and St. James's, both of which are very conveniently situated for the neighbouring population. He also inspected the chapel and school at Kingstown, and was satisfied with the general appearance and improvement of the children. It must be borne in mind that this is purely an African settlement; and, consequently, that greater care and diligence are required in the instruction and training of the rising generation. On the 12th of June his lordship visited Spanish-town, where he held a confirmation, to which 23 candidates were admitted. On the morning of the 16th his lordship held an ordination of a deacon in the church of Roadtown; and in the afternoon a confirmation, at which 27 candidates were present. On the 18th he embarked on board a government vessel, sent expressly by his excellency the governor of St. Croix for conveying his lordship to that island, where he landed the same day at Christianstadt. On Thursday his lordship attended service at the English church, St. John's, and administered the rite of confirmation to 300 candidates. The next day he proceeded to Fredericstadt, West-end; and on the following Sunday officiated in St. Paul's, the English church, and administered the holy communion to 396 persons. The next day he held a confirmation, to which 302 candidates were admitted, of whom five were converts from Judaism. On Wednesday there was the annual examination of the sunday-school, which was highly creditable to all concerned. This school, counting adults and children, numbers 1235. The instruction is gratuitous on the part of the teachers, who consist of fifty or sixty of the most respectable English inhabitants, and who thus devote their leisure time on Sundays to imparting to the young and ignorant the blessings of a religious education. The school-house was erected from voluntary contributions, and is, perhaps, the largest and best in the West Indies. On the Thursday the bishop proceeded, by the same conveyance, to St. Thomas, where he held a confirmation of 124 candidates. He embarked on board the steamer, and landed here on Friday last, thus completing a period of one month's absence, during which, among other episcopal functions, he has confirmed at the different islands visited 776 persons.—*Antigua Weekly Register*, July 16.

AUSTRALIA, &c.*

This enormous continent, the seed-plot of future nations, was first planted by the outcasts of our own population. More than 100,000 convicts have been transported to its shores since the end of the last century.

Name of the Colony.	Extent in square Miles.	Population.	No. of Society's Missionaries.	Total No. of Clergy.	Charge to the Society in 1843.
					£
Australia	434,507	160,727	38	54	4,464
Van Diemen's Land..	24,000	50,000	9	22	1,006
New Zealand.....	95,000	110,000	8	18	2,072

In the dioceses of Australia and Tasmania fifty clergy have been sent out since 1837, and are now in part maintained by the society; and large annual grants have been made towards the erection of churches and schools. But the cry for help from this portion of our empire continues to be painfully loud. The most strenuous efforts will be needed to arrest the progress of downright heathenism and utter apostacy from Christ, among those who have gone forth out of the parishes of England. In the district of Port Philip alone, 8,000 British emigrants are reported as scattered over a vast extent of country, entirely destitute of the means and ordinances of religion. In another and distant part of New South Wales, the bishop of Australia thus writes in a recent letter: "I may observe that, during my present progress, I have been in one county (Durham), in the whole extent of which there is not a church, and but one clergyman. In the adjoining county of Brisbane there is one church and one clergyman; no more. After that, I shall pass through three entire counties, in which there is neither minister nor ordinance of religion; and the five counties included in this enumeration contain a fourth part of the

* From a summary account of the "Society for the Propagation of the Gospel," just published

area of New South Wales, and from a sixteenth to an eighteenth of the entire population." In the diocese of Tasmania, within a very recent date, there were nearly 18,000 convicts unprovided with a single clergyman. In the province of South Australia there is a population of 20,000, with but one clergyman of the church of England. In addition to the large native population of the diocese of New Zealand, there are now 10,000 English inhabitants in those islands. Since the foundation of the bishopric, the society has contributed large annual grants towards the purchase of land for the endowment of the church. This has been done in the confident hope that, before many years, the church in this colony will, by such timely measures, have been rendered independent of further aid from England. It also makes a grant for the maintenance of clergy. St. John's college, Waimate, at which the bishop purposes training a body of clergy, is in part maintained by the society.

MALTA.

Sailors' Union.—Under the patronage of lieut.-general sir H. F. Bouverie, K.C.B., G.C.M.G., late governor of Malta; admiral the hon. sir Robert Stopford, G.C.B., G.C.M.G.; admiral sir E. W. Owen, K.C.B., G.C.H.—A few individuals, deeply concerned at the neglected state of our sailors at Malta, exerted themselves, in the course of the last few years, to provide some remedy for this most serious evil. A sum of between 500*l.* and 600*l.* was collected from officers of the navy, British residents, and visitors. The local government granted a spacious and handsome building at a very small rent, which, having been fitted up, an institution on the subjoined plan was opened in December, 1843; a man and his wife, of good moral and religious character, appointed as managers, at a fixed salary; one large room appropriated for meals and refreshments, one room for reading, one room for smoking; another part of the building provided with beds, as those sailors who get leave of absence from their ships must sleep on shore; all necessary refreshments supplied at fixed and moderate prices; dinner and supper prepared daily at stated hours, when required; tea, coffee, beer, spirits, and wine supplied; but drinking to intoxication strictly prohibited. The provisions being purchased wholesale will be obtained of the best quality, on the most moderate terms; and the sailors will be provided with better fare than they can get in the taverns, and at less expense. The wine and spirits in the gin-shops are notoriously adulterated, and of a pernicious and intoxicating quality; the food is likewise of a very inferior description to that supplied in the establishment. The reading-room is provided with good newspapers, a collection of maps, charts, works on geography, voyages, and other useful subjects relating to the nautical art; also a good collection of books both of a literary and religious character. Family prayers are read morning and evening by the manager, and the inmates may attend if they wish. The resident manager of the union receives deposits from sailors who may be desirous of investing money in savings' banks in England, and the committee undertake its transmission thither for that purpose. They will thus be encouraged to make a provision against the time of sickness and old age, or for the maintenance of their families; while at present they are surrounded with every conceivable temptation to squander their wages. It was fully anticipated that the prejudices and vicious habits of the sailors would prevent them at the very beginning from availing themselves of the advantages of such an institution in sufficient numbers to provide wholly for its support, and that some little time would be required before its receipts were equal to its disbursements. This has been the case the first year; and the funds already collected being exhausted, the committee find that a sum of 80*l.* is wanted to enable them to keep the union open the following year. The need, however, of such additional assistance may reasonably be expected gradually to cease, seeing that a sum of about 8,000*l.* is spent annually by our sailors in Malta. The number of British residents in opulent circumstances being small, it is found necessary to appeal for the help, in this good work, of the benevolent public in England. It is earnestly hoped that an institution, having such important ends for its object, will not be suffered to be abandoned for the want of the small temporary support needed to secure its permanent establishment, especially when it is considered that, should this happen, our brave sailors must inevitably continue the victims of the cruel treatment and debasing vices described in the following extract from the prospectus:—"The number of British sailors in the port of Malta, belonging either to the royal navy (including marines) or the mercantile shipping, is generally considerable. The sailors, when on shore, having no friends to whom they may go, are in the habit, from necessity, of frequenting small gin and wine shops, of which there are a great number in the vicinity of the harbour: upwards of 500 have been counted in Valetta and its suburbs. These houses are in general kept by natives well practised in the arts of alluring into their shops the unfortunate sailors, and enticing them to indulge in every species of debauchery, until their last farthing is spent; if indeed, as sometimes happens, they do not rob them while intoxicated. The honest unsuspicious sailor, who generally receives his wages when going on shore, is thus tempted to squander them all in a few days in riotous living. He then returns on board, and conducts himself quietly until he again comes into port. This is the well-known course pursued by great numbers, until, their bodily health being prematurely broken down by intemperance, and their minds thoroughly demoralized, they are reduced, at the end of a life spent, perhaps, in their country's service, to the condition of wretched outcast paupers. The correctness of the foregoing statement is fully borne out by the disgusting scenes of drunkenness and riot so frequently witnessed in the streets and neighbourhood of Valetta. These exhibitions of vice cannot but lower the moral and religious character of the British in the eyes of the natives, besides exercising a deteriorating influence upon their own morals. Those among the sailors who may be inclined to conduct themselves with propriety, not having at present any respectable place of resort for their meals, or any rational enjoyment while on shore, are driven by necessity to places where they are exposed to irresistible temptations to drunkenness and vice. There are numbers to whom these excesses are the highest species of enjoyment known, for no other reason than that they have not the opportunity of becoming acquainted with enjoyments of a more real and unobjectionable nature. To afford them this opportunity is the object of the proposed institution.

NEWFOUNDLAND.

Extracts from a Letter of the Bishop of Newfoundland to a Friend in Oxford.

"St. John's, Newfoundland, July 15, 1844.

"My dear Sir,—Some account of my proceedings and purposes is justly due to you and my kind friends in college, and I gladly avail myself of such a way (a poor one, but the best I have) of declaring my constant and grateful remembrance of what you have done for my help and encouragement. I may take you across the Atlantic in shorter time than even steam could effect it, though I beg you to believe that the passage in the mail-packets is neither long nor in any way unpleasant. We left Liverpool at one o'clock on the 4th of June; and at six o'clock on Monday afternoon, the 17th of June, were safely landed at Halifax, without any accident to a single person (of 150) on board. The weather was rough, and the winds adverse the whole first week after leaving Liverpool, but the remainder of the voyage was prosperous and pleasant. We crossed the banks of Newfoundland on the 14th of June, and were then, or the next day, within 100 miles of St. John's; and it is very provoking to be carried past, and lose a full week of time, not to mention money and strength. If the steam packets were allowed to touch at Newfoundland, the voyage might easily be accomplished in eight or nine days, and, of course, with a considerable saving of expense. The harbour of Halifax is very beautiful, and the town has quite an imposing appearance, being built on the side of a hill rising from the water, and the streets running parallel to the harbour on the left hand side as you enter. The houses are lofty, and you do not perceive from the water that they are all of wood. Many spires and towers are seen. There are two wooden churches belonging to our church in Halifax; and a third, or chapel of ease, is now being built. The bishop of Nova Scotia was kindly awaiting our arrival

at the wharf, attended by his archdeacon and chaplain, and took me in his carriage to his own residence. I spent a fortnight pleasantly—I fear too pleasantly—at Halifax, but I hope I may add, not unprofitably. My object in staying there was partly to obtain some rest and relaxation; to recover from past fatigue, and to prepare for new exertions; and partly to receive information and instruction from the bishop of Nova Scotia on many important matters connected with my future diocese, and its duties and difficulties. Both these objects were fully gained; and, in addition, I had the privilege of forming such an acquaintance with the bishop as promises great benefits to myself and this diocese. His attentions were most considerate and unremitting during my whole stay. He did not take us into his house, but everything else was done which could be desired or thought of, both for our pastoral comfort and entertainment, and for furthering the objects of my mission. I visited the college at Windsor, which is about fifty miles from Halifax, and situated in a very rich and productive neighbourhood, formerly occupied by the French Acadians. I think it will be satisfactory and interesting to the bishop of Nova Scotia's numerous friends in England to learn how kindly and cordially we were welcomed by him, for the church's, not for our own sakes (for we, personally, were unknown to him), how hospitably we were entertained, and sent on our way encouraged and instructed for our great and responsible work. We left Halifax by the North American steam-packet, in connection with the steam-packets from England to Halifax, by which letters and passengers from England to Newfoundland are regularly forwarded every fortnight within three or four hours after their arrival at Halifax. The steam-packet arrived from England (this was the next after the one in which we sailed) at twelve o'clock on Monday the 1st of July, and about four o'clock the same day we sailed in the 'North America' from Halifax for St. John's, Newfoundland. The following morning we stopped at a place called Arichat, in Cape Breton, where passengers and goods are landed. The inhabitants are chiefly the descendants of French Acadians, recruited by emigrants from Jersey and Guernsey, Ireland, and Scotland. There is a very handsome Roman catholic chapel, and a wretchedly built little church for the members of our communion—both of wood. We remained here about three hours, having lost some hours through the fog, which at this time of the year is very thick on this coast. We came in sight of Newfoundland on the morning of Thursday, July 4th. Coming upon deck, my eyes rested upon barren and forbidding rocks, which I was told were part of my diocese, a good specimen of the soil and country, some were inclined to add of the people. These rocks were to a certain extent enveloped in a fog, and there were several icebergs stranded on or near the shore. All this was cheerless and chilling, and I went below in a heavy dispirited mood; but, as the day wore on, the fogs dissipated, and the icebergs disappeared, and several smiling settlements in succession met my view. The shores near which we sailed from Cape Race are all of the hardest slate rock, high and steep, and, as they are called, very bold, that is, running into the deep sea without leaving any beach; an iron-bound coast, apparently doomed to eternal sterility. There is only very low brushwood, not higher than gooseberry-bushes, growing on these rocks. We reached St. John's about four o'clock on Thursday afternoon, where I found great preparations had been made to receive me with all respect. Two boats came off to meet the packet on her entering the harbour; one manned by the clergy of St. John's, with the churchwardens and some other respectable inhabitants; and the other from H.M.S. 'Eurydice,' having on board the governor's son and private secretary. I was directed to enter the latter, into which also the two clergymen (for, alas! there are only two in the district of St. John's, containing nearly 20,000 souls widely scattered) entered, having first ascended the packet to salute and welcome me. In three or four minutes we were at the wharf, and there I found the Royal Newfoundland Companies (i.e., fifty or sixty of them), with their officers, drawn up to receive me, who presented arms on my landing, and the officers congratulated me on arriving in my diocese. The two clergymen still accompanied me, and we soon arrived (in lady Harvey's carriage, which was waiting for me at the end of the wharf) at government house, where I was most kindly and courteously received by his excellency sir John Harvey, the governor. Such was my introduction to my diocese."

Miscellaneous.

Bishop Field on the Diocesan System of Education.—With respect to the diocesan boards in the various districts, I have had, in my office of inspector of schools, abundant opportunities of witnessing their effects and their results; though, as I only entered upon the office soon after the diocesan boards were established, I could not of course at first expect to see any great results. The diocese in which I was first employed was Salisbury, and I can safely affirm that the whole diocese did, even then, feel the decided benefit afforded by the diocesan board; and, even if it should happen, as some persons have supposed, that the diocesan boards are not to be permanent, that they are only a temporary expedient, that they are not to last, I may safely affirm that the whole diocese did feel the benefit and assistance afforded by the board. I am persuaded that the present results have been exceedingly beneficial, that they have drawn attention all over the diocese, not merely by affording information as to the manner of conducting education, but they have drawn the notice and attention of the whole district to the bishop and to the cathedral town, as the centre from which the benefits and blessings were to flow to the remotest hamlets. I may mention to you that, on many occasions, in rural parishes, when it was understood that I came to them as one commissioned, authorized by the bishop of the diocese, the affections of the people were very strongly drawn out towards the bishop; they felt they were more cared for and more a part of the church than ever they conceived that they were before. We have heard with great satisfaction, I am sure with great gratitude, the remarks of the lord bishop of St. David's, respecting the elasticity of this society; we have already seen something of what may be effected; and I do hope that it may continue to be elastic in every emergency in which the church may be placed. I could not help feeling some regret, perhaps it was merely a personal one, that there have been some signs of contraction in this (the National) Society. I mention one particularly—with respect to the business of inspection. I do not mean to pass any judgment upon the expediency of relinquishing the duty of inspection by this society, but I am able to testify, though perhaps the last person that ought to do so, that the results of inspection as conducted by this society were exceedingly beneficial. As I said before, it not merely carried information into the diocese and into the various parishes, but it did especially draw the affection of all those parishes and all those remote districts towards the church in a much stronger degree than they ever were drawn before; and I am afraid the present system of inspection cannot at least supply that great desideratum. I am very far indeed from supposing that the actual business of inspecting schools is not as ably or more ably conducted by those who have been appointed by the committee of privy council than it was before. But, at the same time, there are several benefits: there is one great and most important one, which I have named, which did result from it as conducted by this society, and which did not appear to me likely to ensue from the present system.—*From the Journal of Education.*

Tithe Commutation.—A parliamentary document, moved for by Mr. Manners Sutton, has been printed, embracing returns of all agreements for the commutation of tithes which have been confirmed by the tithe commissioners in the several counties of England and Wales, from the 1st of January to the 1st of July last, specifying also in each case the amount of rent-charge agreed to be paid in lieu of tithes, and showing whether the same be payable to appropriators, impropriators, or clerical incumbents; of all awards for the commutation of tithes which have been confirmed by the tithe commissioners in the several counties of England and Wales in the same period; and also of all appointments of rent-charges in the period mentioned. It appears that under the first branch—agreements for the commutation of tithes which have been confirmed by the commissioners—that the balance of increase was 691*l.* 17s. 0½d., which, with the increase in former returns, of 54,722*l.* 2s. 1½d., makes the total increase 55,464*l.*; so that in England and Wales "rent-charges" will be the term used, instead of the ancient word "tithe," which existed from the earliest period, and was provided for the support of the clergy. By the second head—the awards for the commutation of tithes confirmed by the commissioners—it is stated that in England and Wales the total rent-charges of the present return were 92,360*l.* 6s. 5½d.; the total rent-charges of former returns, 856,371*l.* 19s. 1½d.; and the total rent-charges, 948,732*l.* 5s. 5½d. Under the third branch a return was made of all apportionments confirmed by the tithe commissioners in the period of six months ending in July last; and over the same period the two other branches have reference.—*Churchman's Newspaper.*

New Churches.—The twenty-fourth annual report of the commissioners for building new churches has been printed. In the last report it was stated, that 316 churches had been completed, in which accommodation had been provided for 379,662 persons, including 209,323 free seats, appropriated to the use of the poor. Since the last report ten churches have been completed, in as many counties, in which ten churches accommodation has been afforded for 9,979 persons, including 7,273 free seats for the use of the poor. Thus, in the whole, 326 churches have now been completed, and provision has therein been made for 389,641 persons, including 216,596 free seats appropriated to the use of the poor. It is further stated by the commissioners, that twenty-eight churches are now in the course of building, to the erection of which pecuniary aid has been granted by the commissioners out of the funds at their disposal. Plans for eighteen churches have been approved of, and two additional plans are under consideration. Conditional grants have been made for the erection of a number of churches mentioned in the report, and other applications which have been made are set forth. Several consolidated districts have been formed, as well as district chapelries. It is stated, that church extension on the parochial system has increased, and then comes the statement that the commissioners are willing to afford facilities for obtaining additional "burial grounds" in the parishes they specify. The commissioners have under consideration several applications for the perpetual patronage of new chapels which its is proposed to build and endow.

Ecclesiastical Commission.—A supplement to the Gazette of Tuesday contains an order in council ratifying a scheme prepared by the ecclesiatical commissioners for constituting a separate district for spiritual purposes out of the parish of Ruabon, in the county of Denbigh; which parish is of great extent, and the provision for public worship therein insufficient. The new district is to be called "the district of Rhôs Llanerchrugog," and an endowment is to be provided for the minister to be appointed. The supplement contains similar orders respecting the parishes of Bury and Whalley, in the county of Lancaster, where the new district is to be called "the district of Musbury;" respecting the parish of Monkwearmouth, in the county of Durham, where the new district is to be called "the district of All Saints, Monkwearmouth;" respecting the parish of Kingswinford, in the county of Stafford, where three new districts are to be constituted, to be called respectively "the district of Brookmoor," "the district of Quarry-bank," and "the district of Pensnett;" respecting the parish of Ecclesfield, in the county of York, where the new district is to be named the district of Chepstow;" respecting the parish of St. Mary-the-Virgin in Nottingham, where the new district is to be named "the district of St. John the Baptist;" respecting the parish of St. Peter, in the city of Worcester, where the new district is to be named "the district of St. Paul;" respecting the parishes of Rowley Regis, in the county of Stafford, and St. John the Baptist, in the city of Coventry, where the new districts are to be named respectively, "the district of Reddall-hill," and "the district of St. Thomas;" and respecting the parish of Aberystwith, in the county of Monmouth, where the new district is to be named "the district of Nant-y-glo."

TO CORRESPONDENTS.

The Editors once more state that *anonymous contributions are utterly disregarded.* They request that this may be regarded as their imperative rule. During the last five weeks *thirty-seven* anonymous papers have been received—to not one of which has the slightest attention been paid. The Editors trust that henceforth no such contributions will be forwarded.

TO OUR READERS.

We have been requested to give an opinion of a work, published two or three years ago, entitled "The Holy Bible, containing the Authorized Version of the Old and New Testaments, with twenty thousand Emendations." Longmans, 1841. In our judgment, this title-page is very injudicious. It has, to our certain knowledge, disgusted those who otherwise might have been disposed to welcome such a volume. As far, however, as we have examined the contents, we see no reason for disapproval. It is simply a new (or rather revised) version of the scriptures, on the basis of our authorized translation; and, though we could by no means recommend it as a *substitute* for that translation, yet we think it may be used advantageously as a book of reference. Some of the alterations are not, it is true, improvements, and some, e. g., Isaiah xix. 4, contain mistakes; but, as a whole, *for the purpose we have mentioned*, we consider the book an useful one.

We must warn our friends against a "Commentary on the Seventh Chapter of Daniel, by Elizabeth," which has been obtruded upon us. We had determined to pass it over in silence; but the pretensions with which it is put forth seem to require a notice. What will our readers say when we tell them that the correctness of the interpretation given (maintaining, to use moderate language, the most rampant Socinianism) is declared to have been privately admitted to the author by the *government!* and the BISHOPS!! Has this unhappy individual no friends?

ERRATUM.—The view which appears at page 233, is from the *north-west*, not *north-east*.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

REGISTER
OF
Ecclesiastical Intelligence.

DECEMBER, 1844.

Ordinations.

RDINATIONS APPOINTED.

chester, at Chichester, Dec. 22.
rham, at Auckland, Dec. 22.
, at Ely, Dec. 1.
reford, at Hereford, Dec. 22.
coln, at Lincoln, Dec. 22.
ndon, at London, Dec. 22.
ford, at Oxford, Dec. 22.
isbury, at Wells, Dec. 22.
David's, at Lampeter, Dec. 22.
nchester, at Farnham, Dec. 15.
orcester, at Worcester, Dec. 22.

ORDAINED

By BP. *of* DOWN *and* CONNOR, *at Inch, Sept.* 2.

PRIESTS.

Of Dublin.—J. C. Flood, M.A., S. Shone, B.A., for dioc. of Connor.

DEACONS.

Of Dublin. — R. Posnett, B.A., S. I. Reid, B.A., W. H. Simons, B.A., for the dioc. of Connor; E. Smyth, B.A., for the dioc. of Dromore; H. Teape, B.A., for the dioc. of Connor.

By ABP. *of* DUBLIN, *at St. Patrick's Cath.. Oct.* 20.

PRIESTS.

Of Dublin.—J. H. Armstrong, B.A., F. Baker, B.A., T. H. Ball, B.A., J. Drury, B.A., R. Halpin, B.A.

Lit.—M. Margolieth.

DEACONS.

Of Dublin.—J. S. Cooper, B.A., W. Fitzpatrick, B.A., J. S. Hickey, B.A., W. Randall, B.A., C. H. Stewart, B.A. J. W. Stubbs, M.A., H. V. White, B.A., T. H. Whitfield, B.A.

By BP. *of* ROCHESTER, *at Bromley.*

PRIESTS.

Of Oxford.—G. Harper, B.A.; Pemb.

Of Cambridge.—J. H. Lang, B.A., Magd.

DEACONS.

Of Cambridge. — G. V. Housman, A. Wolfe, B.A., St John's.

Preferments.

Hemery, James, to the deanery of Jersey.

s.	Parish & County.	Pop.	Patron.	Value. £.
V....	Creagh, preb., Limerick		M. Barrington.	
l.....	Corpusty (V.), Norf.	449	Bp. of Norwich	62
J. T.	St. Simon (P. C.), Bristol			
....	Ch. Ch. (P. C.), Bolton, Lanc.....			
m. H.	Gt. Ilford (V.), Essex	3742	All Souls' coll. Oxford	156
.....	Tharston (V.), Norf.	388	Bp. of Ely....	190
, R.	Ison Green (P. C.), Lenton, Notts.....			
W.	West Meon (R.), c. Privett (C.), Hants	1087	Bp. of Winchester	*720
J...	Pinhoe (V.), Devon.	568	Bp. of Exeter .	*265
P...	St. John Ev. (P. C.), Farnham Surrey..			
J....	Marden (R.), Wilts..	222	D. & C of Bristol	*175
ht, J.	Winterbourne Dantsey (P. C.), c. Winterbourne Earl (P. C.), Wilts.....	166 221	Bp. of Sarum, Preb. in Sarum cath. ..	56 34
, W. S.	Kemble (V.), Wilts..	576	R. Gordon	*249
R. ...	Saffron Walden (V.), Essex	5113	Lord Braybrooke	*237
). ...	Milton (R.), Kent ..	10	J. Bell	70
f. F.,	St. Ann's (P. C.), Wandsworth, Surrey		Vic. of Wandsworth	162
R.....	Warham, St. Mary Magdalen and St. Mary-the-Virgin, and Waterden (R.), Norfolk		Earl of Leicester	*378
. ....	Marsh Gibbon (R.), Bucks	863	The crown....	456
l, H..	Shrule (V.), Longford	3848	Bp. of Ardagh.	*123
. A. ..	Alcester (R.), Warw.	2399	Marquis of Hertford	*259
f.	Marton (P.C.), Chesh.	307	E. Davenport .	48
R. B..	St. George (P. C.), Hulme, Manchester		Manchester coll. church.	236
e, J.	Failsworth (P. C.), Manchester			
n, J.	Harlestone chap., Norf.			
G. ..	Peopleton (R.), Warw.	316	Own petition..	147
f.	Stockleigh English (R.), Devon	161	Lord chanc. ..	116
.....	St. Giles (V.), c. St. Peter's (V.), Cambridge	2087 627	Bp. of Ely....	170
on, D.	Ardinabreaghe (P.C.), Armagh		Rev. Dr. Elrington (for this turn) ..	
a, S. ..	Kilpipe (U.), Wicklow	3877	Repr. of Mrs. Hatten .	147
a, H...	Twyning (V.), Glouc.	970	D. & C. of Ch. Ch.....	197
J. H.,	Northam (R.), Devon.	3678	D. & C. of Windsor ...	*125

Name.	Parish & County.	Pop.	Patron.	Value. £.
Graham, H. J.	Goadland (P. C.), cum Egton (P.C.), York	281 1102	Dean of York, abp. of York	56 33
Greaves, R. W.	Tooting (R.), Surrey.	2840	Rev. R. Greaves	*374
Grylls, C.....	Mornays preb., in Endellion church, Cornwall, and (P. C.) Lanhydrock ...	963	Hon. Ann M. Agar	
Hackman, A..	St. Paul's (P. C.), Oxford			
Hall, J.....	St. James's (P. C.), Wednesbury, Staff.			
Harries, W. W.	Rudbaxton (R.), Pemb.	649	Lord chanc. ..	199
Hughes, E. ...	Meliden (P. C.), Flint	844	Bp. of St. Asaph	99
Kendall, J. H.	Lanlivery (V.), Cornwall	1336	N. Kendall....	*372
Kennicott, B. C.....	All Saints' (P. C.), Monkwearmouth, Durham			
Kidd, J.....	Chapeltown (P. C.), Ecclesfield, Sheffield			
Langford, W.	Wallington (V.), Oxon	1850	Miss Tellor ...	*175
Lawson, G....	Trinity, Dilton Marsh, Westbury, Wilts..			
Littlejohn, W. D.	Thame-cum-Sydenham (V.), Oxon...			
Massie, H. E.	Shocklach (P. C.), Cheshire.....	497	Sir R. Puleston, bt.	107
Mathias, W...	Burtle (P. C.), Edington Moorlinch, Som.	350	Vic. of Moorlinch	50
Newnham, G. W.	Moncton Coombe (P. C.), Som.....			
Nind, P. H. ..	South Stoke (V.), c. Woodcot, Oxon ..	456	D. & C. of Ch. Ch., Oxford	196
Pearson, S. ..	West Bilney (P. C.), Norf.	298	J. Dalton	60
Pennington, A. R.	St. James (P. C.), Walthamstow, Essex			
Pole, R.	Wolverton (R.), Hants.....	208	Duke of Wellington	296
Pratt, J.	St. Stephen's (V.), Coleman-street, London	3699	Parishioners ..	560
Pretyman, —	Gt. Carlton (V.), Linc.....	352	D. & C of Lincoln.....	61
Prother, E. R.	Queenborough (V.), Leic.	530	W. Blake	88
Reynardson, J. B.....	Careby (R.), Linc. ..	75	Gen. B. Reynardson	*275
Richardson, J.	Musbury (P. C.) Bury, Lanc.			
Robinson, P. V.	Landewednack (R.), Cornwall	491	P. V. Robinson	*253
Rogers, A.....	Brockmoor (P. C.), Staff.		The Crown....	

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.
Salt, F.	Southtown (P. C.), Suff.		Earl of Lichfield	
Scott, R. A.	Riseholm (D.), cum South Carlton (P. C.), Linc.	98	Ball. coll., Oxford	
Simpson, R.	Mitcham (V.), Surrey	4589	R. Simpson	456
Smith, B.	St.-Mary-the-Less, (P. C.), Camb.	704	St. Pet. coll., Camb.	95
Sotheby, T. H.	Milverton (V. C.), Langford Budville, Som.	2154 608	Preb. of Milverton, in Wells cath	449
Sutton, R. N.	Averhame Kelham (R.), Notts.	431	J. H. M. Sutton	*1435
Taylor, W.	Weston-on-Trent, Staff.			
Thompson, A.	Hotham (R.), York.	430	Lord chanc.	44
Trevitt, J.	Horndon-on-the-hill (V.), Essex	576	D. & C. of St. Paul's	180
Trollope, T.	Crowmarsh Gifford (R.), Oxon	380	Bp. of Oxford	*187
Waldegrave, S.	Barford St. Martin (R.), Wilts.	509	All Souls' coll., Oxford	627
Walker, —	Far Forest, (P. C.), Bewdley			
Walsh, W. W.	Withiel Floray (P. C.), Som.	113	Sir T. Lethbridge	89
Wanton, J. A.	Thomas St. chap., Bath			
Watkins, T.	Llanvillo (R.), cum Llandevailog, Brecon	338	T. Watkins	*334
Watson, J.	Clare (P. C.), Ballymon, Armagh		Rev. J. H. Foster (for this turn)	
West, J.	St. Ebbe's new ch., Oxford			
Wheeler, R.	St. Paul's (P. C.), Worc.			
Wilbraham, C. P.	Audley (V.), Staff.	4474	G. Tollet	*439
Wright, G.	Conisborough (V.), Yorksh.	1498	Abp. of York.	*288

Bickerdike, J., lect. Bradford par. ch., Yorks.
Coltwell, T., chap. duke of Grafton.
Gibbs, M., chap. lord mayor of London.
Green, E. D., chap. Langport union.
Inge, J. R., ev. lect. All Saints', Hereford.
Johnstone, C. V. P., can. res. of York.
Meadows, J. B., ev. lect. St, James's, Clerkenwell.
Mould, J., head mast. Appleby gram. sch.
Neale, —, chap. Horsley gaol, Glouc.
Page, S. F., chap: Ipswich gaol.
Price, J. C., chap. lord Howden.
Prower, J. M., hon. can. Bristol cath.
Russell, J. L. F., chap. lord Keane.
Smith, R. P., chap. H.M.S. Volcano.
Tidderman, R. P. G., chap. Radcliffe infirm., Oxford.
Wilberforce, ven. S., her majesty's sub-almoner.
Watts, J. W., domestic chap. earl of Waldegrave.
Webber, R. L., chap. bp. of Guiana.

Clergymen deceased.

Archer, very rev. J. P., dean of Limerick, 85.
Bell, T., High Ackworth, Yorks., 77.
Bere, W. B., vic. Morebath, Devon (pat. T. L. Clarke), 44.
Borlase, W., cur. Torleven, Sithney, Devon, 33.
Buckle, T. S., rec. Beighton, Norf. (pat. R. Fellows), 71.
Christopherson, J. R., LL.B., rec. Grainsby (pat. T. Sansby), and vic. Eagle (pat. sir W. A. Ingilby), Linc.
Cullis, G. W., cur. Rudbaxton, Pemb., 77.
Davies, T., vic. Mamble and Bayton, Worc. (pat. lord chanc.)
Evans, R., at St. Andre de Fontenay, near Caen, Normandy, formerly fell. Jesus coll., Oxford, and inc. successively of Goodworth, Clarford, and Wherwell, Hants, 81.
Green, E. H., of Lawford-hall, Essex, 75.
Griffith, R. C., rec. Corseley, Wilts. (pat. marq. of Bath), 58.
Harvey, J. A., cur. St. Owen's, Hereford.
Heywood, B., inc. West Binford, Yorks., 77.
Goodchild, W. T., vic. East Tilbury, Essex (pat. lord chanc.).
Johnson, W. R., cur. West Wycombe, Bucks, 58.
Jones, D. T., rec. Llangoedmore, Cardigans. (pat. St. David's coll., Lampeter).
Kent, J., late rec. St. Paul's, Linc., 33.
Kirby, J., vic. Mayfield, Suss. (pat. family), 59.
Knight, J., rec. Petrockstow and Huish, Devon (pat. lord Clinton), 65.
Manesty, C., rec. Purley, Berks. (pat. lord chanc.), 64.
Morgan, J. E., cur. St. Bride's Major, Glamorg.
Ord, T. C., rec. Gaulby (pat. G. A. L. Keck), and vic. King's Norton, Leic.
Parkhurst, F., of Ripple-hall, Worc. (pat. H. Green), 72.
Ross, W. H., min. St. James's church, Calcutta.
Steele, T., inc. cur. Littleborough, near Rochdale (pat. vic. Rochdale), 60.
Sutton, T. M., rec. Averham, Notts (pat. J. H. M. Sutton), and sub-dean of Lincoln, 55.
Townsend, J. F., of Univ. coll., Oxford.
Waller, W., inc. cur. Ingleton, Yorks. (pat. rec. Bentham), 81.
Watherston, P. J., vic. Charlton Horethorne Somerset (pat. marq. of Anglesey), 33.

University Intelligence.

OXFORD.

APPOINTMENTS, ELECTIONS, &c.

Curators of University Galleries.—Princ. of St. Alban's hall, warden of All Souls', and vice-princ. of New Inn hall.

University Coll.—Fellows: W. Hedley, M.A., Queen's, Durham found., and G. G. Bradley, B.A., Univ., Bennet found.

Lincoln.—Fellow: F. Metcalfe, B.A., late schol. of St. John's, Camb.

All Souls'.—Fellows: Hon. F. Byron, B.A., Ball.; F. W. Cartwright, B.A., Ch. Ch.; A. F. Stopford, B.A., Ball.; H. S. Milman, B.A., Mert.

Brasenose.—Fellows: W. H. Scott, B.A., Trin. and T. W. Knott B.A., Magd. hall.

CAMBRIDGE.

THEOLOGICAL TRIPOS, 1844.

Ager, W.	John's	Lynes, J.	Christ's
Barker, H. C.	Caius	Morgan, A. A.	John's
Bell, John	Jesus	Mould, R. A.	Trin.
Byers, T.	Christ's	Patey, T. M.	Cath.
Cockle, R. T.	John's	Pritt, L.	Trin.
Dixon	John's	Randolph, E.	Jesus
Edge, C. F.	John's	Robinson, O.	Trin.
Fenn, N. V.	Trin.	Rodgers, H.	Trin. H.
Field, J. W.	John's	Scott, F. B.	John's
Fisher, F.	Emm.	Stewart, J.	John's
Girdlestone, W. H.	Christ's	Stokes, S. N.	Trin.
Goodman, G.	Christ's	Stracey, W. J.	Magd.
Hall, C. A.	John's	Tatham, R. R.	John's
Hillman, C.	Clare	Thomas, J. H.	Trin.
Jones, J. H.	Jesus	Turner, A.	Sid.
Kingdon, G. R.	Trin.	Wratislaw, A. H.	Christ's
Lloyd, E. I.	Christ's	Yates, J.	Pemb.

ALFRED OLIVANT.
J. J. BLUNT.

HEBREW BIBLE.

Babington, C.	John's	Jones, J.	Jesus
Barker, H. C.	Caius	Morgan, A. A.	John's
Cockle, R. T.	John's	Randolph, E.	Jesus

S. LEE, D.D.

SEATONIAN PRIZE.

Oct. 30.—The Seatonian prize for the present year was adjudged to the rev. T. R. Birks, fellow of Trinity college. Subject: "Esther." This is the second year Mr. Birks has obtained the above prize.

The Norrisian professor has given notice that the subject for the present year is—"Hath God cast away his people? God forbid" (Rom. xi. 1). The essays are to be sent on or before the tenth day preceding the Sunday in Passion week, 1845.

ELECTION OF VICE-CHANCELLOR.

Nov. 5.—At a congregation the rev. Dr. Phelps, master of Sidney Sussex college, was elected vice-chancellor for the ensuing academical year, in the room of the rev. Dr. Hodgson, master of St. Peter's college, who went out of office on the preceding day.

DURHAM.

FIRST AND SECOND EXAMINATION IN ARTS.

MICHAELMAS TERM, 1844.

Class Paper.—Examiners: Revs. B. E. Dwarris, M.A.; J. Thomas, M.A.; J. Gibson, M.A.

Class 1. Erskine, Prior, Townson, Waite.

Class 2. Carr, Coombe, Fisher, Green, Hayton, Rudd,

Class 3. Barnwell, Harrison, Jeeson, Newton, Thoroton, Veale, P. Wilson, Woodford, Wyvill.

Class 4. Cochrane, Douglass, Ford, R. Gibson, W. Gibson, Greenwell, Grey, Hall, Hill, Johnson, Kemble, Miller, Richards, Smith Thomas.

Class 5. Anderson, Kingston, Topham.

Class 6. Lowther, Morrison, Montagu.

Class 7. Bower, Heaviside.

PRIZEMEN.

Classics.—Second year, Waite; first year, Carr.

Mathematics.—Second year, Erskine.

A professorship of German has been instituted, to which Herr Lowenberg has been appointed.

Proceedings of Societies.

N SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

West Indies.

irmation and Baptism of Jewish Converts.—The ishop of Antigua states, in a letter lately received, nong the number of persons confirmed by him on ind of St. Croix, in the West Indies, there were five ts from Judaism; one of whom is now qualifying at ico institution, as a teacher in a government in one of the Danish colonies.

Jerusalem.

inations.—Rev. J. Nicolayson, in a letter dated , writes, "As to ecclesiastical matters, the public s have continued to be conducted as heretofore, ree full services on the Lord's day, and one on the sday, besides the daily morning and evening ser- uring the week. Although the ordination held lay does not fall within the month now under I may yet notice it here as having just taken All the candidates were Gentiles, viz., the revs. Winbolt and Murray Vicars, ordained priests; r. Kerns, ordained deacon. Mr. Veitch preached occasion from Judges vi. 14: 'Go in this thy have not I sent thee?' The bishop, though only covered from a short illness, was enabled to per- is high functions on this interesting occasion. Dr. preached his first sermon in the evening of the ay, from Hosea xiii. 9; and he reads the evening service in English this week, while Mr. Winbolt reads in the morning in Hebrew."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Nov. 2, 1844.

The society is happy to state that during the last two months the clergy have been organizing plans for the systematic formation of parochial associations in several of the archdeaconries and rural deaneries of the dioceses of Canterbury, York, London, Winchester, Gloucester and Bristol, Ely, Lincoln, Salisbury, and Ripon. These steps have been taken in compliance with the urgent request of their diocesans to the clergy to respond to the society's appeal recently transmitted to their lordships by the archbishops of Canterbury and York. Within the last few months several subscriptions have been increased as follows:—One subscription has been raised to thirty guineas per annum, one to twenty guineas, fourteen to ten guineas or pounds, three to six guineas, twenty-eight to five guineas, and 111 under five guineas, with donations to the amount of 6,762*l.* 6s. 3d., including one donation of 2,000*l.* and another of 1,000*l.* The society has been requested to find clergy, or duly qualified candidates for ordination, to occupy several vacant curacies in the dioceses of Barbadoes and Guiana. All applications are to be addressed to the secretary, 79, Pall Mall.

Diocesan Intelligence.—England and Ireland.

GLOUCESTER AND BRISTOL.

Dr. Warneford.—We have to announce that arneford has paid over the munificent sum of as an endowment for the chapel belonging to the s college, Birmingham. This rev. gentleman, in ocese of Gloucester and Bristol, has at different laced in the hands of the bishop and archdeacons, stees, no less than 12,000*l.* for aiding in building ndowing churches, erecting school-rooms and houses for masters and mistresses, and procuring ouses for poor livings in public patronage; each e various benefactions having been entirely unsoli- nd spontaneous.

LICHFIELD.

rwinford.—The population of the parish of Kings- i, Staff., having, by opening of mines, increased to 24,000, and church accommodation being deficient, tor, Dr. Penfold, by the aid of the ecclesiastical ssioners, has succeeded in dividing the parish into tricts of 4,000 each. It is intended each shall have rch (there are now three), its parsonage-house, re- minister, and national schools. In one of these dis- Brockmoor), the first stone of a church, situated dense population, surrounded by coal and iron was laid by lady Ward, in the presence of the churchwardens, and numerous inhabitants. All the s are to be free. The site and two acres for a church- ere given by the trustees of the late earl of Dud- d a sufficient sum from lord Ward to enable the ssioners to build the parsonage. Grants of 600*l.* een obtained from the Committee of Council and al Society for the schools, the site for which has ven by the rector.

LONDON.

George's, Hanover-square.—It is intended, from esent vacancy in the rectory, to divide the parish aller parishes. Churches have been created in many and ecclesiastical districts assigned to the various incumbents; still much inconvenience has arisen, and hence the determination to form distinct and separate parishes. Two have been formed: those of St. Peter's, Pimlico, and St. Paul's, Knightsbridge. Of the former the rev. Thomas Fuller, M.A., will be the rector, and of the latter the rev. W. J. Early Bennett, M.A., late student of Ch. Ch. Each of these has a handsome church, and all the means for fully and efficiently carrying out the parochial system. Other changes will take place, and no appointment to the vacant rectory of St. George's will be made until all the arrangements shall have been completed.—*Times.*

SODOR AND MAN.

A new church is about to be erected in Douglas, in which there will be 500 sittings reserved for the poor. The project originated with a benevolent gentleman, who, during his sojourn on the island, being struck with the want of church accommodation for the poor of the town, voluntarily offered 250*l.* towards the erection of a new church; and another gentleman offered a donation of 200*l.*; the bishop, on learning this, 250*l.* more, and by some other contributions the sum has swelled to the amount of 800*l.* for the object.

WINCHESTER.

Cove and South Hewley.—A handsome, though not spacious, church has been erected on the heath, near the Farnborough station, on the south-western railway. The edifice, ready for consecration, is intended for the inhabitants of Cove and South Hawley. The architecture is Norman. The eastern and side wings of the chancel are filled with painted glass, the gift of the rev. Charles Laurell, nominated to the incumbency. The cost has scarcely exceeded 1,200*l.*, raised by contributions, aided by the Winchester Diocesan Society, and the London Incorporated Society. A lady, residing in Bath, who admired the style of the church, presented the sum of 600*l.* The majority of the sittings are free.

EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

rev. G. Coventry, B.D., has become sole mi- of Trinity chapel, and has received a most gratify- rk of respect from the congregation, in the provi- an assistant at their own charge. No tribute more beneficial to a clergyman than this. The Jessop has resigned the ministry of St. James's

Dalkeith.—The chapel erecting by the munificence of the duke of Buccleuch will soon be ready for consecration.

GLASGOW.

Glasgow.—The rev. — Hort has been appointed minister of St. Andrew's chapel, in the room of the rev. W. Norval. The rev. C. P. Miles has resigned the ministry of St. Jude's chapel.

Greenock.—The rev. Charles Cole, of Peterhead, has been appointed minister of St. John-the-Evangelist's chapel, Greenock, in the room of the rev. T. G. Mostyn. Mr. Cole has received from the congregation he is about to leave a marked tribute of respect.

Melrose.—We are happy to state that the subscriptions towards the erection of this church continue to progress in the most favourable and satisfactory manner. Upwards of 500*l.* have already been placed at the disposal of the bishop, and that without solicitation, or the employment of any of those means for raising money for sacred purposes which the lukewarmness of the present age in so many instances renders necessary. In addition to this sum, her grace the duchess of Buccleuch has intimated her intention of lending a helping hand to the promoters of the good work; and, from the well-known attachment of her grace and the duke to the church, and the great desire manifested by both on all occasions to extend its usefulness, we may safely anticipate that the aid will be most liberal.—*Edinburgh Observer.*

COLONIAL AND FOREIGN CHURCH.

The triennial general convention of the American church closed its sittings, Oct. 22, bishop Chase, of Illinois, being the presiding bishop. At this convention four missionary bishops were appointed, viz.—for Western Africa, rev. A. Glennie; China, rev. Dr. Boone; Turkey, rev. H. Southgate; Arkansas and Indian territory, rev. Dr. Freeman.

MONTREAL.

The Red River Settlement.—The bishop of Montreal returned on the 14th inst. to Lachine, from the Red river, in the canoe provided for his journey, accompanied by the rev. P. J. Maning, his acting chaplain, having been absent since the 16th of May. He passed three Sundays at the Red river, and 18 days in all in that settlement, during which he was closely engaged in duties (see last Register). His visit has been most interesting. He is able to bear testimony to the labours of the church missionaries in that quarter. There are four good churches under their charge, some of which, however, afford insufficient accommodation. One is purely Indian; the others composed of whites and half-breeds, with a sprinkling of Indians. He confirmed at the Red river 846 persons. The number would have amounted to 1,000 had not a portion of the congregation been absent on the buffalo plains with their families (it being hunting season), and others were away with the boats sent to York and Moose factory in Hudson's Bay. The whole protestant population is rather above 2,000. His lordship was also occupied in the examination and ordination of two gentlemen on the spot: the rev. A. Cowley, admitted to priest's orders; and Mr. J. Macallum, M.A., in charge of a respectable school established originally by the Church Missionary Society, who was admitted, on different Sundays, deacon and priest. Mr. Cowley has proceeded, since the bishop's departure, to a mission at the Manitoba lake. There remain still three clergymen at the Red river, one a chaplain to the company. A fifth clergyman of the church of England has probably by this time arrived, to be stationed in Cumberland; and it is anticipated that the difficulties which have delayed the execution of the late Mr. Leith's bequest towards the evangelization of this quarter, will be terminated. A sixth will then be added, with an additional school. The day and Sunday schools already established are flourishing. Measures should be put in train for affording episcopal ministrations to the territory by other means than the visits of a bishop a couple of thousand miles off. The bishop has had reason in every instance to acknowledge the marked attention and kind hospitality of the gentlemen at the company's posts, to whom he carried a letter from the governor, sir George Simpson. Addresses were presented to him upon his leaving the settlement, from the clergy, from the protestant inhabitants, and from the Indians. This last was a purely spontaneous movement of their own, prepared among themselves. His lordship proceeded from Lachine to Upper Canada, to join some members of his family, with whom it is expected that he will return in a few days to Quebec. Addresses were presented to him, in the course of his journey, from the clergy of the Red river settlement, from the protestant inhabitants of the settlement, and from the Indian congregation at the Indian settlement, Red river. The following is a translation of that last mentioned:—

"Our chief praying father from Montreal.

"We, the Cree and Ogibwa Indians, the praying people of the English church, wish to say a few words to our chief praying father. We thank you, father, for having come this long way to visit us. Our praying father (Mr. Smithurst) told us that you intended to come two years since, but that you were taken very sick, and could not. We are now, however, glad in our hearts that you are come, and we thank God for sending you. We shall try to do according to your instructions, being assisted by the Holy Spirit. We thank the English people across the sea for sending to us a praying father, and also for providing us a schoolmaster. You see, father, that most of our children can read the word of God. We now live very comfortable, and we thank the good English people in English country for this. If they had not pitied us, we should have been still heathens. We pray every day for our great mother, the lady chief Victoria, and also for her relations (the royal family). We also pray for our chief praying fathers, the bishops, and for our praying fathers, the priests and deacons of the church. We hope, father, that God will take you safe back to your home, and we pray to him to bless you for the sake of Jesus Christ our Lord.

"Signed on behalf of the Indians, by me,

"Henry Prince,

"Acting for my father, Peekwahis, Chief of the Red river Indians."

Montreal Herald, Aug. 17.

TO CORRESPONDENTS.

In the course of years it has been our hap to have several uneducated correspondents. Though we could not avail ourselves of their labours, we have nevertheless felt grateful for their goodwill, and have carefully refrained from any observation which might wound their feelings. One of this class, however, has thought proper to address us in terms which require some notice. A Mr. G. O. Owen, who dates from New Ferry, Cheshire, forwarded us a paper, ill-spelled, ungrammatical, and silly, which, if we had printed it, would have drawn forth upon him universal ridicule. It is our rule, rendered necessary by the enormous quantity of communications we receive, and *repeatedly made public*, to print the matter which appears to us suitable, and to pass over the rest in silence. To return rejected manuscripts is impossible. Mr. Owen is indignant at us for exercising this very reasonable discretion, and threatens us with an action at law, if his lucubrations do not appear in the present Part. Were we inclined to be malicious, we should comply with his request. He would find that he had attained a most unenviable notoriety. At present we only tell him, he is perfectly mistaken if he thinks we are to be swayed by menaces: we warn him, however, that even *our* forbearance must have its limits.

TO OUR READERS.

We have much pleasure in recommending a very nice little book—"Anna, the Leech-vender; a Narrative of Filial Love." London: Wertheim, 1844. It is well adapted for a present to young persons, and we are glad to see that it is a *true* story.

ERRATA.—We are obliged to a correspondent for pointing out an error in our notice (October part) of the Bible with Emendations. For Isaiah xix. 4, *read* Isaiah xviii. 4.

In the October Part, page 251, column 2nd, 5th line from the bottom, for "then shall *thou* give," &c., read "*they give.*"

: Joseph Rogerson, 24, Norfolk-street, Strand.